THE FLOWERS COLLECTION

Southwestern Christian Advocate.

VOL. 13—NO. 1. NEW ORLEANS, LA., THURSDAY, JANUARY 3, 1878. WHOLE NUMBER 283

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
89 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

Advertising Rates.

(Per Nonpareil line, each insertion.)

One time [illegible]	8 cents
[illegible]	7 "
[illegible]	6 "
[illegible]	5 "
One year, (52 times)	4 "
[illegible]	25 "
Special Notices	8 cents, net cash

NEW YORK OFFICE:
805 Broadway, New York,
WILLIAM [illegible], Special Agent.

A Few Short Years.

A few short years—and then
What changes time hath wrought!
So many [illegible] we scarce can [illegible]
[illegible] our life, [illegible] are aught
[illegible]
The clouds that [illegible]
Across the sky,
Waves tossed upon the sea,
Shadows that pass
Before a glass,
Our fitting emblems be.

A few short years—and then
Where are the hopes that shone
When youth with flowers enwreathed the hours,
And earth had but one music tone
Of joy for us and ours?
The rainbow's hues,
The morning dews,
The blossoms of a day,
The trembling sheen
On water seen
More stable are than they.

A few short years—and then
Where is the adamant chain
That passion wrought an' madly thought
Nor time nor change could ever strain
Till life's last strife was fought?
A rope of sand,
A gossamer band;
The filmy threads at e'en
The spider weaves
Amongst the leaves
A firmer bond had been.

A few short years—and then
Where is ambition's pile,
That rose so high against the sky,
Overshadowing all around the while,
With its proud boast might vie?
A shadow's shade,
[illegible]
The [illegible] bells
The [illegible] spells
May vaunt a surer stay.

A few short years—and then
Where is the mighty grief
That wrung the heart with torture's art,
And made it feel that its relief
Time's hand could ne'er impart?
A storm that's burst,
And done its worst,
Then left the heaven more clear;
A night-mare dread,
With morning fled,
These sorrows now appear.

A few more years—and then
What of your life remains,
The smiles and tears of other years,
Of [illegible] joys, of sorrow's pains,
Ambition's hopes and fears?
A faded dream
To-day they seem,
Which memory scarce can trace—
But seals they've set
Shall Time not yet
Eternity efface! —*Agnes Smith.*

A Choice Young Man.

OUTLINES OF A SERMON BY WAYLAND HOYT, BROOKLYN.

Saul, a choice young man.—1 Samuel ix: 2.

About thirty-six miles north of Damascus are the ruins of Baalbec. Here was once a temple in construction [illegible] have been the [illegible] [illegible]

discontented, and demanded a king. The Bible is a picture-gallery. See this picture of Samuel, disrobing himself at the demand of the people; not selfishly nor churlishly, but in a way that is grandly unselfish. Let us learn the lesson of making sacrifices in a grand way. Now, Saul comes upon the scene. What a royal man in appearance. He carried less of brain than of brawn. He had that peculiar beauty which the Hebrews call comeliness. It was while Saul was in search of his father's asses, which had strayed, that Samuel meets him and says: "Is not the desire of Israel upon thee?" Saul replied [illegible]: "Am not I a Benjamite, of the smallest of the tribes [illegible] wherefore, then, speakest [illegible]?"

Now let [illegible] at the lessons connected with the history:

1. Observe, *that prayer should be submissive.* I cannot think the Israelites were wrong in their wish for a king. There is a provision in the Book of Deuteronomy for a king. But mark, they were wrong in *demanding* a king. They had their own ideal of a royal ruler. David was living, and was a man after God's own heart. But they did not wish God's choice, but a king after their own sort. They asked for a king like the nations around about them had. They got what they asked for. No king of any of the nations was superior to Saul in mien and bravery. He was the ideal leader in battle. Everything that was physically necessary to make a king Saul had. So sometimes God listens to and allows the blinded prayers of our hearts, and they turn to curses. "Thine own wickedness shall reprove thee and thy back-slidings," etc.; "I gave thee a king in my anger," etc. God grants sometimes in the way of reproof. I have seen parents, who prayed, "O, spare my child," mourn that their boy ever lived to grow to manhood. The shadows of death receded in answer to that dictating prayer, but a darker shadow took its place. I have heard young men pray, "O Lord, give me success in this life." I have heard them declare, "That success they would have." In pain, beyond expression poignant, they afterward found out that character, made strong and shining with virtues, is better than applause, than power, than riches. O, friends, read well the lesson, that Israel demanded a king of God, and God gave Saul to them. Let us rather pray as did our great exampler in Gethsemane. Let us never forget that our blessing is wrapped up in God's will, and not in our own.

2. Let us learn *that Divine Providences descend to and include what we call the trivialities of life.* Could there be anything more trivial than searching for runaway asses. Yet, on this trivial circumstance swung the door through which Saul passed to his throne. Long before Mohammed's power was settled, when pursued by his enemies, at one time, he pushed back a bough that was before a cave and entered the opening. A moment after a bird lit on the bough. As the enemy came up the bird flew away. Said the enemy: "He could not have gone into that cave, or the bird would not have been on that bough," and they passed on, and Mohammed's life was saved. What a world of things was wrapped up in that seemingly trivial circumstance of the alighting of the bird on that bough! God has care over these trivial things, and what he cares for is worth praying over. Brother, you say times are hard. Tell your troubles in God's ear. Don't think them too trivial. Mothers, you have worriment in your household cares. Go to God; tell them to Him.

3. Learn *that there may be a fair beginning and a very dark ending.* Saul, at first, had a noble disposition. We find him, in obedience to his father, searching carefully for the asses, and, when he could not find them, how afraid he was that his father might worry because of his prolonged absence. We have seen how modest he was. He was of a small tribe, and of a small family in that tribe. Then he was magnanimous. When the people did not wish him to be king he waited for his opportunity. He attributed his first great victory to God, and would not allow the needless shedding of blood. But the drawback was, Saul had not given himself to God. There was another Saul who, when smitten down by the blinding light, cried out: "What wilt Thou have me to do?" His life was henceforth a seeming failure. He loses all things but Saul, the king, has all things—he has his crown. Saul of Tarsus, stripped of all earthly things, *awaits* his crown. "Henceforth," says he, "there is laid up for me a crown," etc. Saul, the king, lost his crown in death. See the difference. The one gave himself to God, the other did not.

Which choice, friends, is to be preferred? Which do you make to-night?—*Metropolitan Pulpit.*

John Bright wrote lately a note in which occurred this passage: [illegible] at school can be made to understand how it is just and [illegible] to be humane even to what [illegible] lower animals, it will do much to give them a higher character and tone through life. [illegible]

Georgia Correspondence.

BY REV. JAMES MITCHELL.

Why Inflict a Misnomer on Us.

[We welcome to our columns Rev. James Mitchell, of Georgia, as a correspondent. Our readers will be pleased with the following from his pen.—ED.]

Mr. Editor—There are some who persist in calling our church the Methodist Episcopal Church *North.*

We object to the use of this name for sundry grave reasons:

1. It is not our *true* name. It is unknown to our constitution as a church, to all our organic laws, to our Discipline and official books and action.

2. It is a *false* name, fastened on us to injure us with those who hate the North, and often places our lives and property in danger.

3. It is a disagreeable reminder of all the sorrows thrust upon us by men who aimed at the disruption of Church and country, and of that singular lawsuit, prosecuted by these men in the Supreme Court of the United States, not only to recover money, but by an order of that Court to cut an ecclesiastical organization into two equal parts, abolish the autonomy of the old organization, and create two organizations by a Master in Chancery, who with a stroke of his pen baptizes the new creations with two new official and sectional names, according to the behest of Rev. Mr. Green, John C. Calhoun, and associate attorneys, actually leaving a blank in the famous decree of Court for the word North, which was never filled up, however; for though rendered in an age of absolute slave power, that subsidized court felt that it had no power to create a church of the Living God, whatsoever else it might do. If the Church South claims a human paternity, we are sorry for it. If a man knocks you down with a bludgeon, and in future days, after you have recovered from the injury, have had time to cool the temper, and wash the blood and mud off your clothes, he comes to offer fraternal regards, would it be wise in him to bring into your presence the blood-stained bludgeon and thrust it under your nose? True delicacy would suggest that of all things it should remain at home.

4. It is not geographically true, for at the very time the Supreme Court attempted to fasten this nickname on us we held a portion of the slave territory in Delaware, Maryland, Virginia, Kentucky, and Missouri, with thousands and ten thousands of bulldozed members further South, as the sequel has shown.

Furthermore, in foreign lands it is undescriptive and absurd. Our Church is now located by conferences and missions in many lands. To our foreign membership it is without meaning, for with the exception of little missions in China and Mexico our brethren of the Church South have no standard-bearers any where to tell the nations of their devotion to Christ or the cause of humanity, to proclaim to a perishing world who they are—except it be in Africa, especially on the western coast thereof. There their monuments will be as lasting as that dark land, and their ministrations to the cause of human bondage will be enshrined in the memory and civilization of nations yet unborn.

If any geographical thought should enter into the change of our ancient name, there is one appropriate change that should be made. Our official name now stands: "The Methodist Episcopal Church in the United States of America." Shorten that name by cutting off the words "in the United States of America," and then you have a name geographically true, to our whole field, *the parish of the world.*

Here in the South this offensive name is sometimes changed so as to disturb the nerves of brethren *much over-sensitive,* and we are called the "Nigger Church," "the African Methodist Church," etc. The names are equally absurd. As well might our opponents call us the Dutch Church, or the Church of John Chinaman, or the Hindoo Church, because we have these races in our fold. For instance, we have eight German conferences, at home and abroad, and we have as yet but seven unmixed colored conferences, including Liberia—so that our opponents might as well call us "the Methodist Episcopal Church Dutch" as the Negro Methodist Church or the Methodist Episcopal Church *North.*

It is not a true name at home, no more than in foreign lands, for we never were driven from the South fully; we always held territory within the slave line, which, thank God! has expanded into a wide field.

5. Finally, it is *not charitable* to persist in flaunting the *actual thing* in strife in our faces, when we desire friendly relations. This "suffix" is as disagreeable and offensive to us as the "prefix" "Rebel" Methodism would be to our brethren of the South, a word we now try to avoid in conversation, correspondence and pulpit ministrations.

To fasten that name upon us in the outside world would be to do a thing all the power of the Supreme Co[illegible] do, the very thing [illegible] I frankly tell my [illegible] Church South that [illegible] was *seriously* [illegible] Conference it [illegible] offended honor [illegible] policy and justice that still remain with hundreds of thousands of our people, to seek a review of that fatal and unwise decree of the Supreme Court, that unjustly and with circumstances of oppression attempted such a scheme. *No power on earth can force a sectional name on us. We will have none of it.*

Not only do we object to the sectional names pregnant with mischief, but I know from the official returns of the Church South that it desires to escape from its sectional record and name, born not of God but of man. Have they not wisely struck the section relating to the orgin of the M. E. Church South out of their Discipline? and did not their annual conferences in the year 1866-'67 cast 1,577 ministerial votes on change of their sectional name to that of "the Episcopal Methodist Church," desiring to drop the word "South?" For this wise change there stood 1,199 votes, and but 400 votes against it. Thus the change was almost accomplished; it lacked less than *fifteen* votes. Writers and speakers will please remember that, and not be offended with us when we reject all that will localize or sectionalize the kingdom of our Christ. Blessed be his name! His praise shall fill the nations. May he give us some humble place and part in this glorious work!

An Army Story.

THE TALE OF THE NOBLE MULE OF SUMTER.

The Hartford Times says:—"When Dahlgren's iron-clads began operations in Charleston harbor, the Tenth Army Corps made a sudden dash and drove in the thin line of pickets which the rebels had posted on the eastern end of Morris Island. When daylight came every gun which Beauregard could bring to bear upon the new work began to rain shot and shell, and from daylight till noon there were lively times in and about Charleston Bay. Shortly after noon Fort Sumter opened furiously, and it was feared that an attempt was about to be made by the enemy to advance. There were enough men there, it was thought, to hold it, but there was a deficiency of ammunition, so a mule driver volunteered to deliver the ammunition. The only road was the smooth and sandy beach along the bay, and the distance between the two points about a mile and a half. Half that distance was within easy range of Fort Sumter, and Battery Wagner's guns covered all the way to the sand hills, behind which was the Federal camp.

I am describing this incident as it appeared from the shipping in the bay, and what called attention to it was the sudden waking up of every gun on the southeast angle of Sumter. Looking to see the cause of the furious cannonading everybody was surprised to see a mule team tearing up the beach in the direction of the new work. The driver was laying the lash on, and that mule had its ears straight back and was making its legs go. Occasionally a shell would touch the beach, bound up and explode, and the mule would then hesitate and try to turn back. But the driver would lay the cowhide on with renewed vigor; then the mule would put on another spurt, until at last it became entirely demoralized by the explosion of a ten-inch shell almost under its belly. Every glass in the squadron was leveled at the spectacle. The driver got off his seat, took the animal by the head, whirled it around once or twice, and started it up the beach once more. Fort Sumter flashed and flamed, Battery Wagner belched and thundered, and still that daring driver urged his mule along, though the way was swept by at least thirty guns.

At last he reached his destination, but he could not stay there, and in a moment he was turned around, and exhorting that animal to do its level best. The mule did not need to be told to step out, for in its rear there was roar and racket, and about its ears were flying sand and scrap iron, which seemed to stimulate its fleetness. Down that hard beech flew the mule, the light cart bobbing and swaying, and the driver's arm rising and falling as he dealt out lash after lash. At last they neared the friendly shelter of the sand hills. In another minute they will be safe; but just as they near the place to turn aside, a shell came screaming from Sumter. Everybody could see the huge mass of iron as it roared through the air. It struck the beach directly in the rear of the mule, and with a bound it overtook it and exploded with terrific violence. A general exclamation is heard from Dahlgren's flagship, where the Admiral and his staff are earnestly gazing at the adventurous mule and his daring driver. Fort Sumter's ramparts are black with men, they, too, willing witnesses of Yankee pluck. Along the swell of Morris Island and covering every elevation can be seen the Union soldiers, who stand with bated breath, anxious and full of suspense, and every eye intently taking in the scene. When the shell exploded a circle of smoke hid the mule for a moment, but when the smoke cleared away Mr. Mule had his ears laid back and, with head down and legs lashing wildly out, he was making kindling wood of the cart, which had been badly demoralized by a fragment of the shell. Presently the driver was seen limping to the mule; in a second the mule is free from the cart, and, with the driver on his back and a farewell whisk of his tail, disappeared beyond the cover of the hills.

The thousands of boys in blue unite in a long and hearty hurrah; the sailors wave their hats and shout themselves hoarse, and, hark! the rebels have caught the infection and are cheering too.

Speak to those Boys.

"Do let me have the paper, Annie; you have been staring at that one page for half an hour. Just like a girl, I declare," said brother Tom, looking over her shoulder, "reading the marriages all this time. Which of your 'dear five hundred' has committed matrimony now?" And Tom whisked off the paper with masculine right of possession.

But it was not marriages which had so long engrossed Annie Tremper's attention; it was no vision of bridal festivities which filled her eyes with tears, and caused her lips to quiver with uncontrollable emotion, and made her unable to answer her brother's light question.

Yes, she had read it in clear type:

"Ernest Doty, aged 16 years and 7 months, at his father's residence, 25 —— street. Funeral Tuesday afternoon."

But could it be true? Ernest, her Sunday-school boy, who had sat in front of her week after week for the last three years! Ernest! so full of life and fun that he could not sit still, but kept the whole class in commotion, till brought to order by Annie's pleading, "do be quiet, Ernie," backed by that innate sense of chivalry which only very bad boys wholly lack. Ernest! and a vision of black curly hair, rosy cheeks, and bright eyes came before her that it seemed impossible to associate with death. Yet there it was, that announcement in the paper. Her boy was dead, the funeral would be on Tuesday, and she must be present with the rest of her class. Why didn't she go last Sunday afternoon when she missed Ernest from his accustomed place, the class being a gainer in order thereby, though, now she thought of it, the boy had been quieter of late, and had looked at her several times as though there was something on his mind that he wanted to say. Could it be? No, she hardly dared hope, and yet,— Ah! something beyond grief, beyond the natural shock of death, bowed Annie Tremper's spirit that day. Young as she still was, God had given her the responsibility of a group of immortal spirits to train for him. And she had faithfully done her work in all save one particular. Nothing could ever tempt her from her post. Sunshine and storm saw her in her place early, and with lesson well prepared, while the bright, attentive faces of her class showed the interest with which she invested her teachings, but she never could bring herself to talk personally with its members concerning their own interests in the Savior of whom she spoke. She had long felt strongly impressed with the duty of doing so, but something she could not define had held her back and sealed her lips again and again when thrown by chance alone with her boys, and now one of them had suddenly slipped away from her grasp, gone out into the great unknown, and she could not conjecture whether it was to an eternity of life or a death that knows no resurrection. It is that no young Sunday-school teacher who reads this may ever pass through the agonies of self-reproach which marked that funeral hour, as the other boys of Annie's class piled the white flowers upon the still form of their comrade that this little tale has been written.

It was with trembling feet, which almost refused to do their office, that, the day after the funeral, Annie ascended the steps of the house where her boy had lived. "O Miss Tremper, I am so glad to see you," said the stricken mother, grasping her hand. "Ernie left a message for you which he said I must be sure to deliver. He hoped you'd come before it was too late, but he wouldn't let me send for you because he said you had a good many things to do, and it was very kind in you to give up so much time to the Sunday-school. When he was first taken sick there seemed something on his mind, and once or twice he said, 'I wish I'd asked Miss Annie?' 'Asked her what?' said I. 'How to be a Christian. I've wanted to be one a great while, and I've tried, but somehow I couldn't get on, and I wanted to ask Miss Annie what was the matter, only I felt sort of bashful, and I always thought she would speak first.'"

"Why didn't you send for me," said Annie, with a great grasp.

"Well, he did not want me to, and I didn't see the use. I thought Ernie was just as good as a boy could be. But I didn't give you his message yet. That last Sunday afternoon, when we all knew he couldn't live, he said: 'Mother, I wanted to see Miss Annie again just to tell her, but you can do it. Tell her that I've found Jesus, and I'm going home to be with him. And tell her it's just as she said in the class—Jesus does it all. If somebody had made me understand that a year ago I should have been so happy, instead of trying to make myself good and to make myself into a Christian, which I could not do. Thank her for all the lessons in her class, and tell her it's all right now.'"

Yes, it was all right now, and Annie's heart gave a great throb of relief as she learned that her lamb was safe in the Shepherd's fold, and that her words had shown him the way after all. But that long wasted year, those useless struggles, that young heart yearning for expressed sympathy in its first reachings after holier things which it did not get in the quarter where it had a right to demand it, and the lost influence upon family and friends a year's walking with God, in the sweet attractive "kindness of his youth," would have exerted was all lost to Ernie, through her shrinking conventionalism concerning personal dealing with the members of her class. It was with a very humbled heart and a very resolute purpose that, when Annie next met her boys, she said:

"Boys, I am resolved, through the grace of God, never to rest, and never to let you alone, till I know that each one of you is 'safe in the arms of Jesus.'"—*National S. S. Teacher.*

Central Tennessee Conference.

This Conference was formed last October by the division of the Tennesse Conference. It embraces the white work in Middle and West Tennessee. A glance at the Conference roll shows 26 effective preachers; 4 on the supernumerary list, and 2 superannuated preachers, and 7 probationers; 9 appointments are filled by supplies. The Conference is included in two Presiding elders' districts, viz: Nashville district, with 20 ppointments; a membership of — probationers, 241; full members, 2,190; total 2,431; 37 churches, valued at $57,500; 2 parsonages valued at $500. This district contributed for benevolent collections, ordered by the General Conference, $200.82. By resolution of the District Conference the district proposes raising $400 for missions this year. Memphis district has nineteen appointments, 59½ churches, value $35,450; 7 parsonages, value $3,700; probationers, 340; full members, 2,820; total, 3,160. It contributed for benevolent collections, $141.79. Indebtedness on churches and parsonages: Nashville district, $1,361; Memphis district, $1,698. Raised last year for building and improving churches and parsonages:—Nashville district, $4,316; Memphis district, $1,851. There are three institutions of learning under patronage of the Conference, viz: Tullahoma College, located at Tullahoma; Dickson Academy, at Dickson; and West Tennessee Seminary, at Hollow Rock.

First Methodist Newspaper.

The following account of the first Methodist newspaper is taken from Tyerman's Life of the Rev. George Whitefield, vol. 1, p. 471: "J. Lewis started the first Methodist newspaper ever published, and succeeded in securing Whitefield, Cennick, Harris and Humphreys as its principal contributors. The title was, 'The Weekly History; or, An Account of the Most Remarkable Particulars Relating to the Present Progress of the Gospel. London: Printed by J. Lewis. Price, one penny.'"

The newspaper was a small folio of four pages, and the first number appears to have been issued on April 11, 1741. In No. 4 the editor says, "The Rev. Mr. Whitefield intends to supply me with fresh matter every week." The periodical was continued weekly until November 13, 1742, when No. 84 was issued, to which the editor appended the following note: "Now that this first volume is finished, we purpose to begin the next in a more commodious manner. It will be printed in a neat pocket volume, and to be delivered (every week, as it was at the first) at the Tabernacle, and at people's houses, at the price of one penny."

Revisiting the Old Charge.

There is nothing like it—this going back of a pastor to former people after some years' absence, and after a precious revival. How it stirs grateful memories of divine grace to find those "in Christ" and in the church that were a moral distance from both when you knew them; to be warmly greeted by those whose presence vividly recalls to a pastor scenes too tender for any but a poet's pen, as

"By the couch of pain he kneels again;
Again the thin hand lies
Cold in his palm, while the last far look
Steals into the steadfast eyes;
And now the burden of hearts that break
Lies heavy upon his own—
The widow's woe and the orphan's cry
And the desolate mother's moan."

To look at your former home, first at the trees you dug around, and then at the unchanged paper on a chamber wall where a dear soul escaped its bondage; to see the boys and girls you baptized growing into Christian manliness and womanliness; to see the sanctuary cleansed, ornamented, honored; to be kindly greeted by a pastor who more than fills the place the Lord emptied when he sent you away; these are a precious, but a small part of the vacation joys of many a wearied minister as he visits again the spot where he wept and prayed, and sung and preached, and sinned, and was forgiven. The sad experience is to find one he counted a Christian gone back to the world, or one formerly respected as a moralist, now sunk in vice and degradation, and some then "almost persuaded" now farther off apparently than ever from the kingdom of heaven. Some that he left stalwart and beautiful, he finds pining in "pain's furnace heat"—only waiting. It is good once more to sing of God's goodness, to pray, and trust Him for dying grace. It is good for the living to press the hand of the dying.

"Not clear nor dark," as the Scripture saith,
The pastor's memories are;
No day that is gone was shadowless,
No night was without its star;
But mingled bitter and sweet hath been
The portion of his cup;
"The hand that in love hath smitten,"
he saith,
"In love hath bound us up."

—*The Advance.*

Beyond Comprehension.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with some literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner, the conversation incidently turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments, his belief in the divinity of Christ, and his dependence upon the atonement of the Savior. A minister of very considerable literary reputation sat almost opposite him at the table, and looked at him and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks, which no man can imitate, fixed his eye upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it; and I would be ashamed to acknowledge Him as my Savior if I could comprehend it. If I could comprehend Him, He could be no greater than myself, and such is my conviction of occountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Savior."—*Bishop Janes.*

An Old Dialogue Reprinted.

"Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbole, and Deacon Webfut, of the Baptist Church at Riverside. Of course the topic was immersion, and it was introduced by Deacon Webfut remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbole, who will never be outdone if he can help it, quietly replied that pastor Cyril baptized on that day nine persons.

"'Well, I hope he did it in the Scriptural method.'

"'Certainly; our pastor always does according to Scripture.'

"'Well, now, Brother Grumbole, what is your idea of the Scriptural method?'

"'Oh, I got my notion of it from the first case of baptism on record.'

"'What was that? Not Philip and the eunuch?'

"'Oh, no; it was centuries before that. I mean the Israelites when they were baptized in the Red Sea.'

"'Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea.'

"'You are satisfied Brother Webfut, that they were really baptized?'

"'Certainly; the apostle says they were; and tells how it was done."

"'Well, then, I have just one question to ask. Did they get their feet wet?'

"'They were immersed, that is plain enough. As Paul says, they were under the cloud and passed through the sea, and were all baptized in the cloud and in the sea; if that wasn't immersion, what was it?'

"'Well, Brother Webfut, did they get their feet wet?'

"'Why, that's nothing to do with it; they had water on all sides of them, and water above them, they were completely surrounded by water.'

"'Well, Brother Webfut, as I understand, they went 'on dry ground through the midst of the sea;' and if you can immerse me on dry ground, I am very willing to be immersed. I believe in dry ground baptism, where you won't get your feet wet.'"—*Congregationalist.*

At the temple of Ularo, in Kyoto, Japan, is seen the largest bell in the world, hanging in a tower on the hill, and is in as perfect tone as the day it was suspended. By measurement it exceeds the great bells at Pekin, China, and at Russia, both of which are said to be cracked. Where the bell was cast, and by whom, is lost in the shades of antiquity. Chinese and Sanscrit characters cover the entire surface of the bell, but no modern Japanese priest or scholar can translate them. This bell is twenty-four feet in height and sixteen inches thick at the rim, and when the priest sound it (at 8 o'clock every evening) its majestic boom, is heard many miles down the valley. None of the bells in Japan have "clappers," but are sounded by suspended levers of wood, used like a battering-ram, and striking the bell on the outside.

General News Items.

It is claimed that petroleum has been discovered in the Black Hills.

The recent fair in aid of the old South Church in Boston netted nearly $40,000.

Russia has ordered forty locomotives from one of our large American firms.

The annual dinner of the New England Society was a very interesting affair. President Hayes and Secretary Evarts were among the guests, and responded to toasts in short speeches.

The first business before the Senate when it meets, January 10th, will be the concurrent resolution of Senator Matthews, declaring the right of the Government to pay the bonds in silver.

Servia, after bravely waiting till it is evident which way the contest will be decided, has determined to go into the conflict against Turkey. Her troops have been ordered to cross the border, and her representative has left Constantinople.

It is thought the appropriate committees of Congress will recommend a decrease of duties on many articles, and the levying a tax on incomes. The last feature will be earnestly opposed by the representatives of the large bondholders.

Satin is now the rage. It went out of fashion in England twenty-eight years ago, when Mrs. Manning, a celebrated murderess, at one time lady's maid to the late Duchess of Sutherland, was hung in a black satin dress.

The culture of coffee in California is becoming profitable. The plant grows as vigorously as in the coffee countries of South America, and yields a bean of strong aromatic flavor. Central and Southern California are the regions peculiarly favorable.

A number of colored men at Washington have formed an organization under the name of the Negro American Society. Its purpose is to consider and devise a remedy, if possible, to prevent the excessive mortality among colored people in that section of the country.

A West Virginia law enacts that if any person shall be concerned in managing a raffle or gift enterprise at a church fair or festival, he may be imprisoned a year and fined $500, and the property shall be forfeited to the State for the benefit of the school fund.

A terrible explosion occurred in the wholesale candy establishment of Greenfield & Sons, 63 Barclay street, New York, on the 20th ult. It was followed by a fire. Buildings Nos. 61, 63, 65 and 67 are entirely demolished, and total losses. About fifty persons were killed and many wounded.

Governor Vance, of North Carolina, delivered the address of the Sampson County Agricultural Fair in that State a few days ago, and advised farmers to improve their lands, to grow their own provisions, to preserve their forests, to promote education, and to guard their political rights. It was good advice.

Friends of Senator Morton say that as a member of the joint committee on the subject of Chinese immigration he prepared an important report, in which he took side in favor of the Chinese in California, and denounced the outrages upon them. It is now said that this report cannot be found.

Two ships and a steamer will in February and March, under the direction of the Secretary of the Navy, sail with goods for the French International Exposition. The Commissioner of Agriculture will prepare an extensive display of cotton, tobacco, wool, Indian corn, sugar, rice and other products of this country. He also intends to exhibit a choice collection of different kinds of wood.

The legislature of South Carolina adjourned on the 20th inst. until the 16th of January. The most important measure adopted was ratifying the amendment to the State Constitution, which levies an annual tax of two mills upon all taxable property of the State for the support of free schools. On its final passage more than two-thirds voted affirmatively.

General Gordon thinks that the late Georgia election will probably give the Independents eighty members of the Legislature, instead of twelve, the number they had in the last Assembly. In speaking recently of the development of the Independent movement in Georgia, Senator Gordon declared that it was the legitimate growth of the President's Southern policy, and that movements of that sort were inevitable, extending over a large portion of the South.

Le Monde Russe has compiled, from official sources, a summary of the officers, men and artillery captured by the Russians during the war now in progress. The following is the table, to which official figures from Plevna have been added:

	Cannon.	*Pashas.*	*Officers and men.*
At Ardahan	92	1	1,000
At Nikopolis	90	2	7,0[illegible]
At Gorney Dubnik	4	1	[illegible]
At Telisch	3	1	[illegible]
At Aladjah Dagh	42	8	7,0[illegible]
At Deve Boyan Pass	46	1	300
At Fort Hafiz	..	..	540
At Kars	350	5	17,000
At Plevna	77	10	33,328
Totals	704	29	[illegible]

Southwestern.
[illegible] St., New Orleans, La.
THURSDAY, JANUARY 3, 1878.

The Southwestern Enlarged.

Our readers will be pleased to notice that the SOUTHWESTEN is enlarged. We add a column to each page and two inches to the length, which adds four to the number of columns and with the increase in length makes an addition of about seven columns of the old length. We are determined to make the SOUTHWESTERN better in all respects this year. The cheering words from the conferences and in the many letters which come to this office help us greatly. Send in your subscription lists brethren and their money with them.

How to Get Subscribers.

Send to us for some specimen copies. We will send them free. Take one into the pulpit when you have your largest congregation and show the paper to the people, and *talk to them as if you wanted them to take it.* Then read something to the people from the paper that will interest them, and ask how many want the paper on the spot, and take their names and give them a specimen copy of the paper, collect the two dollars or secure a pledge as to when the money will be paid, and as fast as you get the money send the names and money to us. If there are those who want the paper and they cannot pay at once, we will send the paper to them, provided *the preacher will be responsible for* [illegible].

Now, brother, try this plan next Sabbath.

Prof Colt, of Shaw University, Miss., and a friend spent the holidays in this city.

Rev. L. Bradford calls our attention to a typographical error in his letter as published in last issue. The amount of the collection at [illegible] was $12.65.

Rev. P. Bliss, pastor at Oxford, writes that he wants the Presiding Elders of the Mississippi Conference to let him know about how many applicants for admission and ordination will be at Conference, so he can provide for their entertainment.

The late Houston, Texas, District Conference decided that if any of the Churches of the District failed to be represented by their pastor, or some of the official members, no report of their statistics would be made in the proceedings of the Conference.

Rev. [illegible] Cannon, Meridian, Miss., writes that four lots have been purchased in that city, on which to locate an institution of learning. The [illegible] members are alive to the [illegible] of the enterprise, and [illegible] are giving their [illegible] subscriptions [illegible] the prospect [illegible] very encouraging.

[illegible] the Fourth Quar[illegible] First Street [illegible] shows that [illegible] pleasant and [illegible] successful year. [illegible] The [illegible] 348; aver[illegible] The School [illegible] $99.55 [illegible] is $32.00 [illegible] expended $43.00.

[illegible] formerly of [illegible] Washington [illegible] a lecture on "The Growth of [illegible] to [illegible] American Liberty [illegible] of [illegible] gave ex[illegible] trip to [illegible] about our [illegible] are [illegible] for his [illegible] the senti[illegible] breeding. [illegible] of a good [illegible] lead to [illegible] of Af[illegible] that [illegible] on the [illegible]

The New Year.

In entering upon a new year all should remember that they owe life and its every blessing to the goodness and love of God. Every moment during the past year He has watched over and kept all. Had He for a single instant forgotten one, that one would have died. Even when we were doing wrong God in his mercy cut us not off. We should also remember that we begin the New Year just where we closed up the old. Each day our characters are what our past lives have made them. If in the past year we have been true to duty and sought to serve God with pure hearts and fervent zeal, then we begin this New Year better than we did the last. If on the other hand we have during the past year been slothful as christians and careless in our thoughts toward God, we begin this New Year in a worse case morally than we began the old year. We are to-day what our past acts have made us. In starting upon a new year all ought therefore to examine their hearts and study their habits, as in the presence of God and in the light of his Word, and determine for themselves their true condition morally. Brother, be honest enough with yourself to do this, and then if you find the rcord wrong be man enough to go on your knees and ask God to forgive you for the past and help you to do better for the future. If you do this in sincerity God will forgive you and send his grace into your heart to aid you for the future. Having squared the record in secret with your God then see that your outward life conforms in action and word with the truth as it in Jesus. If we thus begin and live the New Year, 1878 will be the happiest and best year of our lives. God grant it.

The Mexican Border Troubles.

It is to be hoped that the Administration will take positive measures to protect the Texas border, and not leave the delicate questions involved in our relations with Mexico in the hands of Mexican and Texan border ruffians. We want no war with Mexico, and it will be a disgrace to the United States if there be a war. The clamor of interested parties who want war should be hushed by positive and righteous declarations and acts from Washington. This nation has already enough territory, ignorance and Jesuitism, to occupy for many years, her best efforts at government, civilization and moral purification. War with Mexico means the slaughter of tens of thousands of men, the desolation of as many homes, and the waste of vast sums of money, and all for what? Simply that the "greatest nation on the earth" may gain a victory over a poor, weak sister nation, whose only return as the price of indemnity could be a slice of its northern territory inhabited by an ignorant, priest-ridden mass of people. If the Administration at Washington has not character and statesmanship enough to manage this Mexican matter so as to avoid war, it will deserve only contempt from all enlightened and Christian people.

The following, from an officer in the army, we clip from the *Inter-Ocean*, which gives a succinct and intelligent view of the case. The fault is not all on one side:

1. That the people of Texas and a few officers of the army are possessed with a blind but all-engaging mania for a war with Mexico, and they all are doing all in their power to provoke it. Some have been so fool-hardy as to boast frequently that they will seize every chance to keep up sectional strife, and complicate matters so that the United States will be compelled to go to war with Mexico and take the border States.

2. Lawlessness on the Rio Grande is by no means confined to the Mexican population alone. The very worst elements of both nations are gathered together on the frontier on this side. The mass of them are refugees from law, and all men of the most desperate character. They think no more of the murder of a human being than of a dumb brute. They do not work, but gamble, drink, fight, hunt, steal, and are forever moving about.

3. Raids are not confined alone to our side of the river, and it would be a question to decide fully which side is the most wronged. Along the line which I am familiar with—within the last twelve months—not only have the Indians from our Tule Rosa Reservation crossed into Mexico and stolen large herds of stock, but Texans on their own hook have made several raids, killing people, and bringing back cattle and horses. Our Indians in one raid stole eighty horses from Samaniego's brother, last winter, while Samaniego was Governor of Chihuahua. [illegible] The Mexicans in all the little [illegible] Rio Grande are [illegible]

[illegible], a Louisville company, one from Cincinnati, and two from England. These companies actually have agents whose only business is to stir up strife.

6. The use of the Texas militia on our frontier is a most impolitic and fearful evil. This militia is largely made up of bad characters, and is under no military discipline whatever. They are a band of lawless adventurers and freebooters. Mexicans respect and like the United States Government, but have a deadly hatred for the Texans.

7. To annex the border States of Mexico would call for a standing army there of 50,000 men, and be a lamentable folly. The people are of different language, different customs, and adhere to the most slavish form of the Jesuit religion.

8. The only way in which war may be prevented is for the President to see that none but the most discreet officers be given command on the Rio Grande, with instructions to cultivate friendly relations. Some of the officers now here are doing all in their power to provoke war.

9. Our number of troops should be largely increased, so as to be a real guard, capable of preventing raids. From all that I have seen, I believe it would take 300,000 men to whip Mexico, and result in a five years struggle. At present our garrisons are so small, considering the vast extent of this frontier, that to a thoughtful man they seem farcical.

The African Methodist Episcopal Church.

The minutes of the General Conference of this Church, held in May, 1876, are published. The following are the statistics of the Church for 1875-6. Number of traveling preachers, 1,418; local, 3,168; exhorters, 2,546; members, 172,806; probationers, 33,525. These are found in the following annual conferences: New England Conference, 1,515; New York, 2,397; New Jersey, 1,765; Philadelphia, 7,399; Pittsburg, 2,376; Ohio, 5,778; Indiana, 3,598; Illinois, 3,930; California, 249; Baltimore Conference, 6,783; Virginia, 6,738; North Carolina, 6,509; South Carolina, 54,164; Florida, 9,862; South Georgia 19,159; North Georgia, 15,827; Alabama, 11,904; Mississippi, 6,706; Louisiana, 3,424; Texas, 7,401; West Texas, 2,468; Arkansas, 7,620; Missouri, 6,640; Kentucky, 4,895; Tennessee, 11,916—total of ministers, exhorters, members and probationers, 212,053. The denomination has 1,853 Churches, valued at $3,064,911, or $1,672 each on the average; 218 parsonages, valued at $124,800, $618 each; 2,399 Sunday Schools, 8,085 officers and teachers, 87,453 scholars. They raised last year for the support of the preachers and presiding elders $225,880, $160 each; for contingent fund $2,976; for dollar money $28,009; for Sunday Schools $17,415; Missionary money $3,782; for building churches and parsonages $169,558. This Church was organized in 1816, sixty-one years ago, by sixteen ministers, by whom Rev. Richard Allen was elected and ordained Bishop. It then had a membership of 7,937.

The Methodist Episcopal Church has in her communion about the same number of colored people. The African Church has one-fourth of its entire membership in South Carolina. In Louisiana, Mississippi and Texas the African Church has a little over 20,000 members while the Methodist Episcopal Church has more than that membership among the colored people in Mississippi alone. Each church is doing a great work in the South and may the success of each increase year by year.

The Kemper County Massacre.

The Cincinnati *Gazette* has been publishing accounts of the murder of the Chisholm family, which so shocked the whole nation, and which occurred in Kemper county, Miss., a few months since. Among other things is an interview with Mrs. Chisholm, who is now employed in the Treasury Department at Washington. Speaking of those who murdered her family, she said:

"They were all residents, and what may strike you as strange, all religions were represented. There were Catholics, Presbyterian elders, and most of all I noticed two Methodist class-leaders that were very active all through the matter. One of these men was a great exhorter, and had often labored with us for the good of our souls. At the last camp meeting I attended, this man got so 'happy' he shouted at a great rate, and came up to Mr. Chisholm, and took him around the neck, and begged him to go forward, and said: 'It is all you lack, Judge, to be a first rate man—all you lack is religion.' And that man helped kill my husband."

The *Gazette* also publishes the account of the hanging of Walter Riley, a mulatto, in Scooba, Kemper county, Miss., for [illegible] Dobbs [illegible] Chisholm had instigated the murder of Gulley. Every effort was made [illegible] Chisholm before being hung, but he protested to the last that he [illegible] because Gulley had declared that he intended to shoot him (Dobbs). This then effectually does away with the plea that Judge Chisholm had anything whatever to do with the murder of Gulley.

The hanging of Dobbs was right, but what now about the murderers of the Chisholm family and others? The deed was done in cold blood, the names and places of the murderers are well known. We predict that they will not be touched. It has been practically settled that the murder of Republicans in the South is a crime that cannot be punished.

Our Work in Nashville, Tenn.

Three Annual Conferences are represented in this city. The Central German, by Nashville German Church, Rev. J. Webster, Pastor. This Society has a membership of 56; 15 officers and teachers, and 70 scholars in Sunday School. They have a neat church and parsonage valued at $4,400. Central Tennessee Conference by Spruce Street Church, Rev. L. A. Radisill, Pastor in charge; has a good church and parsonage, and a growing membership. The Sunday School received twenty-five new scholars during the past ten months. The above charges are connected with the white work. Tennessee Conference by Clark Chapel, Rev. C. W. S. Smith. This charge has a good edifice, a large membership and Sunday School. Nashville Circuit, J. Pickett in charge. Central Tennessee College is within the bounds of this Circuit. Our church property in Nashville is worth $89,400; 7 itinerent preachers reside in the city and constitute the working force. R.

Bishop Foster to the Preachers.

We can give no better New Year reading to our preachers than the following words of Bishop Foster, addressed to a conference class of preachers:

You must understand that, as a church we do not mean to use the phrase "called of God," as men are called to the ordinary avocations of life. That is the interpretation given to it by some of our sister churches. They say that a man who is specially adapted to be a farmer, merchant, lawyer, physician, or aught else, is called to that profession; and so, if a young man has a genius to understand religious truth, and shows a taste for it, has a fluency of speech, a pleasing manner, and is able to present truth clearly and forcibly, he has the divine call, and that theory supplies the pulpit to a very large extent. We do not believe the call is simply "an ascertained adaptation to a work," but that it is a direct deliverance in the consciousness of a young man, wrought there by the Holy Spirit, and unmistakably impressed, that the Lord God has come to you personally and laid it on your conscience by the Holy Spirit that it is your duty to devote your life wholly unto this work; and it becomes most important for you to be certain it does not run counter to your convictions, and that the declaration you are about to make is not adopted with some mental reservation or equivocation. For a young man, I think the ministry is a most attractive position, and therefore there is great danger lest the mere worldly temporal advantages should draw him there instead of the Holy Spirit.

A minister ought to be a gentleman in appearance, and ought to live a gentleman's life. It frees him from many of the inconveniences of labor—of labor with the hands, and labor in uncomfortable business. It takes him aside and gives him a select position in society, and causes men to look up to him with honor and esteem; and there is no young man but feels the attraction of these things, and there are hundreds of young men in our pulpits with no other or higher idea of the ministry than this. I cannot doubt that many find their way into the pulpit because it is a life of easy elegance; and having made their mistake, they prosecute and continue it, and mar a life which might be useful to their fellow-men and bring glory to God if spent in other work and employment, while the responsibility of the mistake rests partly on those who allowed them to enter this sacred calling. No man has a right to stand in the pulpit if he be not designated of God; and if he be, he goes there with the motive that arises from such a designation; not that he may have a life of ease, but that he may exercise the functions of a minister of Jesus Christ with a deep conscientiousness.

God does not call unholy men into the ministry, and I do not think he calls men of defective character, and I am sure he does not call one who has not a strong religious character, a deep religious experience, an earnest conscientiousness, a feeling of God's presence in his heart day by day. It is the fundamental prerequisite of this Christian calling that a man should have these qualifications. If he have an eccentric character, a malformed body, an ill-adjusted mind and affections, [illegible] I believe [illegible] quisite of evidence, that the person be a rounded and complete man. He ought not to be marred by inheritance, nor come from very bad stock. If he has bad or impoverished blood, the Conference ought to be very delicate in considering his case; the more so if he comes from conditions where his character is warped, and where dangerous possibilities have been placed before him. If a stone comes from a dark spot, it should be carefully examined to see that it is a jewel and not a counterfeit. I hold, rightly or wrongly, that the minister who stands in this pulpit, or any pulpit, by virtue of his being a minister, should possess these qualities, and show that he is one of the best of men in the town where he lives; and if he cannot keep that position worthily, when he is to be called in question by his tempers, words, acts, or want of temper, want of words or act, he should be sent back to private life.

These elements of character are obligatory upon men everywhere, because everything that can be in a man is obligatory upon him. These things are indispensable to a preacher of the gospel, and no man has a right to this office who fails in them; and when a man is habitually a subject of complaint which shows he lacks delicacy of organization and refinement of character, which lacking makes him an offense wherever he goes, he ought to be relegated to the plow, or somewhere else. The Conference has no right to send a man from pulpit to pulpit to harrow the people. We are called, first of all, to be *men*, taking that word in the broad, generic sense; and, secondly, we are called to be Christians; and, thirdly, we are called to be qualified to do this work, for the simple facts of our being men and Christians are not sufficient qualifications for this work. The third point is just as important as the other two.

The fact that you are called to preach is no reason that you should go to preaching *now*. The forgetfulness of this important distinction has resulted, in many, many cases, in the lifetime marring of a man who might have been a good minister, but who is now an abortion. The call you now have is a call to get ready to preach. No man is called to preach at once; or if there be such a case, it is a very rare case. In such a case it must be supposed that God has laid his ordination upon a man before he is full-fledged and developed, which I do not think is his ordinary plan. I believe he often calls men to preach who do not know the first rudiments of preaching, and their sermons would be a burlesque. God sees in them, however, good elements; and always, when he calls a man, he sees good elements, and likelihood of decent, holy character; he sees what will make up a man and raise him to preach the gospel, but first he has to do the necessary work of preparation for it, without which no man can succeed.

It is absurd to think that the Holy Ghost will preach through us without aid. It is not often that God makes a deliverance in a man by miracle; and therefore, I repeat it, a call to preach is not a call to go to preaching now. It is not an ignoring but rather an honoring of the Holy Spirit's agency to properly qualify ourselves for work; and then, doing our part faithfully, to trust him for his promised assistance; recognizing the great fact that he always works by means and by man's co-operation with him for the achievement of spiritual results. A man may put it off for a few years, and put himself under a course of educational training. I know God calls uneducated men to preach, and in ninety-nine cases out of a hundred he does so; but that does not mean that they are to preach without education, nor does it mean that education is not a necessity to preaching, or that the Church should thrust an uneducated boor into the pulpit. I do not say that the same curriculum in every instance is necessary before any young man ascends the pulpit. I have no erratic notions on that subject. I know the field is a broad one, and has a variety of wants—some men more, and some less, cultured than others; but this is a point upon which we should exercise the utmost vigilance. If a man comes up without education, we must see if there be not some way which he may be turned into the college before he is turned into the pulpit. It cannot be, ought not to be, always done. There are men who are powers for God, who have never seen the inside of a college, and we may find many nuisances in the pulpit who come from the college as well as from elsewhere. That word "nuisance" seems hard, but it is expressive, and you know its meaning.

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The indifference with which the news of the defeat of Osman Pasha at Plevna was received at Constantinople, would seem to confirm the report that, in that city, there is something more feared than the Russians—that is, a famine. The exportation of grain has several times been prohibited, and afterwards permitted, until now the granaries are empty; and it is with difficulty any breadstuffs can be obtained, notwithstanding a recent decision of the Council of Ministers, exempting from duty wheat, barley and Indian corn. In the provinces the local authorities are making efforts to provide against the approaching evil, and only a short time ago two hundred car loads of wheat, destined for Constantinople, were seized at Kara-Agatch, by order of the Governor-general of Adrianople. At Salonica—the scene of the Bulgarian massacre—the authorities have prohibited the exportation of breadstuffs.

Rev. Dr. Braden, President of the Tennessee College, offered the following resolution at the late session of the Conference, and it was adopted:

"*Resolved*, that the Tennessee Conference recommend to the Presiding Elders to make arrangements for the preachers to attend the Central Tennessee College two or three months during the coming conference year, at such time as they may deem best."

This is a most wise recommendation, and we hope will be carried out.

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
Porter's Compendium of Methodism	1.75
Wesley's Christian Perfection	.45
Ruter's Church History	2.50
Kidder's Homiletics	1.75
Hibbard on Baptism	1.75
Nast's Introduction to New Testament	1.75
Morris' Sermons	1.50
Wesley's Sermons (two volumes, in calf,)	7.00

Our terms are *Cash in Advance.* The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

General Religious Items.

The majority of the Presbyterians in England, favor a revision of the Confession of Faith.

Pennsylvania has the largest number of Sunday schools among the states—7,660.

Rev. C. Chiniquy has published a fresh list of French Converts from Romanism to the number of 109, all of whom have turned within the last few weeks.

The work of the Sunday School Union, will receive a fresh impetus from the magnificent donation of $100,000 which it has lately received, from Mrs. John C. Green.

A Commission of the United Presbyterian Church of Scotland is engaged in examining the Westminster confession of faith with a view of reporting to the Synod on the advisability of revising it.

A Methodist minister in Georgia walks thirty miles in each week in order to fulfill one of his appointments, and works two days out of every week in a brick yard for corn to feed his family.

The operations of the American Board of Missions in Turkey are quite extensive. They have 255 stations, 94 churches, 5,355 members, and 11,786 pupils in their Sabbath schools. The work is now, however, very much interrupted.

New Haven, with 60,000 inhabitants, has fifty-five churches. The Congregationalists have fifteen, the Methodists thirteen, the Episcopalians ten, the Catholics seven, the Baptists six, the Jews two, and the Lutherans and Universalists one each.

The English Wesleyans have in Italy 1,300 communicants. The mission work has two centers, Rome and Naples, in each of which centers there is a substantial chapel. They have schools at Padua and Naples. The American Methodists have nine congregations in Italy.

Bishop Keener ha [illegible] the
Rev. W. M. Patter
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cancy caused by

Rev. T. J. Daves, of the Louisiana Conference, Mr. Patterson and family expect to start sometime this month for the City of Mexico.

Trueman Pratt, the well-known "Methodist Centenarian," and founder of the Orchard Street M. E. Church, Baltimore, died on Dec. 1st, aged one hundred and two years. He was the slave of Col. Howard, of Revolutionary fame, and took part in the battle of North Point, in the war of 1812. He was an exhorter in the M. E. Church for about seventy years.

The elegant centennial M. E. Church, (colored) in Baltimore, was dedicated on Sunday, Dec. 2. Bishop Ames preached. Chaplain C. C. McCabe conducted a service of song at 3 P. M. This building takes the place of the old "Strawberry Alley" M. E. Church, in which Methodism began its mission in that city. The cost of the new building and lot has been $25,000.

The Rev. David Rosenburg, of Columbus, Ohio, issues a call for a national Convention of all Israelites who are now willing to accept Jesus Christ as the promised Messiah of the world. The objects of this convention will be to form an alliance of all the converted Jews and of Israel throughout the world; to appoint a set time to confess the sin of the nation in rejecting Jesus Christ; to form a basis for a national existence upon the New Testament Scriptures as the statute and law of the nation, and to implore the powers of the world to restore Palestine to the people of God. The date and place of holding the convention will be fixed by those in favor of the project.

General News Items.

Great Britain has expended $59,000,000 in twelve years in building ships of war.

Memphis, Tenn., is rapidly funding her debt at sixty cents on the dollar.

Four Laplanders have arrived in London. They are the first of their race who ever visited England.

The whole amount of stock, $150,000, has been subscribed for another cotton mill in Augusta, Ga.

It is stated that of the 650 members of the British House of Commons, more than 100 are under 35 years of age.

The British Parliament has been summoned for the 17th of January, probably to consider the Eastern question. It would regularly have met in February.

A Vicksburg man has sent to the Treasury for redemption $20,000 in greenbacks, which he has just dug from the ground. He hid the bills in a tin box during the war and they are almost turned to dust.

Minnesota claims to be the banner wheat State of the Union, with its crop of 40,000,000 bushels, being 5,000,000 more than any other State, and an eighth of the entire crop of the United States.

The recent flooding of Libby Prison, in Richmond, Va., swept away the plastering on which were cut many inscriptions by Federal officers, while they were prisoners of war.

In Queen Victoria's crown there are 1,363 brilliant diamonds, 1273 rose diamonds and 147 table diamonds, one large ruby 17 sapphires, 11 emeralds, 4 small rubies, and 227 pearls.

A trial is to be made of the telephone by the Russian army. A house in Berlin is making the instrument to be used. Military men await the result of the experiment with much curiosity.

Charles Taylor, a colored lawyer from Massachusetts, recently admitted to the bar of the United States in Baltimore, was refused admission to the bar of the Maryland Court of Appeals at Annapolis, on Wednesday.

The famous Eddystone Lighthouse is to be pulled down, the action of the waves having cut away the reef on which it stands so as to render its foundation unsafe. It was completed August 24, 1759—118 years ago—and the structure itself is as firm as the day the builder left it.

A balloon, with all the machinery for inflation, has been forwarded to India, at the request of Sir Salar Jung, who will send it up on the occasion of his forthcoming reception to the Viceroy and the great native princes. It will be the first balloon in India.

William Henry Waddington, the Minister of Foreign affairs in the new French Cabinet, was born in Paris of English parents, and received his education at Cambridge University. The fact that he is a Protestant makes his appointment doubly displeasing to the Clerical party.

of Texa

lars per year. Were all her cotton lands in cultivation and the present price could be obtained, the crop would bring $200,000,000 per annum.

It is officially announced that the British Parliament will meet on the 17th of January, and it is also asserted in London newspapers, that the Cabinet has decided to ask for a grant of money to put the military forces of the United Kingdom in such a condition that they will give weight to English views in the coming settlement in the East.

A magnificent diamond, 52½ carats, it is reported, was found in the South African diamond fields, in October, in the gully of Dutoitspan. It is said to be a pure white-frosted stone without spot or flaw. The finders refused to take $15,000 for it. A diamond of 100 carat was found in the Kimberly Mine, but rather inferior in quality.

Mr. William Middlemore has provided a play ground for the children of the poor at Birmingham, at an expense of $60,000. It includes four and a half acres. The same gentleman has maintained for some years a home for the reclamation of what an English exchange calls "gutter children," and has sent some hundreds of them to homes in Canada.

The statue of King Robert Bruce, which was unveiled at Stirling, on Saturday, November 24th, has been cut in freestone from a block weighing five tons, is nine feet high, and stands on a pedestal ten feet high. The king is represented clad in a coat of chain armor, over which is thrown a royal robe, and he is in the act of sheathing his sword after achieving the independence of Scotland.

Literary Notes.

Issued December 1877. Hobart's Old Testament Wall Map of Palestine, especially designed to illustrate the International Sunday School Lessons, from January 1, to July 1, 1878. Compiled from the best authorities. Showing every place in Palestine mentioned in the Old Testament the location of which is known. With an alphabetical reference list and a new and improved method of reference by which any place can be readily found. Giving also the correct pronunciation of all names. Size 30x46 inches. Printed on cloth. Handsomely colored. Price only $1.50. Sent by mail on receipt of price. Mounted on rollers, complete, $2.00. The map on rollers can only be sent by express. Published by E. F. Hobart & Co., 615 Chestnut street, St. Louis.

QUINNEBASSET GIRLS,

by Sophie May, is a sprightly tale, depicting in a natural and pleasing manner the characteristics of life in a country town. It carries the reader entirely out of the range of the fervid and sensational literature of the day into a more simple and healthful department of fiction. Altogether the "Quinnabasset Girls" are quite as charming as girls always are—or ought to be. For sale by Eyrich; price $1.50.

"ISLES OF THE SEA"

Is the sixth and last volume of the second series of "Young America Abroad," and contains the history of the academy squadron during its voyage, "homeward bond," across the Atlantic. The title of the book, "Isles of the Sea," indicates the character of the foreign travel in which the students of the institution were engaged; and in the pursuit of knowledge they visit the Madeira Islands, the Canaries, the Azores, the Bermudas, and one vessel of the fleet extends its cruise to the Cape Verde Islands. As in its predecessors, the professor of geography and history has something to say about each of the islands visited, and the surgeon and sanitary officer continues to enlighten the young gentlemen who seek his companionship in their rambles on shore. This last volume of the Oliver Optic (William T. Adams) series fully sustains the high reputation of the preceding ones. Such stories of travel abroad, when well written, as these are, never fail to interest. Lee & Shepard, publishers. For sale at Eyrich's; price $1.50.

Christmas Festivals in New Orleans.

We publish notes on the Christmas festivals among the churches in this city, as far as reports have been received:

AMES M. E. CHURCH.

Through the leadership of C. H. Shute and the teachers of Ames Sunday School, a most delightful evening was spent. The school met in the chapel at half past six o'clock, where an hour was spent in simple amusements and singing. At half past seven all parties repaired to the main auditorium, where, after a short address by the pastor to the children, old Santa Claus, from a well-laden tree, disbursed to the school his annual gifts. Each one received something, and a right merry time they had. The reporter will sum it all up in brief by saying that Ames never had a better time. The audience of spectators quite filled the room, and everything made all wish that Christmas might come oftener than "once a year."

FIRST GERMAN CHURCH.

The First German Church, Rev. pastor, held its festival

[illegible]S COLLECTION

[illegible]cended. The literary exercises by the children were excellent, singing good, the presents [illegible] and [illegible], and all were happy. The effect of the entertainment has been excellent in sending forth a good influence among the people in behalf of the church and its friends. Mr. H. Wellmann is the industrious and [illegible] superintendent, and he is ably assisted by D. Holdrich, J. B. Meyer, C. F. Pfeiffer and others. The singing was conducted by the church choir, which has been organized and drilled by the pastor. Misses Louisa Meyer and Amelia Erbach assisted in training the children for the literary exercises. All the committees and officers and teachers did their parts well. Two hundred and twenty-five presents were distributed.

SECOND GERMAN CHURCH.

The Second German Church, Rev. J. Kienirle, pastor, held its festival Wednesday night. Many could not get in the house so large was the attendance—and in every respect the entertainment was creditable. The house was tastily decorated, and the children acquitted themselves well. The superintendent, Bro. C. Winnenberg and Rev. B. Koob deserve special mention and credit for their work in arranging and carrying out the programme. All helped and did their duties well. Two hundred and sixty presents were distributed.

THIRD GERMAN CHURCH.

This church held its festival on Christmas eve, Rev. J. Ueber, pastor. The Superintendent, and Assistant, Bro. [illegible], had an excellent programme arranged and carried it out creditably. The music, speeches by the children, and presents were all suited to Christmas times. By special [illegible] the choir from the [illegible] Church sang several pieces and added much to the interest of the occasion.

CAMP PARAPET.

Our church at Camp Parapet, Rev. R. W. Overton, pastor, held a Christmas Festival on Christmas night. The large house was packed. Over two hundred presents were given away from ten large trees, arranged in form of a large arch. Rev. [illegible] read an essay, Rev. [illegible] made an address, and [illegible] speeches and [illegible]. Santa Claus came in at the proper time, and announcing his arrival from the north, gave his blessing and distributed [illegible]. Mr. C. [illegible] [illegible] superintendent [illegible].

[illegible] AVENUE PRESBYTERIAN SUNDAY SCHOOL.

Celebrated their sixth anniversary, and held in connection, a Christmas festival on Thursday evening last. By invitation of the pastor, Rev. E. Wayne, we were present. The church is a very neat, well arranged one, and was filled to overflowing. The singing by the school was excellent and the performances of the little folks good without exception. We [illegible] particular [illegible]

[illegible]

International Sunday-School Convention.

The Executive Committee to whom was intrusted the calling of the Second International (Seventh National) S. S. Convention—comprising the S. S. workers of the United States and Canada—have unanimously decided upon Atlanta, Georgia, as the place of meeting, and said Convention is hereby called to meet in that city on Wednesday, April 17th, 1878, at 10 a. m., continuing its sessions till Friday Evening, April 19th, inclusive.

Questions of vital interest to the Sunday School cause throughout the world, will come before this Convention, and the Committee earnestly urge the securance by each State and Province of *full delegations* who will *surely attend* and fitly represent their constituency in this great department of Christian work.

The basis of representation will be as at Baltimore; each State and Territory [illegible] send as delegates [illegible] number of its entire congressional delegation, [illegible] Senators; and Canadian representation in the same proportion.

Where there exists State or Provincial Associations, Unions, they are entitled to appoint said delegates, but in the absence of these, application should be made to Rev. Geo. A. Peltz, Jamestown, N. Y., Chairman of Committee on Delegates.

[illegible] Middleton, 805 Broadway, New York, will have charge of the Bazaar, to whom application for space should be addressed.

An outline programme will be published soon and information concerning Railroad facilities will be given by the Chairman as early as practicable.

All duly [illegible] delegates are [illegible] a hearty welcome to the homes of the citizens of Atlanta by forwarding—not later than April 1st—notice of their appointment to W. S. Whitby, Esq., Atlanta.

Let then the servants of the Lord gather with full ranks to give glory to the name of our God for what He hath wrought; and to seek in His name and spirit, by wise counsels, to push on the mighty work.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, and gathered them out of the land, from the East and from the West, from the North and [illegible]."

[illegible]

The holiday week was a lively one, conveying the impression of a business revival in the principal thoroughfares.

Col. T. S. Hardee is preparing and will shortly issue a new topographical map of New Orleans and vicinity. It is made by the new photo-engraving process, and will be far superior to any map of the city heretofore published. Not only the streets, street railways, canals, etc., will be shown, but also the business blocks, public buildings and even private residences will be separately given. Such a work will be invaluable to our business public.

Rate to Mississippi Conference.

Mr. C. D. Lawrence, Assistant Superintendent of the Vicksburg & Meridian Railroad, writes me, December 24th, that delegates to the Mississippi Annual Conference, to be held at Oxford commencing January 9th, 1878, that pay full fare will be returned free upon [illegible] Conference certificate signed by the Secretary of the Conference.

Mr. A. G. Knapp, General Freight and Ticket Agent of the Mississippi and Tennessee Road, writes me, under date of December 22d, that all persons paying full fare to the Conference over that road, will be returned free, on presentation of certificate of Conference Secretary to that effect, provided that they return not later than the 23rd inst.

The Mobile and Ohio Railroad will sell tickets at three cents per mile each way to those attending the Conference.

J. M. SHUMPERT.

Holly Springs, Miss., Dec. 26, 1877.

Meeting of the General Committee of Church Extension.

The General Committee of Church Extension met at No. 1,020 Arch street, Philadelphia, Thursday [illegible]

The detailed statement shows a small decline in the receipts from [illegible] the General Minutes of the conferences will undoubtedly show, as heretofore, that a large number of pastoral charges have reported nothing whatever, and another large number very insignificant amounts. In but a few comparatively is anything like an adequate appreciation of our cause indicated. In 1876 there were upon the General Minutes [illegible] pastoral charges, twelve more than in 1875. Of these 1,318 reported collections of $10 and over, a decrease in this class of of 319; and 4,625 reported collections of less than $10, being 260 more than in 1875; while 3,291, an increase of 71, reported no collections.

We have every year adverted to this subject, and again invite your earnest attention to it. We are reaching a period in our history when we may resonably hope to receive larger amounts by bequest, and thoughtful men and women, who are looking where they can use money to advantage in benevolent work, are not likely to overlook our Loan Fund, but there can be no proper success in securing collections from the conferences without the hearty co-operation of the pastors in the methods prescribed by the Discipline. It is impossible to resist the conviction that there is a great fault here. In any great industrial institution, method, sytematic attention to the work to be done, is imperatively necessary. The Church, as to its benevolent work, is a great industrial institution, and the Methodist Episcopal Church prescribes an excellent system. How shall the observance of this system by all the work be secured? This question should receive your most serious attention, for its solution will insure our complete success.

"Every year you ask each conference to put into our treasury a definite sum. The amount is small. Divided among the conferences, the average is less than $2,000 each; among the pastoral charges, and it is less than $10 each; among our members, and it is less than 10 cents each. An average of half a cent a week from each of our members would more than double the amount you ask. It is certainly within easy reach, and yet for years together we have received less than half the amount you have asked the conferences to contribute. Why is this? [illegible] the amount to be asked [illegible] immediately notify all the presiding elders and Conference Boards, calling attention to the provisions of the Discipline, asking that it be distributed for collection among the several districts and pastoral charges, and that each be notified at an early period; and then we report to you, as we do now, and to the Church, the result.

"It is clear, our financial system breaks down before reaching the people. Does it break down in our hands? in the hands of the presiding elders? or in those of the pastors? Or do the people fail to respond with the cause before them? How many of our congregations have the sermons for which the Discipline makes provision? In how many are contributions solicited for this cause? We are well persuaded that if the Disciplinary plans were faithfully carried out, we would receive every year the full amount asked of the conferences severally."

The report then gave the receipts, by conferences, which will be published in the Annual, as usual, at the end of the year, when the receipts are all in.

There was a strong disposition on the part of the Committee to reduce the amount to be asked of the conferences still lower, but after a free discussion, in which the fact was brought out that in a number of cases in which the plan of the Discipline had been carried out more than the proportion heretofore asked had been obtained, and in no case had the effort been made with a contrary result, it was decided to make but little reduction, and the following list of amounts asked and authorized was adopted, in the earnest hope that a much fuller response will be made next year:

Conference.	Amount Asked.	Amount Autho'z'd.
Alabama	$100	$500
Arkansas	150	700
Austin	100	2,000
Baltimore	3,600	1,200
California	1,000	1,000
Central Alabama	100	1,500
Central German	4,000	4,000
Central Illinois	3,000	1,000
Central New York	3,000	500
Central Ohio	2,000	1,000
Central Pen'svania	3,000	1,000
Central Tennessee	100	800
Chicago German	2,000	2,000
Cincinnati	4,000	500
Colorado	400	1,000
Columbia River	400	1,700
Delaware	150	600
Des Moines	1,500	1,000
Detroit	2,000	1,500
East German	1,000	1,000
East Maine	500	500
East Ohio	4,000	500
Erie	3,000	500
Florida	100	800
Genesee	5,000	500
Georgia	200	800
Holston	500	1,000
Illinois	2,000	600
Indiana	2,000	500
Iowa	2,000	1,000
Kansas	700	1,700
Kentucky	1,000	2,000
Lexington	200	1,000
Louisiana	500	1,500
Maine	800	400
Michigan	2,000	1,500
Minnesota	1,500	2,500
Mississippi	200	1,000
Missouri	800	1,800
[illegible]	[illegible]	[illegible]
[illegible]	800	2,000
[illegible]	200	2,000
[illegible]	3,000	500
[illegible]	3,000	500
[illegible]	600	600
[illegible]	2,500	1,000
[illegible]	[illegible]	1,000
[illegible] East	[illegible]	[illegible]
[illegible]	100	1,000
Northern New York	2,500	1,000
North Ohio	2,000	1,500
Northwest German	1,500	1,500
Northwest Indiana	2,000	500
Northwest Iowa	500	2,500
Northwest Swedish	300	1,000
Ohio	3,000	500
Oregon	800	1,500
Philadelphia	8,000	1,500
Pittsburg	3,000	1,000
Providence	2,500	1000,
Rock River	4,000	1,000
St. Louis	1,000	2,000
Savannah	100	1,000
Southern California	300	1,000
South Carolina	300	1,500
Southern German	300	1,500
Southwest German	2,000	2,000
Southern Illinois	1,500	1,000
Southeast Indiana	2,000	500
South Kansas	600	1,800
Tennessee	100	800
Texas	200	1,500
Troy	3,000	1,000
Upper Iowa	2,000	1,000
Utah	100	1,000
Vermont	500	300
Virginia	200	1,000
Washington	500	1,500
West Texas	200	1,000
West Virginia	500	1,000
West Wisconsin	1,000	1,500
Wilmington	1,500	1,000
Wisconsin	2,500	1,500
Wyoming	2,000	1,000
Missions	....	12,000
Contingent Fund	....	12,000
Office expenses	....	12,500
Redemption of Bonds	....	5,000
	$137,000	$137,000

The appropriations authorized will place to the credit of the conferences severally a proportion of the collections actually taken during the year, out of which needy Churches will be aided on application as the Discipline prescribes and recommended by the Conference Boards. What the collections may fail to provide, the Board may supplement by loans from Loan Fund, but each case will be determined on its merits as the facts shown in the application may require and justify.

A sub-committee of six—two from the General Conference Districts, and two from the Board—inquired into the work and expenses of the office, and recommended no change, and the General Committee concurred unanimously.

The Board was recommended to co operate in the publication of the Church Manual, recommended by the last General Conference, provided the other benevolent societies shall concur.

The business sessions of the Committee closed on Friday, but most of the members remained over the Sabbath, preaching for a number of the pastors, who took the collections. The amounts reported were about the same as last year, Spring Garden street Church leading the van which nearly $1,200, and Arch-street following closely with nearly $1,000.

Sunday School.

Jan. 13, 1878—ASA FAITHFUL TO HIS GOD.

SCRIPTURE—2 Chron. 14: 1-11.

Golden Text—"Lord, it is nothing with thee to help, whether with many or with them that have no power.

TOPIC—"More than conquerors through him that loved us."—Rom. 8: 37.

(Condensed from National S. S. Teacher.)

The first thing that strikes us in looking over our lesson is the assertion that Abijah "slept" with his fathers. Very often in the Old Testament is death spoken of under the beautiful term of sleep. And if he slept, that carries with it the idea of waking. The repose of sleep must some time or other be broken. It is nonsense to say that writers of the Old Testament and the people to whom they wrote knew nothing about a future life. It argues most an unfearing and delightful assurance concerning it, when they could lay their dead away and speak of them, not as those whom they had lost, but as those who were merely sleeping. They buried Abijah "in the city of David"—the degenerate descendant by the side of the kingliest of kings. But the manner of his burial counted nothing as to his awaking. Royal genealogies and monumental certificates of character do not avail as against that more perfect record that is kept on high. There, he only is royal who, through the blood of Christ, has become a son of God.

To Asa the high compliment is paid that he "did that which was good in the sight of the Lord his God." He did not act with reference to what men would say or think. He did not try to have a merely popular administration. He commanded the people to seek God. He brought before them no new deity. He commanded them to seek the Lord God of their fathers. And that phrase "of their fathers," could not have failed to bring up to the minds of that erring nation all that God had been to them in times past. In those few words was contained all that God had done for Abraham, for Isaac, for Jacob, all that he had done in the delivery of his people from bondage, the miracles he had performed for them in their desert wanderings and in the conquest of the promised land, and all his wonderful patience in the frequent rebellions against his divine rule. They were enjoined to seek him who in times past had been their greatest help. They were to "seek" the Lord. How suggestive that is of their having strayed away from him! They were to seek him with their hearts, and not merely in rites and ceremonies. "And ye shall seek me, and find me, when ye shall search for me with all your heart." But seeking was not all that they had to do. He commanded them "to do the law and the commandment." As one of the evidences of sincerity, God demands that those seeking him shall observe his law. They must not only cease to do evil, but learn to do well. They must bring forth fruits meet for repentance. But he did not stop with merely commanding them. He removed from them the temptations to [illegible] well as from the country districts evil. From the cities of Judah, as he took away the high places and the sun, or Baal images. It is poor legislation that aims only to punish offenders when the evil itself can be removed. It is no use to fine and imprison drunkards, when the city governments license the saloons that make them. And, if the cities were only regulated, how much purer the country would be! For from the cities, as from corrupted springs, flow streams of influence that demoralize the land. Asa commenced his reign most wisely by purifying these centers of impulse.

As a wise king should, in the time of peace, Asa prepared for war. He commenced to fortify certain of his cities. What cities are here referred to, it is impossible to tell. Geba and Mispah were not fortified until afterward (16: 6) and so it cannot mean them. It would seem as if a general strengthening of all the cities of Judah were intended.

One of the things that Asa did was to reorganize his army. Judah furnished him 300,000 men who were armed with the long spear and shield. The shield was one that was so long as almost entirely to shield the whole body. These made up his heavy battalions. Little Benjamin contributed 180,000 men whose equipment consisted of a short, round shield and a bow. They were the lighter troops—effective, however, for Jacob, in prophetically delineating the characters of the twelve tribes, said of this one; "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. 49: 27. The number, though "round," must approximate pretty near the facts, and they show how densely the land was populated.

The invasion of Zerah demonstrated the wisdom of all his precautions. The number ascribed to him is, more even than the others, an estimate. The "thousand thousand" is nothing more than a way of saying he had a countless multitude. The battle was set in array at Mareshah, the southernmost of the cities fortified by Rehoboam on the direct route to Egypt. Thither Asa hurried to stop his foe on the frontier before he could do any great amount of damage. From his fortifying, and from his energy in meeting the enemy, one can easily see that Asa was a good general as well as a devout servant of the Lord. He set the battle in array himself before he called upon the Lord. He did all he could before he asked, for divine help. Some one said of a certain celebrated evangelist that he planned for a revival as though it all depended upon man, and then he prayed as if it all depended upon God. Such seemed to have been Asa's way of conducting a battle. And such a method is sure to succeed in either case. The faith exhibited by Asa has nothing superior to it even in the better days of David.

The battle was joined. Half a million of men against double their number. Humanly speaking, but one result could follow. Defeat was certain for the weaker force. Mathematics would prove it. But in God's calculation numbers count but little. The majority was on the side of Judah, for God was on that side. "So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled." This time there was no rush of waters as in the crossing of the Red Sea, no terrifying thunder as at Mizpah, no noise of chariots and horses as at Samaria, no fire from heaven nor sudden pestilence, nor visible miracle of any kind, but, all the same, the Lord nerved the arms of those that fought and gave them the victory. And when God gives a victory, it is not apt to be a temporary one. "They could not recover themselves." No further invasion was experienced from that direction until B. C. 609, some three centuries later. Besides that, the Jews carried home "exceeding much spoil." In such a bountiful way did God reward Asa for his trust in him. And for us all he is "able to do exceeding abundantly above all that we ask or think."

Special Notices.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles [illegible]

[illegible]

those not satisfied they get Double Value. J. L. Patten & Co., Publishers, 162 William street, N. Y. $1,500 in prizes, and big pay, given to agents—write now.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Nashville, Tenn., District.

SECOND ROUND.

Memphis, 5th and 6th of January, 1878, and the District Conference will be held at Memphis on the 9th, 10th and 11th of January; Crittenden, 12, 13; Memphis Circuit, 19, 20; Fayette, 26, 27; Masons, February 2, 3; Brownsville, 9, 10; Cypress, 16, 17; Gardners, 23, 24; Henderson, March 2, 3; Purdy, 9, 10; Waynesboro, 16, 17; Lawrence, 23, 24; Mansfield, 30, 31.

WM. S. BUTLER, P. E.

Nashville, Tenn. District.

SECOND ROUND.

Lewisburg, January 5, 6; Springfield, January 12, 13; Franklin, January, 19, 20; Mill Creek, January 26, 27; Lebanon, February, 2, 3; Hartsville, February 9, 10; Gallatin, February 16, 17; Mitchellville, February 23, 24; Springfield, March 2, 3; Dickson, March 9, 10; Dover, March 16, 17; Nashville Circuit, March 23, 24; Clark Chapel, March 30, 31.

C. PICKETT, P. E.

Murfreesboro, Tenn., District.

SECOND ROUND.

Caney Fork, January 5, 6; Cooksville, January 12, 13; Sparta, January 19, 20; McMinnville, January 26, 27; McMinnville Circuit, February 2, 3; Shelbyville, 9, 10; Murfreesboro, 16, 17; Murfreesboro Circuit, 23, 24; Stone River Circuit, March 2, 3; Woodburry, March 9, 10; Alexandria, March 16, 17; North Lebanon, 23, 24.

B. B. MANSON, P. E.

New Advertisements.

PIANOS ORGANS Retail price $750 only $235; $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $65; 2, $45—*bran new*, warranted, 15 days' test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. nov22'77-1y.

BLYMYER M'F'G CO BELLS

Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with [illegible] testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O. jan3-78-26t.

QUERU'S

Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

E. H. TRUEX, Proprietor, NEW YORK,

And druggists generally. oct4-77-1y

BOOKS NEW CATALOGUES free by mail, on application. Prices Reduced. CASSELL, PETTER & GALPIN, 596 Broadway, New York. dec27-1m.

Lord & Taylor,

NEW YORK.

WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is now so thoroughly organized, they can do their shopping in New York without the expense of traveling there. We send samples of Piece Goods with prices plainly marked, and Catalogues of Ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the printed Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

OUR IMPORTATIONS OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

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Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

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French and English Crapes, Grenadines and Organdies, Bombazines, Henrietta Cloth, $1 00 up, French Cashmere, 50c. up, Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.

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[illegible] ...350 [illegible] [illegible]

[illegible] 77 10 [illegible]

Totals.........704 29 7[illegible],128

[illegible] til the [illegible] r county [illegible] and rescued

The Donkey Cart.

[illegible] to ride in the donkey cart,
Oh dear! oh dear! oh dear!
All dressed in our Sunday clothes so smart,
Oh dear! oh dear! oh dear!
There were Jimmy, and Tommy, and Billy and I,
Packed close as [illegible] a Christmas pie;
And off we went [illegible] "hurrah! hi!"
Oh [illegible] dear! oh dear!

The stupid old donkey [illegible] would not go,
[illegible] oh dear!
[illegible] be half so slow,
Oh [illegible] oh dear! oh dear!
So just on his [illegible] we were only in fun—
[illegible] just only one!
And we [illegible] would make him [illegible]
Oh [illegible] dear! oh dear!

[illegible] fun away!
Oh dear! oh dear! oh dear!
[illegible] or entreaties could make him [illegible]
Oh! dear! oh dear! oh dear!
He ran straight into John Thompson's pond,
([illegible] donkeys of water were fond)
And it's just a mercy we were not all drowned!
Oh dear! oh dear! oh dear!

So there was an end of the donkey cart,
Oh dear! oh dear! oh dear!
And there was an end of our clothes so smart,
Oh dear! oh dear! oh dear!
And there was an end of our dinner and tea,
For sent to bed without either were we,
And 'twas just as too bad as it ever could be!
Oh dear! oh dear! oh dear!

—*Youth's Companion.*

Making Fun.

"What a fright of a dress Ruth [illegible] has on," said little Minnie, [illegible] back in her low [illegible] laughed merrily [illegible] went by. "She has [illegible] and the oddest [illegible] ever saw. It [illegible] a very new fashion. Hasn't [illegible] yet. Her under- [illegible] faded red and black [illegible] must be the last [illegible] with its faded pink [illegible] flowers. I [illegible] at home before I would [illegible] such a suit."

"[illegible] child," said mother, with [illegible] "has she no shawl [illegible] her?"

"[illegible] mamma," but that [illegible]."

"[illegible] little girl?" said mother, in [illegible] there was no mistaking. It [illegible] down Minnie's mirth- [illegible]

"[illegible] suppose any little girl [illegible] that way from choice?" [illegible] mamma."

"[illegible] it would make it [illegible] bear the pinching [illegible] that warmly dressed [illegible] rooms, [illegible] at [illegible] own [illegible] that even [illegible] 'A [illegible] bear?' [illegible] is a very wicked [illegible] girl should meet [illegible] a hard blow on [illegible] would pain her less [illegible] which [illegible] when- [illegible] 'make fun' [illegible] whether [illegible] to strike her [illegible] be equally grati- [illegible] as painful for [illegible] Minnie, to [illegible] whatever you [illegible] earth. [illegible] can, and [illegible] is [illegible] to the [illegible]

The Little Outcast.

Nearly four hundred years ago a poor mother, with her boy, was turned out of doors to wander in the wilderness, and, for aught she knew, to die. Where could she find food and water in that barren place to keep the old wolf famine away?

But the Lord saw her great trouble and showed her a way out of it.

So they both lived, and the little boy in due time became a strong man and an archer; that is he lived by hunting.

That was a very roving sort of life, and I presume his mother lived with him, for the story says she took him a wife from the land of Egypt, and that was a long way from their old home.

But I dare say Hagar, for this was the mother's name, came to like this sort of life quite well.

Certain it is that her grand-child and all their descendants liked it. For though they became in time quite a nation, they still live the same wandering lives, with tents for their only shelter, besides the starry sky, camels carrying all their worldly goods from place to place.

The little boy's name was Ishmael, and his father's Abraham.

The strange and interesting people who descended from the little outcast we call Arabas.—*Young Reaper.*

The Living Water.

"And God opened her eyes, and she saw a well of water." The well was there all the time, but she did not see it. She went and filled her bottle—of course she filled it, she could do no more—and she gave the lad drink, enough for him and for her. A beautiful illustration—so many souls are weary, crying. God says, "What aileth thee?" He shows them a well—a hidden spring, coming from the mountains. Has not God shown us a well of living water, and said, "Ho, every one that thirsteth, come?" Let him take, not go on asking and asking, take freely; for nothing. Praise God for the living water with all your heart. We have had a miserable experience—a little bottle and that empty! No water, because our eyes are shut. Empty the bottle; we have had some mixtures of our own making. If any soul here is still weary, I ask you what do you think Christ meant when he said, "That my joy might remain in you, and that your joy might be full?" It is the word of Christ; do you believe it? If you cannot say that you don't believe it, give him your heart, like an old empty bottle. May we have nothing of our own except Christ. Every time we need to drink—to do anything or to bear anything—get the empty bottle filled, and let there be no interval. Why go about for an hour with the empty bottle? Let us go to him for the measure and kind of grace we need—repentance, love, etc. Let us come and sing of his well (Num. 21: 17), glory in the fullness of his love, and receive. Don't wait to understand. "Grace for grace."—*Theodore Monod.*

A Thought.

People despise each other too much. There is really some good in almost every one; something admirable in most. The stiff and solemn serious man may be a model of integrity and purity, though the gay Bohemian grins at him. The Bohemian, at whose approach the sober man shudders, may really be warm-hearted, generous and self-sacrificing, though many libations flush his face and he seldom saves enough to buy himself a coffin for which he makes himself prematurely ready. The business man whom others think a creature of dollars and cents, doubtless fought in his youth a very Apollyon of discouragement, and is secretly more tender [illegible] and charitable than he [illegible] knew.

From this self-contained and unruffled person you often hear excellent homely truths and honest sentiments. This elegant creature who seems to live to be pampered, proves himself strong and steadfast in time of need.

Even those deep in the gulf of vice may not merit as much scorn as we give them. Who has held out the helping hand? Not we who gather back our robes lest they should touch theirs. Did we not so deeply despise those of whom we disapprove, doubtless the shining example we are vain enough to fancy that we set them would do them more good.

But one thing is certain, whatever good impulses we are conscious of, exist in other bosoms. God did not make us in peculiar fashion. Others smile and rejoice, aspire and [illegible], as others do. The man who despises his fellow-man only scorns himself under different circumstances.—*Ledger.*

Your Hands.

God gave paws to the cat, and [illegible] to the horse, and fins to the [illegible] wings to the birds; but [illegible] gave to the children hands, which [illegible] a great deal more than these [illegible] And he took a great deal of [illegible] He put [illegible] small bones in it, and [illegible] open and shut like [illegible] hold, [illegible] pick, [illegible] saw, and [illegible] and ever [illegible] that as [illegible]

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Or turning gray? If so do not fail to use

The most Reliable Hair Restorative ever introduced to the American People for Restoring Gray Hair and Preventing Baldness. The Great Luxury of the dress room

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The only known Restorer of Color and Perfect Hair Dressing Combined.

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A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRETOWN, Duchess County, N. Y., writes: April 30, 1877, DR. SWAYNE & SON, Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BRECKNOCK, Pa., writes: As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

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Very respectfully, WM. P. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) Palmyra, Mo., writes: January 1, 1877.

I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

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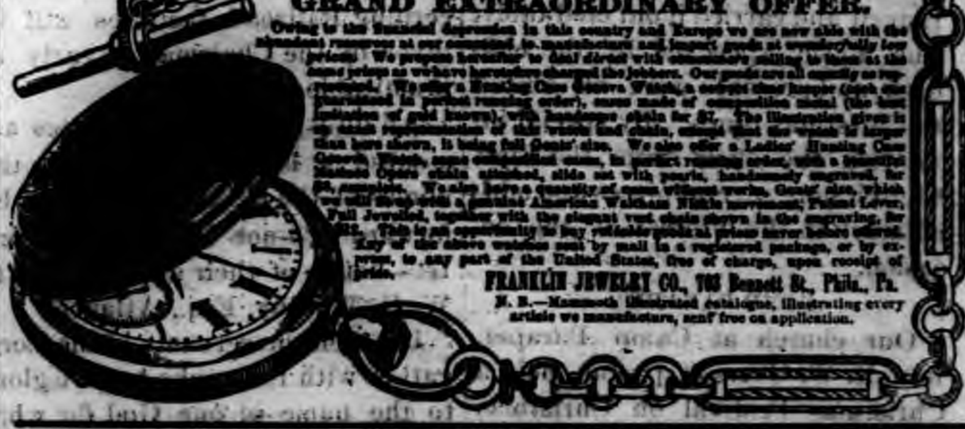

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VOL. 13—NO. 2. NEW ORLEANS, LA., THURSDYA, JANUARY 10, 1878. WHOLE NUMBER 284

Southwestern.

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Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within,—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years,
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air;
Somewhat the restful heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflung heart of youth,
Than pleasant songs in idle ears
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need
To soothe, or cheer, or warn,
And down these slopes of sunset lead
As up the hills of morn!

The [illegible] Home and the Eternal Home.

[illegible] A SERMON BY T. L. [illegible], BROOKLYN.

[illegible] *confident,* [illegible] *we are at home* [illegible] *absent from the* [illegible]

[illegible] home is [illegible] is [illegible] live in [illegible] of the [illegible] parted for its eternal home. Every day I see these deserted homes. The inhabitants gone forever to a higher habitation.

1. *These homes are itinerating.* I see few faces here which I saw fifteen years ago. Many have gone to other parts. We are always on the march. It is but a pilgrim's tent. In the Orient the piles of ashes, the tent poles marking the place where some one has tented for a night are frequently visible. One day some other pastor will come here and see the ashes and the poles of my stay. Like a shadow it fleeth. Paul, you are right. I, too, long to leave this home and go up higher.

2. *Again, the frailty of this earthly tent only heightens the idea of the permanence of our home beyond.* Its weakness forshadows strength. One could have said, "Paul, you are homesick; you have no home, no family, no one but Jesus." Old and gray-headed apostle, no wonder your eye was fixed above, far over the Mediterranean Sea. Here was a hero going home; a home no human hands ever built. No hand ever cut the topaz, beryl, sardonyx, or emerald. God from the eternities built that home. It is a royal residence, the city of the King. Not of cedars, but of light, was it built, and its great glory is Christ, the Son—a continuing city, an abiding home, an everlasting rest. It hath no sun, no moon; Jesus is the Light.

3. *The soul home is where Christ and the people meet.* Heaven is a *place.* I have no sympathy with that philosophy which makes Heaven a *condition* rather than a place. An abstraction is no home. Heaven, I believe, is a place as definite in location as London or Paris. It is a New Jerusalem—my father's home. The Patmos apostle was no dreamer. Bunyan dreamed. But that other John says, *I saw,* in that great Revelation. The moment I let go the literal translation, I let go my home. John beheld a great white throne and a rainbow. The sound of many waters was that heavenly chorus likened unto. The pavement of gold and crystal, where stood cherubim and seraphim, and the just made perfect, Is there no such home? When you pack your trunk and go to your home, do you not see the old elm, etc.? Is it not real? When you leave this tent you are pushed out of the world into abstract existence? It is the abode of the glorified. It may not be made of those chemical components constituting opal, jaspar, and sardonyx, but they *appear* to be so. Is the soul degraded by dwelling in the body? Could it be degraded by dwelling in a local heaven? Have you not kissed the frail home of clay, silent, beautiful in death? You were confident that to leave that tent was to be at home with the Lord. That hope was an anchor.

The confirmations are many. The many mansions show that elective affinities may exist there. Families may be together.—The many gates. The leaves for the healing of the *nations.*—The many sides.—The fruits. The denominationalism will perish, for Christ is porch and portal. Then there is the good society. Emmons desired to talk with Paul, and why not? Will we be not looking for old acquaintances? Happy will we be, if we find some one we brought there.

4. But our entrance is not yet. We are still in the body. Is your name in that Lamb's Book of Life? He must run who would obtain. Alas, if he be too late!

Let us make ready to go to that home. The slave judged his master had not gone home to Heaven because he never talked about that home. We must learn something about it. How can we learn if we do not converse about it?—*Metropolitan Pulpit.*

Liberia.

BY BISHOP HAVEN.

Bishop Haven, in the *North American Review,* gives a very instructive [illegible] suggestive paper on American Africa. The paper has been [illegible] commented upon, and its [illegible] suggestions have awakened [illegible] in this country and [illegible]. We give the following [illegible]

[illegible]

[illegible] of Liberia [illegible]

[illegible] in Africa. The river is very broad and handsome, as broad and handsome of the Hudson. For about forty miles, or as far up as the Connecticut, it is navigable for sloops and even larger craft. For four miles back from the river coffee is cultivated. It is sold for twenty cents a pound, gold, at Moravia, which gives it a higher valuation in new York than the Java. It is being exported now to Ceylon to replace the coffee of that island, itself among the best in the world. Three dollars, gold, a bushel are paid for it at Moravia for this purpose. It is also being planted in Southern California. The coffee-tree is usually a trim, compact, small tree, not over twenty feet high nor fifteen wide at its widest part. The annual production is already very large and steadily increasing.

The two chief coffee farms are those of Mr. Dorsey, a Liberian, and Messrs. E. S. Morris & Co., of Philadelphia, whose exposition of Liberian products at the Centennial attracted great and deserved attention. They have on their farm on the St. Paul's, which they have leased for twenty-five years, thirteen thousand coffee-trees. Thirty pounds have been taken from a tree in one season; two and a half pounds is the average. This would give for the yield of this place over thirty thousand pounds a year. Suppose neglect and blight reduced that one half, and we have fifteen thousand pounds, worth three thousand dollars, as the annual produce of a single plantation. Mr. Rix, of Clay Ashland, raises from ten to fifteen thousand pounds annually. The last vessel to New York, which arrived last June, had over eighty thousand pounds in its invoice. That portion which the shippers held was sold for twenty-five cents a pound in gold before it reached port. It is evident, therefore, that, unless some drawback occurs, this product will draw capital here, and make the Republic a not unimportant factor in the mercantile exchange of the world.

India-rubber is also becoming an article of commerce. There are many sorts of trees and plants which furnish this substance. A commission has been granted to a Brazillian trader, giving him the exclusive right of export. This will probably be broken up, as the traffic is too valuable and too much diffused to be concentrated in any single house. A Boston gentleman, engaged in this business, informed me that he alone purchased two hundred thousand pounds of African rubber during the past year. As this rubber is worth in Boston not less than forty cents a pound, or nearly a million dollars for the whole, it shows how valuable this trade may yet become. Cameron says over £45,000, or $225,000, was the value of this export in a single year at Zanzibar. It can be gotten on the market much cheaper from Liberia. Gold also is reported to exist in the mountains, and an English company has sought to make a contract with the government for the working of its mines.

ITS POLITICAL CONDITION AND ITS POPULATION.

What is the political condition of the country? The invasion of European merchantmen, and their refusal to recognize the government of the American Colonization Society, compelled the establishment of the Liberian government. When the governors of the Society complained of their course, they replied in substance: "England we know, and America we know, but who are you?" America at that time was unwilling to recognize a territory that was occupied by that class of its citizens, as it would encourage their enslaved brothers at home in the idea that they had some rights which should here be respected. There was no alternative, therefore, but for the colony to proclaim its independence. This was done in July 26, 1847, in a declaration too closely copied from our own, in which they declare that prejudice has driven them from our shores, and talk as if their independence was being declared from America, rather than from a nearer and more dangerous foe.

That such an independence was premature is evident from the history of all other colonies. In twenty-five years after its establisment it became an independent state. It was one hundred and sixty-eight years from its first settlement at Jamestown that English America became independent. Spanish America was three hundred years a dependency of that crown. South Africa is not independent yet, nor Australia. nor Canada. How preposterous, to expect that Liberia, after only twenty-five years of existence, should become a commonwealth, with power to make its flag respected, to carry on internal improvements, to make war, to issue currency, and do all other things belonging to an independent government! Sierra Leone, forty years its senior, within twelve years of its first century, is not yet a state, independent, self-reliant, and able to live among the governments of the earth. That Liberia does as well as she does is a marvel.

The government imposes a tariff, but is not always able to collect it; in that respect being not unlike other governments. It complains of the steamers for selling from their decks in the harbors, but they reply, "If you try to stop us we will leave your harbors altogether, and decline to carry your mails." As they are the only means of mail communication the Republic is compelled to submit. To be weak they find is miserable, but so is all weakness. They have equal difficulty in collecting taxes from their own citizens. President Payne, in his message last December, complains that some American Liberians oppose taxation, and acknowledges "there is nothing to force a tax-collector to make a faithful return." so that the government may lose through the peculation of its own officers,—a thing also not unknown in older and stronger countries. Despite these drawbacks the Secretary of the Treasury reports last year's receipts from taxes and duties, ending September 30, 1876, to be $113,026.34. Probably Virginia could not have shown so good an account in 1662, fifty-five years after its first outcasts were landed at its Monrovia.

The disbursements were $155,551.07. The war with the Grebso cost $60,000. But for that, the income would have covered the expenses. The President and other officials are courteous gentlemen, and probably manage the affairs of state as well as any persons of any land could under like conditions.

The population of Liberia is far smaller than it ought to be, considering the number of emigrants sent over and the money spent in colonizing. The American Colonization Society had spent, at their semi-centennial in 1866, the immense sum of $2,558,907.10. Over two million and a half of dollars had been contributed up to January 1, 1867. Since that, probably, a third of a million more has been given, making about three million dollars from this source alone. The churches have been very liberal. Special organizations for educational and other aid, bequests, legacies, gifts from individuals, some of which have been very large, and grants from States have, with the annual missionary contributions, carried the donations undoubtedly up to two millions of dollars. We may safely estimate the amount given in America to this enterprise at not less than five millions of dollars. If we include national aid, it will largely surpass this sum.

This vast amount of money has succeeded in establishing the colonies on the coast and settlements up the rivers St. Paul's Junk, St. John and Sinoe. It has erected seminary and college buildings, churches, and a congressional building, and aided in the erection of many comfortable dwellings. But it has not moved many persons from America. Only thirteen thsusand one hundred and thirty-six persons were sent out by the American Colinization Society in its first half century. Probably a thousand is as many as have been sent in the last ten years; less than fifteen thousand persons at an expense of three millions of dollars. Recaptured Africans have been returned to the number of five thousand seven hundred and twenty-two. Or not far from twenty thousand have been planted in this territory in sixty years, an average of about three hundred a year.

Even with this number there should have been to-day not less than fifty thousand American Liberians. There is no census, but the reputed number is not over twenty thousand; some put it as low as fourteen thousand. That is, there has been no increase on the original stock.

This failure to increase may be accounted for by the natural wear and tear of new settlements, by the unusual mortality of the males, who have overworked themselves in their ambition to subdue the land, a fact painfully patent, by acclimating fevers, which are always severer on new colonists than those who follow them, and chiefly, we believe, from the fact that they have had too much help. More money has been spent on Liberia, probably, than any other colony known to history. Though we expatriated them, we did not send them out empty. We loaded them with wealth. Five millions of dollars to fifteen thousand persons was a wonderful largess. No wonder they did not see the necessity of work. Every few months came a new batch of colonists. They were to be fed for six months at the Society's expense. This half supported the people who were to grant the supplies. The extinction of gratuitous emigration is essential to the prosperity of the Republic. The best thing that has happened to it was the aid of the American Colinization Society and kindred donations. The best thing that can happen to it is the cessation of that aid, or its direction to them through other channels.

NECESSITIES.

What does Liberia need? More emigrants. The native population are becoming Americanized, but so slowly as to be of little benefit to the Republic. It must have large accessions from America if it is to flourish, or even if it is to live.

Not that so many will leave as to make any perceptible change in our ratios of population. The births will surpass both deaths and emigration. The factor in our society is growing larger rather than less. Since the first emigrant reached Africa, the Afric-American population has increased over two millions. The emigrants did not number fifteen thousand. There will be as little influence of any futnre emigration on the home population as there has been in the past.

Why then encourage emigration? To help Africa, not America. That will change the whole aspect of this question. It is to assist in Americanizing Africa. America is being Africanized; Africa should be Americanized. It is to better their own fortunes that emigrants should go, just as they come here from other lands. If they cannot better their fortunes, they will not go.

How shall this larger emigration be brought about? By steam communication, regular and frequent. There is only one firm in America that has a regular line to Liberia. That firm, Yates and Porterfield, New York, sends thither two, or at the most, three vessels a year. Their vessels have no regular time of sailing, can carry but a few emigrants, and, being a long time on the voyage,—from forty to seventy days,—must charge a large amount for a ticket. Fifty emigrants at fifty dollars apiece is only twenty-five hundred dollars, a small amount to the shippers for the space they occupy, which could be filled with merchandise, and for the expense of feeding them on so long a voyage. On the other hand, steamers could make the trip in fifteen to twenty days, could carry five hundred passengers, and would make money at twenty dollars a head. The emigrants also could raise this money themselves, or their friends there could help them, or they could have a society to help them in part. The first necessity is steam communication.

Charles Lamb's Warning.

Charles Lamb tells his sad experience, as a warning to young men, in the following language: "The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is, when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction, and have no power to stop it, and yet feel it all ways emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eye, feverish with the last night's drinking and feverishly looking for to-nights repetition of the folly; could he but feel the body of the death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation."

Eternal Punishment.

John the Baptist, announcing Emmanuel, God with us, said of him: "Whose fan is in His hand and He will thoroughly purge His floor, and gather his wheat into the garner; but He will burn up the chaff with unquenchable fire." Ever since that day Christ the God-man—whose is the kingdom, and the threshing floor, and the garner, and the wheat, who also will reveal the chaff, and condemn it, and burn it up with unquenchable fire—has been fanning with the fan of His word His professed people, and making plain to the godly of earth and heaven the wheat, Christ's true people, and the chaff, those who own Him with the lip, but deny him with the heart.

Each age has its own testing truth, whether of doctrine, command, promise, threatening, to which the godly have assented, declaring Christ has said it, and we with all our heart receive it, while the godly in name but godless in heart have rejected it. The testing-truth, the truth of the fan of Christ to-day is the doctrine of future everlasting punishment.

No doctrine of the New Testament is more plainly taught than this. John, Christ's fore-runner, as we have already seen, declares it in the public announcement which he made of the coming Lord. Yes, he does far more, he declares that men will be divided into two classes, the wheat and the chaff, and the former Christ will make plainly manifest, and then gather them as His own into the garner, His heavenly kingdom, His Father,s house; while the other, after having been openly manifested by His fan, He will burn up with anquenchable fire.

This truth, thus prominently set forth by John as a truth to be universally accepted, Christ has again and again declared with equal explicitness. On one occasion He thrice declared, giving increased emphasis to the declaration by the three-fold repetition, that it was better to enter into life, that is into heaven, maimed, halt or blind, than to offend and be cast into hell, into the fire that never shall be quenched, where the worm dieth not and the fire is not quenched. Again He affirmed, that He, the Son of Man, coming in His glory with all the holy angels, and sitting on the throne of His glory, and gathering all nations before Him, will divide the righteous from the wicked, adjudging the former, as blessed of the Father, to the kingdom prepared for them from the foundation of the world, and the latter, as accursed, to everlasting fire, prepared for the devil and his angels. And then He ends with the declaration: "These shall go away into everlasting punishment, but the righteous into life eternal." Now all Christ's declarations are in accordance with these, and with them agree all the words of the Apostles. The New Testament has one uniform language; there is mercy for the repenting, believing sinner, but the wrath of God abideth on the impenitent, and the wrath of the Lamb is the portion of those whom Christ drives as accursed from His judgment-seat.

Now, when it is remembered that Christ is Emmanuel, God with us, that He has come to reveal the Father, that He speaks what He knows, and testifies of what He has seen, in a word, that when He speaks God speaks, what, we ask, are we to do but to receive His words and rest upon them as truth, which is not only unquestionable, but must not be questioned? To cavil at the words of Christ, to deprive them of their force by our philosophy, or our preconceived notions of what befits the Divine Fatherhood, or theories about our Lord's accommodating himself to Jewish opinions is just rebellion against the God of heaven who came to earth to teach us about the future and the unseen, of which they could know nothing except as He revealed it. To tamper with His words, to talk about the development of the doctrine of the future state; to do anything else than accept all His teachings, believe all His words, rejoice at his promises, and tremble at His threatenings is to be found wanting, to be driven away as chaff when we are lifted up on the fan of His word, and if we do not repent the unquenchable fire will be our portion.

It grieves us to read in the papers that certain distinguished persons have voted to allow a person, denying the doctrine of everlasting punishment, to *preach the gospel as he understands it.* We always thought that the duty of an ambassador of Christ was to preach the gospel which Christ commanded. And with our whole soul we adopt the language of the chief Apostle: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' "If any man preach any other gospel than that ye have received, let him be accursed."—*Christian Intelligencer.*

Big Trees of California.

With such ecstatic feelings I crossed the divide, and descended the northern slope a short distance into a settle, rather than a valley, where the Big Trees have lived and pointed their heads heavenward for centuries, the marvel of all who behold them. As the settle was covered with snow about six inches deep, I kept my seat in the saddle. The first object which excited my curiosity, was the "saloon," built upon the stump of one of the large trees, for a dancing hall. It is round, and surmounted with a tin covered dome and flagstaff. The tree lies as it fell, except that large sections have been sawed off and shipped as curiosities. The next was "Uncle Tom's Cabin," a venerable looking tree, showing some signs of decay. The fire has made havoc at the roots, making two door ways, and excavating the cabin, a room ten feet in diameter, and the same in height. A very comfortable place it might have been for Uncle Tom. Then came "Dan. Webster," on the left of the path; and the "Empire State," on the right; both large and vigorous, the latter one of the largest of the group. Then "Gen. Jackson" and "Henry Clay" side by side, just above the path. Next the "Siamese Twins," one body for fifty or seventy-five feet, then divides into two, and runs up probably two hundred and fifty feet straight as arrows; a fine sight.—Then we see the "Old Bachelor," and "Old Maid," standing several rods above, and to the right of the path, the former having its top broken off about one hundred and fifty feet up, which represents a bald head, a few branches remaining, answering for whiskers, dressed in thrifty, tidy looking bark, which seems to bespeak his excellent habits. The "Old Maid" is not so faithfully characterized. It is only a stub, some fifty feet in height, denuded of all bark, desolate and forsaken. Next we behold the "Father" of the forest, as he lies stretched upon the ground, slowly wasting back to dust, being consumed by the elements, the only appropriate destroyer. He is estimated to have been four hundred and fifty in height, and one hundred and ten feet in circumference. Great doorways or entrances have been burned into his sides, in one of which I ventured, and passed up an alley several rods, leading straight through his heart, and out at another passage made by a saw, a fine walk of nearly two hundred feet. Then we visit the "Mother" and "Son;" the "Son" springing up in the very roots of the "Mother," a model of beauty and care, showing a mother's watchfulness through all his years. Her cares seem to be pleasant, as they affect her so slightly. Still aspiring, thrifty and noble, she looks as though she might not suffer decay for hundreds of years in the future. Next another prostrate giant meets our eye, measuring ninety-eight feet in circumference, and three hundred in height. Scathed by fire, I ride into his yawning mouth, pass a distance of more than one hundred feet, turn my horse around, and triumphantly enter the natural world again. Another standing monument is near at hand, seamed and furrowed with fire. I rode into this arched doorway, and readily turned my horse and rode out, as though it were an archway of roses. Then the "Mother of the forest," a tree that had been peeled one hundred and sixteen feet, and its bark shipped over the world. This is three hundred and twenty-seven feet in height, and thirty-two in diameter. This tree is now dead, and the scaffolding still stands which was used in removing the bark. Fifty others, named after notable persons, Gen. Washington, Lincoln, etc., which are worthy of comment, but I can only remark that they are the wonder of wonders, well repaying the observer. Their bark is of a reddish cast, snug and smooth as though it had been scraped, yet lying in furrows or ridges like fluted pillars. Their foliage is similar to the pine, and their branches come out from one hundred to two hundred feet high, and are disproportionately small. We cannot comprehend the vast size of these monstrous trees by the eye; we must step around one, or see the line applied in order to gain a correct idea of their immense size. I think they were not formed for timber, but for our admiration and instruction, so that we may better judge of the vastness of the resources of the Creator, pointing us back to the time of creation, when all sprang fresh from his hand and was pronounced good; and also inspiring us to look forward to the good time coming, the "restitution of all things."

General News Items.

A movement is on foot in Congress to recvive the former income tax, with some prospect of success.

It is thought that the proposed issue of 4 per cent bonds for sums of less than $100 will have many friends in Congress.

At a lecture in London on the telephone, Prof. Bell said that he had heard by it the breathing of a man 149 miles distant.

A young lady of Dr. Tiffany's church, New York, has undertaken to build, at her own expense, a seaside home for sick children, the first expense of which is to be about $4,000.

Samuel Wilt, in digging a post-hole near Somerville, N. J., the other day, found an earthen jar containing 2,700 gold and silver dollars, mostly Mexican. The newest one was dated 1757.

"To be too drunk to form the intent to kill, must be too drunk to form the intent to shoot," was the pertinent decision of the Georgia Supreme Court recently. This would be a healthy doctrine for every court to act upon.

The Constitution of Mississippi makes all citizens ineligible to hold office who have taken part in duels, either as principals or seconds, and the Jackson *Times* intimates that a number of officials elected in November have violated the Constitution in this respect.

Members of President Hayes' old regiment have caused to be made a miniature fac-simile in silver of the cabin in which he spent the winter of 1864, at Kanawha Falls, Va., and forwarded it as a present on the occasion of the silver wedding Monday night.

Up to date, the Lake Shore Road has paid about $450,000 damages on account of the Ashtabula bridge disaster. The total penalty, in money, to that corporation will reach, at least, half a million. A permanent iron bridge has been thrown across the creek at the fatal spot, replacing the temporary wooden affair.

The Vienna University, founded in 1365, is probably the largest in the world. It has 131 professors and 114 other teachers, making a total of 245 instructors, with 3,152 matriculated students. It is much frequented by students of medicine, divinity, etc. Tschermak, the celebrated mineralogist, is here.

There are evidences that the Darwinian theory was known to the Japanese 500 years ago, for on the carved door of the ancient temple of Maro, in Kyop, is wrought in wood and bronze a scene showing first a monkey, then an ape, then gorilla, and so on up, until by gradual development the last figure was a perfect man.

A mob of armed and masked men took possession of Osceola, Mo., recently, arresting everybody on the streets at the muzzles of guns, and then went to the Court House and carried off all the tax-books. The trouble grew out of a tax levied to pay judgment against the county for past due interest on railroad bonds.

The more that is known about the defence of Plevna, the stronger grows the conviction that it was among the most heroic struggles in the history of war. It now appears that there were but 60 cannon and 27,000 men defending the works, which nearly 150,000 Russians and Roumanians, and about 400 cannon were attacking.

A Deputy Sheriff recently set out to arrest two brothers, who had farms a few miles from Waco, Texas. He found them at work in their fields picking cotton. He told them what his errand was. They stared at him, winked at each other, gently but firmly disarmed him, and ordered him to go to work in the field; and there he remained, picking cotton for dear life, until the officials in his own frontier county heard of the incident and rescued him.

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, JANUARY 10, 1878.

Conference Studies.

In another column we publish the conference study books. Let the preachers look over this list and send for what they need.

Mr. Graham Bell, is the special agent to solicit subscribers for the SOUTHWESTERN, is New Orleans.

Rev. Werner, pastor of our German Church in Galveston Texas, has taken to himself a wife. Happy New Year to him and his wife.

The Board of Church Extension asks the Church to give $137,000 during 1878. Of this amount Louisiana Conference is asked to raise $500.

We have received the first copy of the *Christian Standard*, a semi-monthly four page religious paper started in this city. Rev. C. Hunt is editor and proprietor.

The canvass for the SOUTHWESTERN goes on grandly in this city. Wesley Chapel begins with nearly a hundred subscribers for 1878, and at Union Chapel, as the result of one night's meeting, over fifty subscribed.

We were pleased to receive a call from Hon. P. Landry, of Donaldsonville, La. He is State Senator and represents Ascension and St. [illegible] parish in the Legislature now [illegible] in this city. Mr. Landry's term expires this session.

During the past year there were [illegible] in the United States 4,[illegible] letters, or one for every ten [illegible]. Only one in every 5,000 of these letters was lost, and even [illegible] lost many were afterward [illegible] and sent either to their [illegible] destination or back to the writer.

Rev. U. S. Smith, of Nashville, Tenn., has offered himself for Africa in response to the call from Bishop Haven. He is at present pastor of Clark Chapel in that city and is attending the medical department in Central Tennessee College to better qualify himself for the African work.

Bishop W. L. Harris, of New York, arrived in this city on last [illegible] night. He spoke at Ames Church Sunday morning, and at Wesley Chapel in the afternoon. [illegible] Monday he took a drive through the city and saw the location [illegible] facts relating to [illegible] churches. On Monday [illegible] a large audience [illegible] Chapel. This evening ([illegible]) leaves in company [illegible] of the members of [illegible] Conference on the [illegible] R. E. Lee for Baton Rouge [illegible] conference opens to-[illegible]

[illegible] congratulates the [illegible] on its enlargement, [illegible] paper as the or-[illegible] Episcopal [illegible] will ac-[illegible] congratula-[illegible] remember [illegible] represent has [illegible] North or South. [illegible] made in [illegible] Church in connec-[illegible] Episcopal [illegible] Church is or-[illegible] this Union, [illegible] successfully [illegible] for the Master.

[illegible] Syracuse, New [illegible] Philip Phillips, [illegible] made ar-[illegible] singing of [illegible] will [illegible] 28. [illegible] places will [illegible] Orleans will [illegible] of Mr. [illegible] several [illegible] to hear [illegible]

Ye Are the Light of the World.

By "world" is here meant the entire human family.

The theory of the Bible is that the world lieth in wickedness. Sin entering the world at its earliest period has continued ever since to be an active power for evil. Its darkness has shrouded the whole earth. This view is sustained by observation and reason. No man can justly deny the fact of sin in the world. No man can deny the terrible effects of sin as everywhere seen. In all departments of activity, whether public or private, whether political, commercial, social, or purely intellectual, there is an ever present, ever active and powerful something that leads men to the wrong, even although in their hearts they may condemn wrong, and in their very heart of hearts wish to be free from its power. Individual wrong doing leads to individual pollution of character; the moral susceptibilities are blunted; the judgment is perverted; conscience is tampered with; the affections are made impure and the will is enslaved, and thus the whole man is brought in bondage to sin. His whole being is enwrapped in the darkness of evil. His eyes are sealed to the light of heaven, his ears are deaf to the calls of mercy, and his soul is unmoved by the melodies of divine truth. Out from such a life can only flow moral darkness. As with the individual so with the multitude. Sin spreads its darkening influence among all peoples and in all nations.

God's truth and salvation is the light that is to drive away the darkness of sin. This is given in the Bible. The light of nature is not enough. Neither will the light of reason suffice. These have their place and work, but a superhuman presence and power can alone conquer sin. The influx of that divine light began with the promise of Christ—"The seed of the woman shall bruise the serpent's head." It burst upon the world in its full effulgence when Christ walked among men as the divine *logos*. He who is the "Sun of righteousness" then unveiled his face, and the glory of heaven beamed upon our sin crushed earth.

In the absence of Christ he has made his children his representatives. The power of his salvation is revealed in them, and they are called upon to reflect its glory among men. Christ as a man showed forth in perfect unity all the christian graces. As a man he had the passions of a man, yet no angry word ever escaped his lips. He was persecuted and reviled, yet he was ever patient and kind. Centured by the learned scribes, hated by the jealous Gentiles, and dogged by the bigoted Pharisees, yet he was ever the same. As a man he mingled among men. The child of poverty, when a babe he lay in the manger, and when a man he had not where to lay his head. An obedient son, he dwelt with his reputed father in his Nazarene home; as a reformer he had to meet the jealousy and hatred of false conservatism; a servant of the people, he was a byword with earth's nobility; a man of sorrow, he was acquainted with grief; he had tears for those who grieved, comfort for those in trouble, warning for those in danger, and instruction for the ignorant. Everywhere and always among the people he was a perfect man.

The secret of his moral power as a man was his intimate and perfect union with the divine nature. He was indeed the embodiment of the human and the divine—"In him dwelt all the fullness of the Godhead bodily"—still we must not ignore his human will. Christ as a man might have sinned; but Christ in union with the divine nature was proof against the world, the flesh and the devil. As a man he was tempted in all points like as we are and that without sin. On the other hand from his lips there issued forth every christian grace—meekness, patience, long-suffering, charity, humility, hope and faith were each perfected in him. What meekness! A perfect man, yet submitting to be cursed by the mob! What patience! Able by a word to call a legion of angels to his aid [illegible] his time. What long-suffering! No word of complaint [illegible] his lips. What charity! [illegible] by the decree of a [illegible] he yet cries in his death [illegible] "Father, forgive them, they [illegible] what they do." What humility! Being in the form of God, [illegible] himself the form of a [illegible], obedient unto [illegible] the death of the cross. [illegible] Dying on the cross, [illegible] the thief, "This day [illegible] in Paradise." [illegible] Lord of [illegible] that in addition to providing salvation for all men, he might also give a perfect example of the power of that salvation.

The time came when it was expedient for him to go away. His human mission on earth was done. But his going away did not quench the light of divine truth. He who is the center of all truth and light condescended to make his children his representatives. Every true christian is a miniature Christ. He stands in place of him. Is to represent him. Is really and truly to the world now, to the extent of his influence what Christ as a man was to the world during the ten years of his ministry, "Ye are the light of the world."

The thought gains additional force when we remember that christians are the God-appointed agents by which the world is to be saved. When Paul says to the Corinthians, "Ye are laborers together with God; ye are God's husbandry; ye are God's building," he states a grand and fundamental truth in God's moral economy. Men are actually and truly associated with God, and God with men, in the work of redemption. This is not a mere sentiment; it is a fact. We sometimes hear it said that angels would feel honored to be engaged in this work. We are told in the Bible that they are deeply interested in the work, and that there is joy among them when a sinner is saved. But they are not the instruments by which the world is to be saved. No. Men can only be saved through the instrumentality of men. Human hearts can only sympathize with human hearts. It is glorious to think of the angels hovering over us, and to be conscious of higher spiritual influences. But spirits cannot sympathize with flesh. The sympathy of God flows to the human soul only through the man Christ Jesus.

If the world is saved it is to be saved through the instrumentality of christians on earth.

New Preachers' Meeting.

The regular meeting of this body last Thursday was of unusual interest. The Rev. J. C. Hartzell occupied the chair, and Rev. B. Lynch was Secretary. The pastors reported the condition of our various churches in the city. Rev. Dr. Braun of the First German said that the past year had been a pleasant and successful one in his church. The church membership is 56, and during the year there had been several conversions and eight additions. The Sunday-school attendance averaged 140 scholars and 27 teachers and officers. During the year a parsonage costing $1500 had been built, and partly paid for and the remaining debt would be canceled in two or three years by the amount heretofore paid for the pastor's house rent. The society has raised during the year nearly $2,000, itsef, and it is expected that when the present debts are paid the church will be self-sustaining, and the money now given to aid it by the Missionary Society can be used elsewhere to extend the work.

There is manifest increase in the friendly relations between our church and people, and the other German churches and people of the city. Rev. J. Kienle, pastor of the second German Church, said his church numbered 40 members and 12 probationers. Six had been received during the year and there had been eight conversions, and others were seeking. $300 had been spent on repairs to the church. The Sunday-school is one of the largest, if not the largest German Sunday-school in the city. There are 212 scholars on the roll—and the average attendance last quarter was 170 scholars and 16 officers and teachers. The debt on the church property is being gradually lessened, and the congregations have been largely increased; the church is united in spirit and purpose, and is regarded with favor in that part of the city.

The Third German Church under the pastorate of Rev. J. Ueber has has had a pleasant year. Several have united with the church, and while there has been nothing marked in the church work of the year this church has held its own.

Rev. J. M. Vance, pastor of Wesley Chapel, reported that during the year over $3,000 had been raised by the church, and that the church had been reseated and much improved internally. The Sunday-school numbers 150. There have been conversions both in the church and Sunday-school.

Rev. H. Green, pastor of First Street M. E. Church, reported fourteen conversions in a late revival. The congregations were large and the Sunday-school numbers over two hundred. At Sixth street, a branch church, the congregation was worshipping in a rented house, but already there was $150 cash in hand toward buying a lot and the [illegible] forward.

Rev. [illegible] Dale, pastor of Union Chapel, [illegible] that when he went to Union Chapel three years ago the debts on the property amounted to $8500, and that in spite of hard times and discouragement in three years the debts having been reduced $2400. The congregations are immense, and although the people are poor still by a little from so many a large work had been done. $2,000 have been raised the past year. Sixty-three have been converted. The Union Chapel Sunday-school is not as large or as successful as it should be.

Rev. F. Landor reported an increase of 24 in Algiers and that during the year $357 have been raised. He had some opposition the first three months but he had won by love.

Rev. W. P. Forest reported that at Clinton Street Church there were 110 members and 16 probationers and a good Sunday-school. There had been seven conversions, and $625 had been raised during the year. He had also in charge during past nine months Simpson Church on Valence street. During this time 64 had joined the church and 49 had been converted.

Rev. A. Ross reported Thomson Church on Poet Street as having had a successful year. Considerable improvement had been made in the church and there had been conversions.

Bro. Emperor Williams, Presiding Elder of the North New Orleans District, reported that his eighteen appointments with but few exceptions would make good reports to conference. His District includes a good portion of the city, and several of the churches had already been reported. He commended the zeal of his brethren and was happy in his work for the Lord.

In the absence of several pastors the chairman reported that Ames Church under the pastorate of Dr. McCarty was making a heroic struggle to relieve itself of debt, and he believed would succeed. Camp Parapet and Plum Street Church under Rev. R. W. Overton had closed a successful year, no debts, and expenses paid. Mount Zion under R. C. Hunt had labored under the embarrassment for a heavy debt. Pleasant Plains, Rev. S. Priestly pastor, was paying its debts and doing well. La-Harpe, Rev. A. Moore pastor, closes up a good year, and will report to conference a good increase.

The SOUTHWESTERN was heartily endorsed in resolutions published elsewhere. Mr. James Bass, an evangelist from England, was present and introduced and spoke a few words of congratulation, and stated that he was here to work for Jesus whenever there was an open door.

Rev. B. L. Lynch, Wm. Murrell, and several other brethren were present as visitors.

Mission Rooms Notes.

1. The Church should be encouraged in missionary matters, and go forward. The missionary contributions of 1877 were probably the largest ever made in any one year, counted on a gold basis. Why should not 1878 see a handsome advance on 1877?

2. There never was a time when appropriations to our foreign fields so immediately touched the actual work of evangelism. For fifteen years gold has not been so low as now. The facilities for exchange have greatly increased. The machinery is in full working order. If the present agencies and apparatus were to be established from the beginning, it could not be done at a cost of less than between one and two millions of dollars. Besides these features, after the present year the cost of working the office at New York, will be provided for out of the income of the present mission property at New York. There never was a time therefore in the history of society when so much of a dollar put into the collection for missions reached the field-work, at home and abroad, as now. A dollar to the Missionary Society for India, or anywhere else will reach the work with less cost through the Society than if sent for specific work by the specific donor. All that is given tells directly on the objects on the proportion of their needs, as judged of, by those best acquainted with all the work, after the most thorough and patient investigation.

3. There never were more encouraging reports from the field. From India Dr. Johnson sends the sacred tuft of hair shaven from the head of a Hindoo teacher, whom he had just baptized, whose disciples numbered three hundred 'houses.' He had been an intelligent and sincere inquirer for two years. Rev. E. W. Parker writes of having baptized fifty persons in a single round as Presiding Elder. Bishop Peck has just received from Japan the recommendations for admission on trial to Annual Conferences in this country, of *eleven Japanese preachers.* Among the Swedes in the north-west a great work is being done in the gathering of souls into the Kingdom. Thus the cheering reports from all over the fields The Presiding Elders are rallying and responding to the suggestions of the Missionary Committee.

4. Methodism connexionalism is being increased. Besides the handsome, very handsome contribution to the work on the various foreign fields, they are all taking up collections, some great, some very small—for the Parent Missionary Society; thus learning to care for the great church interests through which they are themselves aided.

New Orleans Preacher's Meeting and the Southwestern.

At the New Orleans Preacher's Meeting held Jan. 3rd, 1878, on motion of Rev. M. Dale, the following resolutions, after being fully discussed by several brethren, were unanimously adopted:

Resolved, 1. That the SOUTHWESTERN CHRISTIAN ADVOCATE is essential to our church work in this city and throughout the South.

Resolved, 2. That we rejoice in the success which has attended our paper, as indicated by the cheering reports from the Conferences, and by the fact of its enlargement for the New Year.

Resolved, 3. We approve very fully the editorial management and hereby express our high appreciation of the ability and labors of the editor, Rev. J. C. Hartzell, B. D and pray that his life and health may be long spared to bless our work with his presence and counsels.

Resolved, 4. That we advise the appointment of a special agent to solicit subscribers among our churches and friends in this city, and that if such an agent is appointed we will welcome him to all our pulpits and congregations, and will do all in our power to aid him.

Resolved, 5. That as the SOUTHWESTERN CHRISTIAN ADVOCATE is our Church paper it is the duty of every pastor, local preacher and officer of our churches to give it his first and heartiest support, in preference to all other papers.

A Good Temperance Report.

The following good Temperance report was adopted by the West Texas Conference. Revs. H. Swan and A. Brock were the committee.

Resolved, That we gratefully acknowledge the hand of God in the history of the Temperance Reform, and are specially gratified with the success of its principles in the Methodist Episcopal Church.

Resolved, That we re-affirm the stirring and uncompromising resolutions of the last session of this Conference, to-wit: "1. That we will preach faithfully on the subject, warning our people against the very appearance of evil, and will, if necessary, bring to discipline and exclusion from the church, those who transgress. 2. That we strongly recommend the organization of temperance societies in our Sunday schools. 3. That we believe in the propriety of *prohibitional legislation* as the only effectual remedy for the evil, and hereby pledge ourselves to personal endeavor to secure such legislation, by voting solidly for such men, and such only, as are soundly temperate."

Resolved, That we bid all the workers in this great reform a hearty God-speed, assuring them that we would be behind none of them in devotion to this work, and as ministers of the Gospel, hereby pledge ourselves to support by our influence, and by our votes, those noble men who dared to lead the way in this grand effort to save our State from degradation and ruin.

The Life Boat is a new temperance paper, published at Dayton, Ohio, which has reached us. It presents a neat, tasteful appearance and its colums are filled with choice original and selected matter. We wish it abundant success. Published monthly; price 75 cents per annum. Address as above.

A Berlin man, who had always been regarded as poor and had therefore been shunned by his relatives, died recently, leaving a will by which the sum of 30,000 marks was bequeathed to his native town, in Baravia; 1,000 marks to go to each of his three brothers and the same amount to a friend with whom he had once quarrelled. It was also stipulated, as a condition, that none of these legatees should attend his funeral. The brothers consented to these terms, but the friend went to the funeral and thus forfeited his inheritance. When the package of 30,000 marks was opened, a later will was found, which gave that sum to any of the four who would disregard the stipulation and attend the funeral.

The first steam engine on this continent was brought from England in 1758.

General Religious Items.

The civil power is now supreme over the ecclesiastical in the United States of Columbia. The Roman Catholic Church has been disendowed, and must depend for its support on voluntary contributions.

A great revival of religion seems to be in progress in Australia. Dr. Somerville, the fervent Scotch evangelist, and Henry Varley are both preaching to great congregations, and with manifest success.

Whittaker's *Protestant Episcopal Almanac* for 1878 reports the following statistics: Bishop, 61—increase 2; ministers, 3,216—increase 45; parishes 2,900; baptisms, 46,787—increase 4,756; confirmations, 29,179—increase 2,418; communicants, 281,977—increase 13,443; contributions, $6,734,268—increase $95,331.

Mr. Stanley's discoveries on the Congo are to be improved immediately. The Baptists of England are organizing a mission to enter and occupy the territory, and have put the Rev. C. Grenfel and W. Comber, who have been laboring for some time in the Cameroons, at the head of the expedition. They are to proceed into the interior by the way of San Salvador, by which route, Mr. Stanley says, they will reach a larger population than by any other.

A foreign paper says: "Dean Stanley has invited the Rev. Dr. Stoughton, an eminent Congregationalist, to preach in the nave of Westminister Abbey, at speciol services, on St. Andrew's Day. This is the thick end of the wedge. The Dean began with Max Muller. a layman. Then came Dr. Caird, of the Scotch Kirk, one of her Majesty's chaplains. Next old Dr. Moffat, the veteran missionary, and father-in-law to Dr. Livingstone. And now, without mitigation or excuse, there comes a Puritan of the Puritans, in his simple character as a minister of Jesus Christ."

Nothing can be more wonderful than the triumphs of the Cross in Japan. The *Indian Evangelical Review* (Bombay) gives the following information: "Hardly ten years have elapsed since the country was entered by Protestant missionaries; less than ten since the work of preaching has been prosecuted with any degree of vigor; now twelve societies are at work there. There are forty-six ordained missionaries and one ordained native missionary. Ninety stations are occupied; and the baptized converts number over a thousand. There are sixteen medical mission stations. There are twenty mission schools with more than five hundred scholars, of whom forty are preparing for the ministry. The translation of the Bible under the auspices of four different societies is rapidly progressing, and a weekly Christian newspaper, published by the missionaries of the American Board, has a circulation of eleven hundred copies.

General News Items.

The telephone has been worked between Columbus, Ohio and Chicago, a distance of 375 miles.

At a recent fashionable wedding in New York the bride was presented with a boquet of 300 flowers, each flower of a different variety.

The Chinese of California use

Sixty-eight Cuban insurgents surrendered to the Spanish authorities Dec. 23, and forty-six on the following day. Among them was the family of Maximo Gomez.

The State of Texas has purchased 1,400 acres of land near Hempstead, with buildings and improvements, for the State University for colored youth.

water-melon seed for food, and shipments of thousands of these novel provisions are shipped from one town to another.

At Portland, Me, recently, the steamship Peruvian was seen fifty miles away in consequence of a mirage, the land being visible from the steamer at the same time.

The statue of "Liberty Lighting the World" is approaching completion. Mr. Bartholdi expects to show it at the Exhibition in Paris next year. The London Academy calls it a magnificent colossus.

There is now complete communication by rail between New York and Florida, and the Post-office Department will soon make arrangements for a fast-mail service of sixty-six hours between New York city and Havana, Cuba, by way of Cedar Keys and Key West, Fla.

The Baldwin Locomotive Works in Philadelphia have just received an order to build for the Russian government forty of the largest sized first-class freight locomotives of five foot gauge, to be completed during February and March, 1878, at a cost of more than $500,000.

The amount realized by the Government upon the manufacture o liquors during 1876 was within a fraction of $66,000,000. The amount expended in drink during the same period was upwards of $700,000,000. These are startling statistics. Human arithmetic cannot compute the amount of suffering and crime purchased with this seven hundred millions dollars.

It is stated from several sources that the Turkish Government from the moment Russia began the war in earnest without protest from the Western powers became convinced that it would not be able to maintain itself in Europe, but would be obliged to withdraw into Asia and abandon Constantinople and all European Turkey to Russia.

Mr W. E. Chandler, of New Hampshire, in an open letter to the Republicans of that State, charged Senator Sherman, Governor Hayes, and others, with a bargain with Southern politicians previous to the decision of the Electoral Commission concerning the Presidency. Mr. Sherman, now United States Secretary of the Treasury, in an interview with a *Herald* correspondent, thus responded to a question as to the truth of the charge:

American horses are appearing in London in front of English carriages. A Kentucky horse worth $125 can be transported to Liverpool for $60, and then sold for $300. One of the recent steamers carried out twenty-four carriage horses for the London market. The voyage seems to agree with them for they gain in weight and are very frisky when they reach land. This branch of the American export trade has been greatly enlarged during the past year.

The Signal Service was one of the new ideas of the great American conflict, and it was improved and utilized during the seige of Plevna. After the completion of the circle of investment, the weakest part of the line was that held by the Roumanian troops. The Turks seem to have been well aware of the fact, but the Russians, by the disposition of their reserve forces, and by a system of telegraphic signals which they organized, were able to hurry up reinforcements in time to any threatened point.

At the foot of Mount Gargarno, Italy, a buried town has been discovered, the houses being twenty feet below the surface. A temple of Dianah was first brought to light, then a portico composed of columns without capitals, and finally a necropolis covering nearly four acres. The Italian Government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Livy speak, and which was destroyed by an earthquake.

A now Pompeii has been discovered in Italy. At the toot of Mount Gargano a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian Government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Livy speak, and which was buried by an earthquake.

Captain Raymakers, of the Belgian engineers, has started, at the expense of the King of the Belgians, for Central Africa. He will land on the Western coast, at the mouth of the Congo, and direct his course toward the center of the continent with the view of meeting the Belgian expedition under Captain Crespal, which is to proceed from the Eastern coast. The French Geograpeical Society's expedition will leave France on January 15, and land at the mouth of the Niger. From thence it will endeavor to cross to the Eastern coast. It will be composed chiefly of African tirailleurs, under command of the Count de Lemale, a lieutenant of Turcos.

"There is no truth whatever in the story. I never made any such bargain as is alleged in the letter, and I do not believe any of the others did. I voted and made a two hours' speech against the Electoral bill, and fought these very men, Randall, Gibson, etc., with whom Chandler says I made a bargain. As to my going down to Ohio to see Governor Hayes, it had solely reference to the office of Secretary of the Treasury, which he had offered to me; and as to the alleged secret writing in possession of Mr Burke, I know of none, and do not believe there exists one. As regards the reasons for removing the troops from Louisiana and South Carolina, I have given them fully already in my Mansfield, (Ohio,) speech last summer. That is all I desire to say.

The Palace of Laws.

The capitol of the United States, at Washington, is the finest edifice in the new world. It may be justly styled the palace of laws, for within its precincts the statutes of the nation are enacted and expounded. Here are framed the patent laws and kindred ordinances for the encourragement of authors and inventors.

The corner-stone of the capitol was laid by the illustrious Washington, on the 18th day of September, 1793. The building was opened for the meeting of Congress November 10th, 1800. The enlargement and new dome were completed in 1867. The edifice fronts the east, is 751 feet long, 348 feet wide, and covers three and a half acres; court-yards three and a half acres—in all seven acres. The predominant material of the exterior is white marble. The dome is of cast iron, 135½ feet in diameter, and 287½ feet high, surmounted by a statue of Liberty nineteen and a half feet high. The interior of the dome forms a remarkable circular chamber, or rotunda, ninety-six feet in diameter, 180 feet high. One thousand gas-jets, flashed by electricity, illumin the interior by night. The walls of the rotunda are adorned with historical paintings by eminent artists. The Senate chamber, House of Representatives, Supreme Court rooms, and other apartments are splendidly decorated. The halls are lined with polished marbles from every State in the Union. Frescoes, paintings and sculptures abound. The front porticoes are supported by one hundred Corinthian columns of wite marble. The cost of the capitol building was thirteen millions of dollars.—*Scientific American.*

Return of the Jews to Palestine.

The *Interior* makes the following wise, as well as witty remarks upon the literalizing of Scripture promises and prophesies: This literalizing of the sublime promises and prophesies of the triumph of the Church of Christ, down to a promise that a particular race shall go back to the now almost barren land of Palestine, ought to be consistent with itself and look at existing facts. The present population of Palestine is 300,000—all that it will support in the most starveling way. The area of Palestine is 12,000 square miles. The present number of Jews in the world is 6,000,000. If located in Palestine the population would be 500 to a square mile. But the population of China is only 303 to a square mile; of France, 172; of Hindostan 120. England, an extended city living off manufactures and commerce, has 372. If a third of the Jews were to go back to Palestine they would starve to death. Now, we call attention of the exegetes to the fact that this showing appeals directly to their bowels of compassion. Are they willing to starve a matter of five millions of Jews to death for the sake of vindicating their exegesis?

The Silver War.

The following are the documents concerning which the silver discussion is carried on. The Funding act of July 14th, 1870, says:

Act of July 14th, 1870 page 244 of the acts of the second session of the XLIst Congress: That the Secretary of the Treasury is hereby authorized to issue in a sum or sums not exceeding in the aggregate $200,000,000, coupon or registered bonds of the United States, in such a form as he may prescribe, and of denominations of $50 or some multiple of that sum, redeemable in coin of the present standard value . . . and bearing interest, payable semi-annually in such coin at the rate of 5 per cent per annum. . . . Also a sum or sums not exceeding . . . $300,000,000 of like bonds, the same in all respects . . . interest at the rate of 4½ per cent. . . . Also a sum . . . not exceeding $1,000,000 of like bonds, the same in all respects . . . interest at the rate of 4¼ per cent.

The bonds issued under this act bear the following endorsement:

The United States of America are indebted to ——, of ——, or assigns, in the sum of ——dollars. This bond is issued in accordance with the provisions of an act of Congress, entitled "An act to authorize the refunding of the National debt, approved July 14th, 1870, amended by an act approved January 20th, 1871," and is redeemable at the pleasure of the United States after the first day of September, A. D., 1891, in coin or the standard value of the United States on said July 14th, 1870, with the interest in such coin from the date hereof at the rate of 4¼ per centum per annum, payable quarterly, on the first day of December, March, June and September in each year. The principal and interest are exempt from the payment of all taxes or duties of the United States, as well as from taxation in any form by or under State or municipal or local authority.

Glass windows were first introduced in England in the eighth century.

The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

Sunday School.

Jan. 20, 1878—THE COVENANT RENEWED.

SCRIPTURE—2 Chron. 15: 8-15.

Golden Text—"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."

TOPIC.—"Holy and without blemish."

(Condensed from National S. S. Teacher.)

The result of the prophet's exhortation was that Asa took hold of his work of reformation with renewed courage and vigor. This time he made thorough work of it. He took the two steps that were absolutely necessary to a revival. First he destroyed all the idols of the land, and second, he renewed the altar of the Lord. Steps like these will secure a revival at any time.

A Good Consecration (9-11).—"He gathered all Judah and Benjamin together." Evidently with reference to the covenant that followed. He was moving for a revival in which the whole nation should join. He had compelled the people to renounce their idols—now he meant that they should voluntarily pledge themselves to serve the Lord. A king can enforce the laws—but he cannot coerce a single soul to love the Lord. Hence the immense gathering for the sake of appeal and influence.

The gathering took place in the "third month"—the month Sivan, answering to our June—when the feast of Pentecost was observed, in which the Jews offered to God the first-fruits of the wheat-harvest in bread made of the newly reaped grain, and in which, also, thanks were returned to God as Lord of the harvest. The gathering, therefore, was fitly timed; for they came together to offer the fruits of their victory over Zerah. The offerings must have been very impressive. The sacrifice of seven hundred oxen and seven thousand sheep made a powerful appeal to the senses of the congregated people. It was a recognition of the fact that the re[illegible] was given them of God, and it was also, an acknowledgment of the fact that they wholly belonged to the Lord. It was in fact a [illegible] of themselves unto [illegible] sacrifice, as it ascended [illegible] to heaven, was meant to symbolize their own complete dedication unto God, as well as their sorrow for past sins. But though they offered so many sacrifices, it is a suggestive thought that they offered none except those that were furnished by the Lord himself. And in our own return to the Lord we do not have to [illegible] sacrifice. Already God [illegible] in the person of his [illegible] hath made him to be sin [illegible] who knew no sin."

[illegible] Covenant (12, 13).—It does [illegible] by whose agency the [illegible] was suggested. It is not [illegible], however, that it was spontaneous [illegible] the part of the people. [illegible] scarcely a doubt [illegible] the rising tide of [illegible] of the affections of the [illegible] their true God, induced [illegible] to him, [illegible] this favorable [illegible] [illegible] It [illegible] [illegible] the divine ruler. [illegible] The rejoicing [illegible] shows that they [illegible] formal [illegible] plainly meant all [illegible] Their joy in the [illegible] By their [illegible] loud voice. The [illegible] subdued, [illegible] would indi[illegible] It [illegible] and most [illegible] taken with [illegible] of [illegible] It was [illegible] wildest [illegible] people [illegible] revival as en[illegible] If God's fol[illegible] the re[illegible] to the Fath[illegible] the election of [illegible]

a Christian the way is easy enough. The great difficulty is to get the will to submit itself to God. 3. They found him. And that was the best reason of all. They had the joy that a new convert feels. No one finds the Lord without experiencing that which, in some is a new serenity, and, in others, a positive ecstacy. 4. "The Lord gave them rest round about." He not only gave them inward peace, but outward peace as well. He so ordered the hearts of men that they were not troubled with wars. And many a man has unexpectedly found that, in making peace with God, he has, at the same time, made peace with his fellow men. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16; 7.

The last fact shows the interest that God took in this return to himself, and his quick responsiveness to their oath. He saw his repentant people afar off and hastened to meet them. By the mouth of his prophet he had promised Asa that, if his hands were not slack, his work should be rewarded, and keeps that pledge by giving him rest from the enemies round about. By this act of the people, the nation was once more pure and lovely in the eyes of God. Once more he could look upon it with tender complacency. Such as it became, by its purification from all idolatry, by the removal of all the Sodomites from the land, and by their own act of consecration, he wants his church, and every child of his, to become—"not having spot or wrinkle or any such thing."

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
Porter's Compendium of Methodism	1.75
Wesley's Christian Perfection	45
Ruter's Church History	2.50
Kidder's Homiletics	1.75
Hibbard on Baptism	1.75
Nast's Introduction to New Testament	1.75
Morris' Sermons	1.50
Wesley's Sermons (two volumes, in calf,)	7.00

Our terms are Cash in *Advance*. The brethren will [illegible] ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time as he has the money. Address Nelson & Phillips, New Orleans.

The Void.

[illegible] there is no stronger tendency of the human heart than to have one supreme object of our affections; and the folly of having the flowers of human hope rooted in earthly evils is apparent when cruel frosts destroys them. A mother, among her interesting family, seemed to cling with devotion to her eldest child, a young lady whose amiability and intellectual gifts charmed every one. But, like a heavenly exotic, the rude [illegible] of earth called her—she faded and died. The shock was too [illegible] for the worshipping mother, and life became blank to her. In vain she tried to arouse herself to [illegible] to her promising [illegible] surround her, a settled [illegible] clouded the sunny sky [illegible] interest. How touching [illegible] is the sight when those who [illegible] we find ourselves wondering what hidden, fatal grief is cherished in the heart. One void alone causes more unhappiness than do those awful calamities from which we spring. Do not most natures become worn and wearied by regrets and disappointments more than from heavy grief and misfortune? Indeed, it requires more heroism to become resigned to part with one idol than to sacrifice necessary good. One object alone is worthy to claim our supreme love, and that is our Maker; then it is we find His ready hand supplies our needs even before we ourselves realize them.

Joy Bringers.

Some men move through life as a band of music moves down the street, flinging out pleasures on every side through the air to every one, far and near that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of the ripe fruit. Some women cling to their own houses, like the honeysuckle over the door, yet, like them, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like starbeams, or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul, so that they shall be music to some, and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand, with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.

Prince Milan's proclamation, which was issued at Belgrade a few days ago, recounts the Turkish atrocities and violations of faith since the treaty of peace made last February, and concludes as follows: "Let us move alongside the victorious banner of the Czar liberator, with Christian faith in God, the Protector of right, and success is sure. Given in the name of our country's welfare, Servia's independence, and her heroic people. It is God's will."

At the late New York State election the Women's Temperance Union of Utica distributed 300 gallons of coffee at the polls. Senator Conkling help to pay the expenses by giving ten dollars for the cup of coffee that he drank.

Literary Notes.

THE LESSON IN STORY.

Pansy's Lesson Book for the Boys and Girls. Square 16mo. D. Lothrop & Co., Boston. Price 10 cents.

"Pansy," (Mrs. R. G. Alden,) the author of a host of popular books for children, has perceived the need of a little book that shall approach the International Sunday School lesson from the scholar's standpoint only, that every scholar may feel it his or hers; full of sympathy with their needs, and making herself a little scholar, she has prepared "The Lesson in Story," in which every lesson is told in simple, strong language, followed by Things to notice, Things to think of, a few Questions for me, the Golden Text, a Prayer and a Blackboard picture. With this little book in hand the study of the lessons will be a continual delight, and whatever question book or other help may be used by the Teacher, the scholars will find themselves fully prepared on the lesson and ready to tell its story in their own words, and to answer any questions that may be asked.

THE PEOPLE'S PULPIT

for January contains five sermons by Stephen H. Tyng, Jr., D. D., (Church of the Holy Trinity, New York,) entitled "The Secret of Satisfaction," "Love the Mother of Strength," "Men of Mark," "Spiritual Levites," and "The Store and the State."

This publication is attaining an extended circulation, and its success seems warranted by its literary merits. Dr. Tyng's sermons are good reading, and always sound, for he preaches nothing but Christ. Doctrine with him is a matter of secondary importance, 60 pp. Price 25 cents. Wm. B. Mucklow, Publisher, 42nd St. and Madison Ave., New York City.

THE HAPPY YEAR, 1878,

D. Lothrop & Co., Boston. Leatherette binding. Price, 15 cents.

A charming little vest-pocket volume, containing a complete Calendar for each month of the year 1878, memoranda pages, with blanks for each day in the year; a Bible text for each day in the year, and readings for each month, selected by Miss M. B. Lyman; and some 6 or 10 extra pages in blank for memoranda, making in all 64 pages of Almanac, Memoranda and Daily Food combined; a dainty little manual which every one will want, and which every one will have for its usefulness and beauty. Miss Lyman's name is a sufficient guarantee of the Scripture texts and readings being carefully and wisely selected. The little book must have a large sale.

INTERNATIONAL REVIEW

For January, 1878, has the following table of contents: Thiers, by John Greenleaf Whittier; Elements of National Wealth, by David A. Well; Second Harvest at Olympia, by Ernst Curtius; First Impressions of Athens, by Edward A. Freeman; Sumner's Place, by Maj. Ben. Perley Poore; Imperial Federalism in Germany, by Baron F. Von Holtzendorff; Money, by Prof. William G. Sumner; Modern Love, by Samuel G. Osgood, D. D.; The Method of Presidential Elections, by Representative Alexander H. Stephens; Art. XIII, Philip Gilbert Hamerton; Literature of all Nations. The new volume and new year of the International Review opens brilliantly, and if the initial number may be taken as a fair indication of the work to be performed in 1878 we shall have reason to be well pleased with what is really an American enterprise, while it represents and reflects the best thoughts of nations. The current number offers contributions from America's best loved poet, Whittier; her trusted statistician, Wells; her Congressional biographer, Maj. Ben Perley Poore; England's most renowned historian, Freeman; England's highest art teacher, Hamerton; Germany's greatest philologist and Hellenist, Curtius, and her learned constitutionist, Baron F. Von Holtzendorff; the distinguished Southern Representative, Alexander H. Stephens; the well known Italian, De Gubernatis; and Herbert Tuttle, of Berlin; Casper Rene Gregory, of Leipsig; M. Nougarede, of Paris; George Barnet Smith, of London; Professor Sumner of Yale; Dr. Samuel Osgood, Dr. John Hall, Charlton T. Lewis and others of New York and elsewhere. In range of subject it is equally international and in interest universal. As the "International" invariably comcomprises literary material not accessible elsewhere $5.00 cannot be better expeoded than in a subscription to it. Copies of the January number may be found at the booksellers and newsdealers, where future numbers may be subscribed for. A. S. Barnes & Co., Publishers, 111 and 113 William street, N. Y.

Solid Accomplishments for Girls.

The proper education of young girls is one of the most important subjects which can engage the attention of reformers and philosophers. Is not too much of their time taken up in acquiring fancy accomplishments, while solid learning is neglected? Is not the old-fashioned notion, that a girl should be so trained as to enable her to perform the part of a housewife when she gets married, as sound now as it was in the days of our grandmothers?

These reflections naturally occupy us as we read the following letter:

"SIR: Feeling a little uneasy in my mind in regard to what I consider a very serious matter, I take the liberty of asking you for a little advice. I am a young man of 25 years, work at my trade, and can earn fifteen dollars a week; engaged to be married to a very nice, and, I may say, accomplished young lady. She is well educated, a good singer, fair performer on the piano, &c., but, I am sorry to say, no housekeeper. She has never cooked a meal of victuals, cannot iron a shirt, or do anything in that line. And, as I will not be able to hire a servant to do those things, which I think a poor mechanic's wife ought to be able to do. I am sorely distressed. Advise me if you can, and you will greatly oblige J. W. D."

We sympathize with our troubled correspondent, and agree with him that no woman is fit to be the wife of a mechanic on fifteen dollars a week who cannot cook his meals and iron his shirts. Though she may sing melodiously and get a good deal of music out of a piano, these accomplishments do not supply the place of domestic knowledge and experience. She is too expensive an ornament for a poor man to possess.

Her parents have brought this girl up unwisely, if they had not taken pains to fit her for the duties she was likely to be called on to perform. It was all very well to teach her to sing and to play on the piano, but her mother should have seen to it that she also learned to cook and to iron. Properly pursued, the art of cookery may occupy the finest minds, and a girl situated as we judge our correspondent's sweetheart is should be early inducted into its mysteries. A great deal of domestic unhappiness is caused by bad cookery, and a neatly laid table with appetizing viands will usually bring peace and harmony into a home.

A poor man's wife ought to know how to make his household comfortable, and she cannot do that by drumming on the piano or singing at the window, while the pot boils over on the stove, and the meat burns on the gridiron. So far from deeming the offices of a housewife beneath her, she should rejoice at the opportunity her their household labor done, for the wife finds that by working with her husband at his trade, or by keeping his books, she can make her time more valuable than by spending over pots and pans. It is cheaper to employ a servant, whose services cost less than she can earn. But in that case she contributes to the joint stock of the pair, and so proves herself a good wife and a faithful helpmate. If the wife of a poor man does not do this, or herself look after his home, she becomes a burden to him, and makes his life miserable.

We advise our correspondent to read our words to his sweetheart, and suggest to her the propriety of at once learning to cook and to iron. If she is assiduous and really anxious to qualify herself to become a good housekeeper, she can acquire the art in a much shorter time than it takes to make a first-class singer or an expert piano player. Moreover, unless she is likely to make her musical accomplishments of pecuniary profit, she will be wise if she neglects them for ironing and cookery. A girl engaged to a mechanic on fifteen dollars a week ought to know how to iron a shirt so that it shall satisfy the most critical eye, and to get a dinner which shall tempt the appetite of a husband.

Until she has acquired these solid accomplishments, we advise our friend to put off the marriage. Though she begins late, she may speedily grow proficient. When she has learned how to boil a potato and to broil a steak, she will be fit to be led to the altar; but not until then.—*New York Sun*

New Year's Day.

Knowledge of social observances is absolutely indispensable for all who aspire to live in society, and it is a knowledge that cannot be expected to "come by nature." A Spanish proverb tells us that "Good manners are perpetual letters recommendatory," and men of renown, in all ages, have taught more or less the value of good behavior. Indeed there are few moral teachers that have not discoursed and written upon the importance and value of politeness. Even the "beloved disciple" has left us many injunctions to gentleness of manner. Coming down to later times, we find that the great Lord Bacon deigned to write an essay upon this subject, in which he reminds us that a precious stone must be of high value to do without a setting, and that a man must be a very great one to dispense with social observances With such high authority to support us, we need not fear the criticism of those who affect to consider a code of manners as ridiculous, but offer to our readers the various rules as practiced in polite society.

From the time of the Romans it has been customary to celebrate the coming of the New Year as an occasion for rejoicing, family reunions, and offering of gifts, but in no other country, save Holland and our own, has the day been exclusively devoted by gentlemen to paying congratulatory visits to the ladies. This custom has descended to us from our Dutch ancestors, by whom it was called "the great day of cake," as cake, wine and punch were at this time lavishly distributed to all visitors. The practice of making New Year's call's was highly appreciated by the "Father of Our Country," who extolled the custom and hoped that it would always be kept up.—*Ex.*

Special Notices.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Handsome Pictures Free!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three-Month's trial of Leisure Hours, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent free to any one sanding fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., Publishers, 162 William street, N. Y. $1,500 in prizes, and big pay, given to agents—write now.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Nashville, Tenn., District.

SECOND ROUND.

Memphis, 5th and 6th of January, 1878, and the District Conference will be held at Memphis on the 9th, 10th and 11th of January; Crittenden, 12, 13; Memphis Circuit, 19, 20; Fayette, 26, 27; Masons, February 2, 3; Brownsville, 9, 10; Cypress, 16, 17; Gardners, 23, 24; Henderson, March 2, 3; Pordy, 9, 10; Waynesboro, 16, 17; Lawrence, 23, 24; Mansfield, 30, 31.

WM. S. BUTLER, P. E.

Navasota (Tex.,) District.

(First Round.)

Hempstead, Jan. 5 and 6; Brenham, Jan 12 and 13; Navasota, Jan. 19 and 20; Courtney, Jan. 26 and 27; Millican, Feb. 2 and 3; Plantersville, Feb. 9 and 10; Hempstead Circuit, Feb. 16 and 17; Brenham, Feb. 23 and 24; Anderson Station, March 2 and 3; Hopewell, March 9 and 10; Bryan, March 16 and 17; Brewers Hill, March 23 and 24; San Felipe, March 30 and 31; Hearne, April 6 and 7; Centerville, April 13 and 14; Palestine April 20 and 21; Fairfield, 27 and 28; Cotten Gin, May 4 and 5.

Nashville, Tenn. District.

SECOND ROUND.

Lewisburg, January 5, 6; Springfield, January 12, 13; Franklin, January, 19, 20; Mill Creek, January 26, 27; Lebanon, February, 2, 3; Hartsville, February 9, 10; Gallatin, February 16, 17; Mitchellville, February 23, 24; Springfield, March 2, 3; Dickson, March 9, 10; Dover, March 16, 17; Nashville Circuit, March 23, 24; Clark Chapel, March 30, 31.

C. PICKETT, P. E.

Murfreesboro, Tenn., District.

SECOND ROUND.

Caney Fork, January 5, 6; Cooksville, January 12, 13; Sparta, January 19, 20; McMinnville, January 26, 27; McMinnville Circuit, February 2, 3; Shelbyville, 9, 10; Murfreesboro, 16, 17; Murfreesboro Circuit, 23, 24; Stone River Circuit, March 2, 3; Woodbury, March 9, 10; Alexandria, March 16, 17; North Lebanon, 23, 24.

B. B. MANSON, P. E.

New Advertisements.

PIANOS Retail price $750 only $235; $650, $175. **ORGANS** $120; 13, $96; 12, $85; 9, $65 2. $45—*brand new*, warranted, 15 days test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J.
nov22'77-1y.

BLYMYER M'F'G CO BELLS
Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free.
Blymyer Manufacturing Co., Cincinnati, O.
jan1-78-6t.

SWINDLERS All devices [illegible] by [illegible] ADVERTISERS [illegible] EXPOSED. WANTED [illegible] American Criminal Gazette, Cincinnati, Ohio.

QUERU'S
Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR
Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by
E. H. TRUEX, Proprietor,
NEW YORK,
And druggists generally. oct4-77-1y

BOOKS NEW CATALOGUES free by mail, on application. Prices Reduced. CASSELL, PETTER & GALPIN, 596 Broadway, New York.
dec27 1m.

Will be mailed FREE to all applicants. It contains colored plate, 500 engravings, about 150 pages, and full descriptions, prices and directions for planting over 1200 varieties of Vegetable and Flower Seeds, Plants, Roses, Etc. Invaluable to all. Send for it.
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MENEELY BELLS
The genuine Troy Church Bells known to the public since 1826.
CATALOGUES FREE.
Post-office address, either Troy or West Troy, N. Y. MENEELY & CO.
Aug9-1y

BROWN'S BRONCHIAL TROCHES
Coughs and Colds.
"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.
dec7-77-17w

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WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is now so thoroughly organized, they can do their shopping in New York without the expense of traveling there. We send samples of Piece Goods with prices plainly marked, and Catalogues of ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the [illegible] Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

OUR IMPORTATIONS
OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

BLACK SILKS, handsome and durable, all widths, $1.00 to $3.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.20, $1.25, and $1.50.
PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.
Fancy Broche and Damasse Figures of the new Paris shades, from $2.00 upwards. Trimming Satins at $1.00, worth $1.25.
THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.

NOVELTIES IN DRESS GOODS
give a richer display of colorings and brilliant effects this season than for many years past, and we are receiving by every European Steamer fresh additions to our stock.
The mixed COSTUME CLOTHS range in price from 50c. a yard to $3.00, and on low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.

SHAWLS, MANTLES AND WRAP.
India Valley Cashmere Shawls from $100.00 up; India Filled Centers at $30.00 and up.
Real Decca, Chudda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufacture. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $5.00.

Ladies' and Children's Suits and Fine Under Clothing.
These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogues.

HOSIERY.
Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino.
"A thing of beauty is a joy forever,"
and beautiful stockings are now considered an indispensable part of female attire.

GLOVES.
Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.
Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1.00 per pair, price last season $1.50.

Also,
Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful Neckerchiefs, at prices from 25c. upward, and all kinds Dress Trimmings to match our Goods

MOURNING DEPARTMENT.
French and English Crapes, Grenadines and Organdies, Bombazines, Henrietta Cloth, $1.00 up, French Cashmere, 50c. up, Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.
We make up full suits of MOURNING from measure, at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.

DOMESTIC AND HOUSEKEEPING GOODS.
Sheetings, Pillow Cloths, Blankets, Quilts, Comfortables, Flannels, and, in fact, every article required in this line, we always sell at manufacturers' prices.
White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.

FURS.
Alaska Seal Sacques, from $[illegible] up.
Alaska Seal Muffs, from $[illegible] up.
Alaska Seal Boas, from $[illegible] up.
Mink Muff and Boa, from $12.00 a set, upward.
Silk Fur-lined Garments, from $[illegible] up.
Alaska Sable Sets, from $[illegible].
A good set of Furs as low as $5.00.

☞ Our Goods are all first-class. We make a point to fill all orders exactly and to the interest of purchasers. We guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.
All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.

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NEW YORK.
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BEST IN USE.
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THE
MASON & HAMLIN
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Have the pleasure of announcing that recent decrease in the cost of material and labor, and increase in manufacturing facilities, have enabled them to make a reduction in their Catalogue prices of from $10 to $50 on each Organ. (See price list dated November, 1877.)
Organs of their manufacture are acknowledged to stand at the head of instruments of this class; having merited and received Highest Honors at all World's Exhibitions for ten years.

NEW STILES, NOW READY,

surpass previous productions in musical excellence and beauty of cases. Sold for cash, or installments; or rented until rent pays. Illustrated Catalogues and Price Lists [November, 1877] sent free.
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154 Tremont st., Boston; 25 Union sqr., New York
250 Wabash Avenue Chicago. [je14-77-1y

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SPECIMEN COPIES OF OUR BEAUTIFUL OILCHROMOS.

We will send sixty-six copies of our oil chromos to responsible agents. They are in 14 to 18 different oil colors, bringing forth in bold relief all the lights and shades in nature with pleasing effect. Any live young man or woman can make from $50 to $100 in their own town. The following are among our specimens: "Esperance," "Asking a Blessing," "Blind Man's Buff," "Christ Blessing Little Children," "Nature's Lessons" "Speak the Truth," "Search the Scriptures," "God Bless Our Home," "Praise the Lord," "The Lord is My Shepherd," "Blessing attend Thee," "Joy be With You," "Be Just and Fear Not," "Landscape Scenes," "Faith, Hope, and Charity," Country Scenes, &c., &c. Enclose 25 cents to pay charges.
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New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 120 pages, divided into seven sections, namely:

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- Record of Classes.
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The Coming Man.

A pair of very chubby legs,
  Encased in scarlet hose;
A pair of little stubby boots,
  With rather doubtful toes;
A little kilt, a little coat,
  Cut as a mother can—
And lo! before us strides, in state,
  The future "coming man."

His eyes, perchance, will read the stars,
  And search their unknown ways;
Perchance the human heart and soul
  Will open to their gaze;
Perchance their keen and flashing glance
  Will be a nation's light—
Those eyes that now are wistful bent
  On some "big fellow's" kite.

That brow, where mighty thoughts will dwell
  In solemn, secret state,
Where fierce ambition's restless strength
  Shall war with future fate;
Where science from now hidden caves
  New treasures shall outpour—
'Tis knit now, with a troubled doubt,
  Are two, or three cents more?

Those lips that, in coming years,
  Will plead, or pray, or teach?
Whose whispered words, on lightning flash,
  From world to world may reach;
That sternly grave, may speak command
  Or, smiling, win control—
Are coaxing now for ginger bread
  With all a baby's soul?

Those hands—those little busy hands—
  So sticky, small and brown;
Those hands, whose only mission seems
  To pull all order down—
Who knows what hidden strength may lie
  Within their chubby grasp,
Though now 'tis but a taffy-stick
  In sturdy hold they clasp?

Ah, blessings on those little hands,
  Whose work is not undone!
And blessings on those little feet,
  Whose race is yet unrun!
And blessings on that little brain,
  That has not learned to plan!
Whate'er the future holds in store,
  God bless the "coming man."

"I Will Be With Thee."

"When the silver chords of life [illegible]—when the last pins of the earthly tabernacle are taken out; when the lips of the expiring saint turn pale, and the blush forsake his cheek, and what little breath he [illegible] cold; when his limbs quiver, when the pulse forgets to beat, when the crimson current in [illegible] begins to stagnate, and the [illegible] soul is just on the wing for glory, just as the world darkens upon his sight, just as the mortal part of his composition subsides and falls off from the disimprisoned spirit, he brightens into the perfect image of God, and kindled into more than an angel of light. Jehovah [illegible] him with smiles of everlasting glory; Jesus beckons him to the regions of eternal day; the blessed [illegible] of God wafts him, with a [illegible], over the stream of death. [illegible] deem it an honor to usher the ransomed soul [illegible] the precious freight. [illegible] saints, who were land[illegible] throng the blissful [illegible] the new-born [illegible] arrival. When a [illegible] in glory, the whole [illegible] may be supposed [illegible] the newly admitted [illegible] a public entry into [illegible] day, the Jerusalem [illegible] comfortable antici[illegible] the glory that shall be re[illegible] within the [illegible] our forerunner [illegible] the believer cries [illegible] even this dis[illegible] thy dwelling, thou [illegible] the language [illegible] "We have seen [illegible] behold it is very [illegible] we drop these [illegible]—Toplady.

[illegible]

[illegible] pen was made in [illegible]

[illegible] pump was made in [illegible]

[illegible] first discovered in [illegible]

[illegible] match was made [illegible]

[illegible] steamship was built [illegible]

[illegible] was made [illegible]

[illegible] used in Eng[illegible]

[illegible] railroad was built [illegible]

[illegible] copper bottom[illegible]

[illegible] Bible was [illegible]

[illegible] plied the [illegible]

[illegible] in Cali[illegible]

[illegible]

The World's Granary.

WASHINGTON, D. C., Dec. 25.—The reports of the correspondence of the Department of Agriculture, received and now in course of preparation for immediate publication, show the enormous aggregate yield of 360,000,000 bushels of wheat for 1877, which is 50,000,000 bushels more than ever produced. The same official authority shows that the corn product was 1,300,000,000 bushels, with corresponding large yields of oats and potatoes. The report shows that there was never greater abundance in the land. Out of the wheat product is estimated, deducting for home consumption in food and seed, that upwards of 110,000,000 bushels of wheat can be spared for export. The largest export yet made in one year was 91,000,000 bushels, with an average of 63,000,000. The Department is also in receipt of information from wheat producing sections of Europe, from which it is ascertained that the wheat crop in Southwestern Europe, which produces the largest of the surplus, is good; in Southern Russia, amounting to 25 per cent. above the average. The crop in Northwestern Europe is poor. It is stated in communications from Southern Russia that if the war should stop shortly, there will be a large shipment, and that shippers are ready to take advantage of the first opportunity, Great Britain offering the lowest market, which will, it is stated, require about 100,000,000 bushels from the present season's yield. The American surplus will have its usual demand in English markets, with an increase subject to the contingencies of the existing struggle in Southwestern Europe being prolonged into another season. The Department is also in receipt of flattering accounts of the encouragement which the great yield of the past season is having on every class of enterprise. The average of winter wheat for this year is greater than that of last.

Two New Lincoln Stories.

One day a gentleman, speaking about Mr. Chase's political ambition, expressed surprise that the office of Chief Justice of the United States was not sufficiently high to allay the ambition of any man. "Do you know Mr. Chase well—very well?" asked Mr. Lincoln. "Yes—I think so," somewhat doubtfully replied the other. "Well,' rejoined Mr. Lincoln, "let me tell you about Mr. Chase. He is a man who, if he is happy enough to get into heaven, will certainly aspire to a seat on the throne."

At another time during a critical period of the war, two gentlemen were consulting with Mr. Lincoln on an important matter which required a prompt decision. Observing that other persons were waiting to see him, one of them remarked that his work seemed to be endless, for as soon as one matter was adjusted another arose, and that many matters must be brought before him which it would be impossible for any man to settle. "That reminds me of a man out West," said Mr. Lincoln. "He lived away out West, where he had no neighbors, and worked his farm himself. One day some friends visited him and walked out to look at the place. The host pointed out the use of this and that lot, and in one which he said he was going to plow the visitors observed an immense tree which had been cut down recently. They asked him what he was going to do with that tree. "Well," said he, "that tree has caused me considerable perplexity. I couldn't make up my mind just what to do about it. It is so green that I can't burn it; it would take ten pair of oxen to drag it off, and I have only one pair; and if I take the time necessary to dig a hole to bury it in it will make me late with my plowing. This morning, however, I solved the problem. I determined just to plow around it."

"Ma," said a thoughtful boy, "I don't think Solomon was so rich as they say he was." "Why, my dear, what could have put that into your head?" "Why the Bible says he slept with his fathers; and I think if he had been so very rich, he would have had a bed of his own."

When a faithful mother goes on a whaling expedition, she never fails to get all the blubber she wants.

The Germans have this good proverb: That thefts never enrich; alms never impoverish; and prayers never hinder work.

[illegible] company and good conversation [illegible] the very sinews of virtue. [illegible] is above all things [illegible]

[illegible] be rich if you [illegible] steady [illegible] with tran[illegible]

[illegible]

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Or turning gray?	If so do not fail to use
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Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes, April 30, 1877, DR. SWAYNE & SON; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BREEKNOCK, Pa., writes. As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

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READ THESE TESTIMONIALS.

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Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit.

Very respectfully,
WM. P. GROVE.

J. & A. Metcalf, (firm of Hanley & Metcalf,) **Palmyra, Mo., writes:**

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I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

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EDWARD H. HANSON,
Engineer of Geo. Sweeney's Pottery, Ridge road, below Wallace, Phila.

Over twenty years have elapsed, and Mr. Hanson still remains a hearty man to this day—September 26, 1876.

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Dr. Thos. J. B. Rhoads, Boyertown, Berks Co., Pa., writes: "Your Compound Syrup of Wild Cherry I esteem very highly; have been selling [illegible] it to my patients for many years and it always proves efficacious in obstinate [illegible] and [illegible] affections. It [illegible] remarkable cures in this section [illegible] the best remedy with which I am [illegible]

[illegible] for $5. If not sold by [illegible] half dozen by [illegible]

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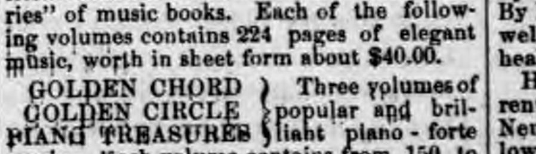

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Southwestern Christian Advocate.

VOL. 13—NO. 3. NEW ORLEANS, LA., THURSDAY, JANUARY 17, 1878. WHOLE NUMBER 285

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Where sits the Holiest on the Throne;
And silence in the immeasured space
Where silver stars go pacing on.
[illegible] silently, eternally,
[illegible] moves the universe;
[illegible] only breaks the harmony
[illegible] abundant curse.

[illegible] whose music breaks in moans
[illegible] the crystal sky—
[illegible] to have but bitter groans
[illegible] to make reply.
[illegible] silently, all silently,
[illegible] light and dew;
[illegible] unto thee—
[illegible] judgments, too.

[illegible] is the constant strife?
[illegible] is the ceaseless moan?
[illegible] the dust of our low life,
[illegible] before the Throne?
[illegible] interceding?
[illegible] with our prayers;
[illegible] we cry,
[illegible]

[illegible] chariot wheels
[illegible] onward way;
[illegible] with delay!
[illegible]

[illegible] Life of Christ [illegible] all Our Hopes.

A SERMON BY REV. [illegible] D. D., BROOKLYN.

"[illegible] ye shall live also."—

[illegible] were addressed to [illegible] by the Savior just before [illegible] on the cross. [illegible]

did it expire? When He was in the garden, in the midst of his agonies? After that He speaks the most tender words to His Disciples, and heals the ear of the suffering servant. Did it expire when His Disciples had forsaken him when He had been cruelly mocked and crucified? See His look of compassion toward Peter, and his prayer on the cross. Death did not destroy it, for, after the resurrection, how tenderly He spoke to the Marys, and Thomas, and Peter, and all. There is no evidence of the slightest decline of His affection even to the present. A heart that would bear so much, must be always warm to those whose salvation He seeks. We are authorized to feel assured that He greatly delights in doing all in His power for those who trust Him.

2. *He lives in His ability to help to the utmost.* After His resurrection He declared that all power in heaven and earth was given Him. The apostle declares (Eph. i: 20-22) that all principality and power and might, in this world and the world to come are put under His feet. In Colossians we are told that He is the head of all principality and power. This is that humble man in humble garb; He who was insulted, spit upon, but never answered a word. Here was Omnipotence wrapped in mortal weakness, divinity clothed with flesh. Now, this Omnipotent one can give all the help we need. He gives comfort and succor amid all manner of temptations. Christ has triumphed over the powers of darkness. Those who believe have not one foe He has not triumphed over. As our intercessor He stands at the right hand of the Father. Because I live, says this Omnipotent friend, ye shall live also.

3. He lives *in a special manner with the believer*. "I am the bread of life," declares Christ. With the bread we eat we are placed in a most vital relation. The same truth is conveyed by the figure, "I am the vine, ye are the branches." Paul speaks of believers as the body of Christ, He the head. As there is the closest relation between the limbs, the trunk and the head, so is there between Christ and believers. There are many allusions in the Bible to this peculiar, most vital, relation between Christ and His people. It is of no concern how this relation exists, but the *fact* of its existence. How this throws light upon the saying, "Because I live, ye shall live also." Thou art the bread, how can we perish? Thou art the vine, how can the branches die? In this we see the grandeur of a life in Christ.

4. Christ lives *to destroy all power that is opposed to man's redemption.* For this work He came into the world. His mission had been declared by prophets for ages. His advent was announced by angels. He most solemnly declares that those who believe in Him shall never die; My sheep "shall never perish," neither shall any pluck them out of my hand." Before heaven and before hell, He has placed His hand to the work of man's salvation. He has bound Himself by most solemn promises that He will bring man to glory; that He will fill heaven with joy, and hell with dismay. What imagination can adequately conceive of the glory of the redeemed when they shall triumph in Christ? This was the joy that was set before Him. His heart is set upon the accomplishment of this work, that you or [illegible] the least that trusts in Him, should not perish.

[illegible] This shows the blessedness of being a true disciple of Christ. A merchant has a ship at sea. There are many storms, but, as a wise man, he placed a good insurance upon the ship. The evil tidings, [illegible] do not trouble him. O, [illegible] blessedness in the assurance that our guarantee to life immortal is as perfect as that of [illegible] Himself. But are we conscious of being His? This examine [illegible]. Be solicitous of nothing [illegible]. Be sure as the sinking [illegible] that we have hold of Christ's [illegible]

[illegible] But what of those who have [illegible] of Christ? There is no [illegible] continued existence [illegible] Why, O why, will [illegible] proffered life? [illegible]

Employment for Coloerd People.

A question frequently raised by those fully appreciating the great need of intelligent men and women among the colored people is, whether there are sufficient openings for young colored men and women of higher education to warrant them in spending the time and money necessary to take a regular collegiate or professional course? There are many places in the South and West in which a colored doctor could soon build up for himself a lucrative practice.

The people, however, have been so repeatedly imposed upon by ignorant pretenders, that unless he comes well qualified he will fail to gain their confidence.

There are numerous towns in the South in which a colored lawyer might graduallv win a paying practice that would eventually become extensive and highly remunerative. The colored people are occasionally buying lands. Some have already lost them through defective titles.

Should one of their own sons establish his reputation as a thoroughly reliable lawyer for giving legal advice, or ferreting out insecure land titles, would they not naturally bring their business to him? The young man whose bosom heaves with legal aspirations, however, hardly needs to be reminded that he will find himself surrounded by experienced and skillful lawyers, all trying to secure the same cases he is expecting to get; nor will he be long in finding out that the colored people, like all sensible people, will take the business they want successfully performed, to the best lawyers Therefore, in order to gain their confidence and their practice, he must prove himself one of the best.

The people are advancing in general intelligence, hence teachers who several years ago were thought to know it all, are even now passed by for those better qualified; and in a few years to come still better qualifications will be demanded. It seems but yesterday since nearly every city school in the Union, North or South, though for colored children, was closed against colored teachers. Now the schools in Washington, Louisville, Memphis, St. Louis and other cities have been opened to them, and in a short time the schools of still other cities, Nashville included, will be open to them.

But those who desire situations in schools from which they are now excluded should understand that color can not compensate for lack of information, and hence, when they knock at the door of these schools they should back their application by undeniable scholarship.

The more observing of the colored people occasionally complain that the minister does not preach as well as he formerly did, and that the children do not like to attend Sabbath School as well as they used to. What the reasons for these changes are they, perhaps, will not attempt to inform you. But they are simply these, the people have picked up here and there scraps of information, and, therefore, entertain a higher idea of what constitutes good preaching than they did ten years ago, whereas the minister's preaching ability has not kept pace with the advancement of his audience. The Sabbath School teachers have not kept up with the intellectual demands of the children.

Any fair-minded person who will give due weight to these considerations can hardly fail to conclude that if any particular portion of the American people stand in especial need of representative men and women of the highest order of mental culture and moral courage, it is the colored people. The day of superstition and exalted nonsense is rapidly passing away, the age of advanced knowledge and liberal views is upon us, eloquently persuading us to adopt for our motto "Ignorance is the curse of God; knowledge is the wings on which we fly to Heaven."—*Fisk Expositor.*

Church Gambling.

If festivals are necessary, let them be held in such a way that no questionable method shall stain the money left behind. Turn not the altar's broad top into a box for dice rattling. Let the Church stimulate the State, and not put itself where the State shall chase it with a stout stick. It is high time that all church gambling should cease.—*Illustrated Christian Weekly.*

The only way to make a friend is to be one.

Southern Cities Coming to the Front.

That the war did not wholly prostrate the South is evidenced by the wonderful increase of her population, trade and wealth during the past ten years. Adversity taught the South to rely on herself for many articles for which she had always been dependent on other sections of the country, and she is now beginning to reap the fruits of a valuable experience which will soon make her the most independent region in the world.

All through the South manufactories are springing up which not only supply home demands but are competing with the mills of the East.

As marts of commerce, emporiums of trade and centers of manufacture the cities of the South are rapidly marching to the front.

Richmond, Virginia, now has a population of over 76,000. Located at the head of tide water where five railroads and the Kanawha canal form a junction, the enterprising citizens of this beautiful city are extensively engaged in commerce and manufactures.

Memphis, Tennessee, contains 70,000 people, and has become the fourth largest cotton depot in America. In point of cotton sales it ranks second. It is the chief business center between St. Louis and New Orleans.

Savannah, Georgia, has a population of 30,000, and is driving a brisk trade, foreign and domestic. It is the second largest cotton port in the South, and carries on a large business in lumber and naval stores. Atlanta, the State Capital stands at the junction of five important railroads. Its population is about 50,000. Augusta, with a population of over 21,000, stands at the head of navigation where five important railroads connect. It has one large cotton factory and five flour mills.

Selma, Alabama, is rapidly becoming a great center of trade in cotton, lumber, iron and coal. It is the terminus of eight railroads. Mobile has a population of over [illegible]5,000, and as a cotton market almost rivals New Orleans. Manufactures are assuming an important feature.

Texas is increasing in population at an unprecedented rate, Galveston contains 40,000 people. As a port of entry, with the best harbor on the Gulf, this enterprising city is going on finely. Dallas now numbers more than 16,000, and is the center of a great wheat and cotton growing region, where the people are fully alive to the importance of manufactures.

Indeed the South is pushing forward in all directions. No longer a mere agricultural region, she is beginning to rival the North and East in manufactures. Capitalists are constantly attracted to her cities and thriving towns where rich returns follow close upon liberal investments.—*Western Grocer.*

The Clock of Clocks.

A PENNSYLVANIAN OUTDOES THE WORK OF HABRECHT, OF STRASBURG.

In Mengel's building is now on exhibition in all probability the most wonderful clock in the world. It was built by Stephen D. Engle, a watchmaker, at Hazleton. He is about forty-five years of age, and was about twenty years in perfecting the clock. Mr Reid paid Engle $5,000 for it. Engle never saw the Strasburg clock. In fact, he has not traveled more than two hundred miles from home at any time. This clock stands eleven feet high. At its base it is about four feet wide, and at the top about two. It is about three feet deep at the base, gradually less towards the top. Its colors are brown and gold. The Strasburg clock is thirty feet high, yet its mechanism is not so intricate, nor has it as many figures as the Hazleton clock. The Strasburg clock's figures are about three feet high and the American clock's about nine inches. Three minutes before the hour a pipe organ inside the clock plays an anthem. It has five tunes. Bells are then rung, and when the hour is struck double doors in an alcove open and a figure of Jesus appears. Double doors to the left then open, and the apostles appear slowly, one by one, in procession. As they appear and pass Jesus they turn towards him. Jesus bows, the apostle turns again and proceeds through the double doors in an alcove to the right. As Peter approaches Satan looks out of a window above and tempts him. Five times the devil appears, and when Peter passes, denying Christ, the cock flaps its wings and crows. When Judas appears Satan comes down from his window and follows Judas out into the procession and then goes back up to his place to watch Judas, appearing on both sides. As the procession has passed, Judas and the three Marys disappear, and the doors are closed. The scene can be repeated seven times in an hour if necessary, and the natural motion of the clock produces it four times per hour, whereas the Strasburg procession is made but once a day, at 12 o'clock. Below the place is the main dial, about thirteen inches in diameter. To its right is a figure of Time with an hour-glass. Above this is a window, at which appear figures representing youth, manhood and old age. To the left of the dial is a skeleton representing Death. When the hour hand approaches the first quarter Time reverses his hour-glass and strikes one on a bell with his scythe, when another bell inside responds; then Childhood appears instantly. When the hour hand approaches the second quarter, or half hour, there are heard the strokes of two bells. Then Youth appears, and the organ plays a hymn. After this Time strikes two and reverses his hour-glass, when two bells respond inside. One minute after this a chime of bells is heard; when a folding-door opens in the upper porch, and one at the right of the court, when the Savior comes out. Then the apostles appear in procession. The clock also tells of the moon's changes, the tides, the seasons, days, and day of the month and year and the signs of the zodiac; and on top a soldier is constantly on guard, walking back and forward. As the hours advance, Manhood, Old Age and Death take part in the panorama. —*Reading Eagle.*

A Little Girl's Influence.

Did you ever see the inside of a drunkard's home, with everything going to wreck and ruin? If you have you know how old Hunter's looked; not that he was very old, but he was so shabby and used up, the boys called him "old Hunter."

He was very ugly when in liquor, abusing his wife and children shamefully. They often hid when they heard him coming; and the time has been when his poor wife has been turned out into a snow bank. He had one little girl, however, the youngest, who seemed to fare better at his hands than the rest of the family. To her he was always kind. In his worst moments he appeared to know and spare Luly.

One day she crept into his lap, and looking up into his face, she said:

"Father, I love 'ou." Luly could not speak all her words plain, though she was old enough to. "Father, I love 'ou," she repeated; "I love 'ou."

"Do you, Luly?" said her father in a subdued tone.

"Father, I want you to be a good man, because I love 'ou. You will be a good man, father, won't you? God wants you to be a good man.

Tears rushed to the father's eyes, and he hugged his little girl to his bosom. Then he set her down and hurried out of the house. He had a job of work that day, and went to his work. Yet he saw and heard nothing for the rest of the day but Luly and her pleading words. He be a good man! He wished he could. He did not then know that when other means had failed to bring him back to his duty and to himself, God sent his little girl to lead him.

Old Hunter was pricked up in his conscience, for there was a little left; and it kept pricking, until at length he went to a temperance man.

"Sir," said he, "I want to sign the pledge, and turn over a new leaf."

"God be praised!" said the temperance man; "it's the best news I've heard for a long time. But you must know that taking the pledge is not enough—it's only a beginning; you must get help from on high to keep it. Now, you take your family and come around to our church, and we'll rally around you, and help you on."

So one steps leads to another. Old Hunter is now a reformed man, sober and industrious. He is Mr. Hunter now, and goes to Sunday School with his children every Sabbath.

Men are like words, when not properly placed they lose their value.

Seeking a Situation.

When seeking a situation do not propose to take an advanced post. Ask for a chance to work, beginning at the bottom. You may be considered qualified for something better, yet be placed at the foot to test your temper and fidelity—to ascertain if you will be "faithful over a few things," as a qualification to become "a ruler over many things." If you sweep, make fires, dust, do anything and everything promptly and cheerfully, you will be advanced so fast as you are seen to have mastered your allotted position. Grumbling at your lot, and asking to be put forward, will disgust your superiors, who are perhaps planning to obtain some one to put in your place that you may be put forward. Men like to manage their own business—dislike to have boys make suggestions as to their own occupation or pay. Plants are not put into large pots until, by healthy growing, they seem to have filled the small ones. If a puny plant were to tease the gardener for a large pot, or open air planting, he would wisely say, "Fill the place you occupy first and thus show your adaptation to a larger one;" or, in disgust, he would jerk out the feeble starveling and put a vigorous successor in its place. Many a boy has lost his situation because he whined for a post of duty beyond his capacity to fill. He who, in store or shop, begins at the bottom and learns how to do everything, and is competent to every duty, has his position and ultimate success in his own keeping; and he will be sought after by many, if it is known he is at liberty to accept of a new engagement. We have seen a faithful boy take a selfish man's place in a shop or store, having, of course, increased responsibilities, a more elevated position, and better pay than before.—*Choice of Pursuits.*

Gen. Grant in Tears.

When Mrs. Sartoris, radiant with happiness, had gone from home and kindred to cross the ocean and find new ties with strangers, her wedding robe and vail were the last articles to be put away in one of those zinc packing boxes that were used to preserve her silks from the effects of a sea voyage. An attache of the White House took a porter up stairs to bring down this last packing-box—it was in Nellie's room. He knocked. Receiving no answer he entered. Mrs. Grant confronted him, and by sign motioned him not to permit the porter to enter, and laid her finger upon her mouth to invoke silence. The man glanced about the apartment to divine the cause of imposed quiet. Upon his daughter's bed, his face buried in her pillow, convulsed with suppressed emotions, lay prone and prostrate the grief-stricken father, who had gone through all the ceremonies of the marriage day with dry eyes and an unmoved countenance, but parent love for a favorite child had conquered the "belted sphinx" only in the privacy of his daughter's chamber.

Be Agreeable at Meals.

Every one can do something to add to the social life at the table. If one cannot talk he can listen, or ask questions, and draw out others who can talk. Good listeners are as necessary as good talkers. Never argue at the table; but tell pleasant stories, relate or read anecdotes and look out for the good of all. Sometimes a single anecdote from a paper starts a conversation that lasts during the meal-time.

A family table ought to be bright and cheerful, a sort of domestic alter, where every one casts down his or her offering, great or small, of pleasantness and peace; where, for at least a brief space in the day, all annoyances are laid aside, all stormy tempers hushed, all quarrels healed; every one being glad and content to sit down at the same board and eat the same bread and salt, making it, whether it were a rich repast or a dinner of herbs, equally a joyful, almost sacramental meal.—*Dr. Holbrook.*

"Say well is good, but do well is better;
Do well seems the spirit, say well is the letter;
Say well is goodly, and helps to please;
But do well is godly, and gives the world ease;
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends—some here, some there,
But do well is welcome everywhere.
By say well many to God's Word cleave;
But for lack of do well it often leave.
If say well and do well were bound in one frame,
Then all were done, all were one, and gotten were gain."

Fine Prayers.

I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of a very fine oration. He used grand language in very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt inclined to laugh at his bombast. Is it not likely that many great prayers are as useless? Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors and parabolic expressions for your fellow-creatures, use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon.*

Where They Get the Brimstone.

Bishop Beckwith, of Georgia, was interviewed on the question of eternal punishment, and he answered by telling a story: The Bishop said that in Virginia, many years ago, a youth was under the care of one of the old negro "mammies." She used to pictnre to him many vivid and terrible things that were to be encountered in the bad place. By these descriptions of the torments of hell she sought to make him abhor evil and seek to escape its penalties. One day, after hearing the place spoken of from the pulpit, the little fellow said to his old nurse: "Mammy, you say the wicked folks go to the bad place?" "Yas, honey, dey all goes down dar, sho'! Dem dat don't lub and sarve de Lord mus' all go dar!" "And you say it is all fire and brimstone down there?" "Dat's so, honey; de brimstone ar' jess burnin' all de time—all de time—an' neber gits done burnin' yer up furebber?" "Well, mammy, where do they get all the brimstone from to keep the fire up?" "Take keer, honey, don't let dat fool yer 'bout de fi'ah! Yer kerries the brimstone wid yer, an' dar's 'nuff in the heart ob de sinner ter keep him in a blaze furebber—dat's so!"

Why They Went to War.

A certain king sent to another king; saying,

"Send me a blue pig with a black tail, or else—"

The other replied:

"I have not got one; and if I had—"

On this weighty cause they went to war. After they had exhausted their armies and treasure, and had laid waste their kingdoms, they began to wish to make peace, but before this could be done it was necessary that the insulting language which had led to the trouble should be explained.

What could you mean" asked the second king of the first, "by saying, 'Send me a blue pig wiih a black tail, or else—?'"

"Why," said the other, "I meant a blue pig with a black tail, or else some other color. But what could you mean by saying, 'I have not got one, and if I had—?'"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was made at once.

The story of the two kings ought to serve as a lesson for us all. Most quarrels are quite as foolish as the war of the blue pig with a black tail.

You will not be sorry for hearing before judging;

For thinking before speaking;

For holding an angry tongue;

For stopping the ear to a tale bearer;

For disbelieving most of the floating scandal;

For refusing to kick a fallen man;

For being kind to the distressed;

For being patient toward everybody;

For doing good to all men;

For walking uprightly before God;

For lending to the Lord;

For laying up treasure in heaven;

For asking pardon for all wrongs;

For speaking evil of no one;

For being courteous to all.

The Brooklyn *Eagle* thinks it better to have less pomp at wedding ceremonies, and more pork and potatoes afterwards.

Envelopes were first used in 1839.

General News Items.

Thirty-five families of Pittsburg immigrants have recently arrived at Pine Bluff, Ark., and settled on farms in the vicinity. They are mostly Germans.

After two extra sessions the Tennessee legislature adjourned without effecting a settlement of the This is considered a hard blow for the Democratic party. But still it is better than repudiation.

On the Western rivers, during the year 1877, seventy lives were lost, more than two-thirds of them by boiler explosions and burning of steamers. The loss of property is estimated at $5,330,000, includidg $4,000,000 by disasters, by ice gorges, etc., on the Ohio River.

The Irish Catholic Colonization Society of Philadelphia has purchased about 7000 acres of land in Virginia, about ninety miles west of Richmond, on the line of the Richmond and Danville railroad. A Catholic colony will shortly settle on this land.

It is calculated that the Cerao de Pasco silver mines, in Peru, which Meiggs was tunnelling when he died, have yielded in past ages $500,000,000 in silver, and that an equal amount will become immediately accessible when the present works are finished.

King Alfonso XII., of Spain, intends to have no cheap wedding on the 23d inst. The Madrid authorities have voted $500,000 for fire works, bull fights and boleros to enliven the wedding festivities,—although the poor old kingdom is bankrupt, and can pay neither principal nor interest on its debts of $2,600,000,000.

The mesquite gum of Western Texas is almost identical with gum arabic. During the past year it has become an article of export, some 12,000 pounds were gathered in Bexar county, and as much more between that and the coast. This gum exudes from the stem and branches of the mesquite, a mimosa, several species of which grow in Texas, New Mexico and Arizona

There were eighty-nine failures reported in New York city during the month of December, together with eleven assignments, of which the assets and liabilities could not be obtained. This is the largest number of failures that occurred in any month of 1877, and the aggregate liabilities, which are nearly $8,000,000 in round numbers, far exceeds any previous month.

A bloody fight took place some days ago, on the south side of Red river, in the Panhandle of Texas, between hunting parties of Cheyenne, Pawnee and Arapahoe Indians. Thirty Cheyennes and twelve Pawnees are said to have been killed. The loss of the Arapahoes is not stated. The cause of the fight was the trespass of Pawneess on the hunting ground of the Cheyennes.

The annexation of the Transvaal Republic by the British Government last year has brought with it serious trouble in the South African possessions of that power. In annexing Transvaal and its 150,000 natives and Dutch, another Kaffir war has been imposed on England. The Kaffirs claim a portion of the annexed territory, and judging from the former wars of England with these people it will require a large army to subdue them, and their subjection will be followed, undoubtedly, by another large annexation of South African territory.

The last report of the Southern Claims Commission shows that 1,659 cases were reported, involving claims for $5,761,106 27, of which 714 were allowed in whole or in part, and 945 were disallowed wholly. The amount allowed is $434,838 48, and $5,326,467 79 disallowed. The largest number of claims from any one of the twelve Southern States was that of Virginia, 292, of which 150 were allowed, amounting to a total of $609,538 88. Louisiana presented 80 claims, 28 of which were allowed, amounting in the aggregate to $1,138,597 41—the largest award made to any [illegible] the States. Of the total number [illegible] claims 87 are those of claimants who served in the Union army, [illegible] of those disallowed, 112 [illegible] to persons who were in the Confederate service, or who [illegible] favor of secession or [illegible] took an oath of allegiance [illegible] Confederate States [illegible] presented [illegible] were allowed [illegible] lowed.

Southwestern.

[illegible] Natchez St., New Orleans, La.

THURSDAY, JANUARY 17, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the SOUTHWESTERN for the city of New Orleans. He is authorized to take subscriptions and make collections.

Rev. Stephen Priestly, of Pleasant Plains Church, New Orleans, writes that he was quite successful in a festival held December 24th. The house was full and a good supper was served free to all who had 25 cents admission. Mr. Joseph Dutch and Mr. R. W. Brown and daughter were especially active in making the entertainment a success. The proceeds were over $93. Brother Priestly returns to Pleasant Plains a second year and is cordially received by all his people.

The first number of the *Fisk Expositor* has come to us from Fisk University, Nashville, Tenn. The [illegible] in their salutatory say: "[illegible] in view in publishing the [illegible] is to exhibit, by contributions from the corps of teachers and [illegible] of the students, the spirit and [illegible] of the University [illegible] they prevail at this [illegible] publication is to be [illegible] but only as [illegible]. The articles in [illegible] ably written, and [illegible] their source. One of [illegible] be found in another column of [illegible] paper.

[illegible] all attempt to print [illegible] our subscribers [illegible] the SOUTHWESTERN [illegible] correspondence with [illegible] are very gratifying [illegible] from these [illegible] particularly so [illegible]. Here [illegible] up among the [illegible] sends us [illegible] adds: "I [illegible] like the [illegible]. One re[illegible] a fool [illegible] been go[illegible] down, [illegible] of sev[illegible] to sub[illegible]."

[illegible] of Italy, [illegible]. He [illegible] he was [illegible] the close [illegible] which [illegible]. He at [illegible] of the [illegible]. He [illegible] of the [illegible] the Church of [illegible] education [illegible] its [illegible] the ex[illegible]. The [illegible] and [illegible] for [illegible] with [illegible] the [illegible] at [illegible]

The Louisiana Conference.

We publish elsewhere the statistics and appointments of the Louisiana Conference. The session was a very pleasant one. Bishop Harris met the Conference for the first time, and by a rising unanimous vote the Conference expressed its high appreciation of his services. His perfect familiarity with every detail of conference business, as well as with every disciplinary provision on all subjects discussed, his splendid qualities as a presiding officer, together with his good humor, which never fails, make him a most excellent president of an annual Conference. He will always receive a most hearty welcome whenever he returns to Louisiana, and we but speak the sentiment of the Conference when we say—may he come soon and often. Bishop Harris specially explained the disciplinary provisions for the support of Bishops, Presiding Elders and pastors, and called the attention of the Conference to the fact that appropriations to Presiding Elders should not be made direct. The plan now followed in the South was adopted before the annual Conferences were fully organized, but should be discontinued and the regular disciplinary plan followed, by which all missionary appropriations should be made to the stations and circuits. We shall refer to this matter again. The Presiding Elders and Preachers united heartily in the determination to carry out the Discipline in every respect. This year direct appropriations will be made to the Districts for the last time, and District Steward meetings will be held in every District and apportionments made to each charge, to raise the additional amounts necessary to support the Presiding Elders.

The anniversaries were occasions of much interest. On Wednesday night the subject of Church Extension was discussed. Dr. McCarty, who had attended the anniversaries of the Society in Philadelphia last fall presided, and gave an interesting account of the great work done by that Society. Louisiana receives from two to three thousand dollars every year from this Society to help build churches. Rev. J. M. Vance made a speech which was highly spoken of. On Thursday night Dr. McCarty preached the Missionary sermon. On Friday night Prof. J. S. Bean spoke on the subject of Education, especially urging the claims of New Orleans University, of which he has charge. We spoke on the Publishing interests of the Church, and presented the claims of the SOUTHWESTERN to the citizens of Baton Rouge present, and over thirty subscribed to the paper. All the benevolent societies of the Church were remembered in addresses and good reports.

We had no General Conference officer with us from abroad. Dr. Ford, our Sunday School Agent for the South expected to have been with us, but a letter from him explained that sickness in his family detained him. There was an increase in nearly all the benevolent collections, making a total increase of about $200. Through the efficiency of Brothers Madden and Priestley the entire statistical tables were all furnished in duplicates by Saturday morning, and the moneys all collected and placed to the proper societies.

The preaching services were largely attended. On Saturday night Rev. Marcus Dale preached a sermon that will long be remembered because of its power. Sabbath morning, after a good Love Feast, Bishop Harris preached a sermon full of instruction, which greatly blessed and inspired the Conference. Sunday afternoon Dr. Braun, of the First German Church of this city, preached on "Behold the Lamb of God which taketh away the sins of the world." He was a little embarrassed in his use of the English language, but his effort was very creditable to him, and a blessing to them who listened. After the morning sermon the class of deacons was ordained, except one who could not [illegible], and who was ordained on Monday in this city. Of [illegible] passed to the list of effective [illegible] all had been ordained [illegible] except Rev. J. J. Kienle, pastor of the Second German Church [illegible]. By special request his [illegible] took place in the First [illegible] Church, in the presence of [illegible] congregation of our German [illegible]

[illegible] nine were received in[illegible] on trial. Prominent [illegible] was Hon. Pierre [illegible] in the [illegible] servedly to the christian ministry. We noted during the Conference with pleasure how many young men of good attainments and earnest piety were making their presence and power felt among us. This feature of the Louisiana Conference we regard as most hopeful. Among the old men Scott Chinn, Anthony Ross, Robert Hodge, and others are invaluable as counsellors. Presiding Elders, Williams, Gould and Davage are worthy leaders. Especially does Brother Williams stand a noble leader among his brethren.

The people of Baton Rouge entertained the Conference well, and pastor Hayward and his people were heartily thanked for their generosity. There were no fraternal greetings from any of the other pastors or people of the city.

Nearly fifty preachers went up from New Orleans to Baton Rouge and returned on the steamer Robert E. Lee. Capt. Campbell and his assistant Capt. McVeigh, and the steward of the boat, Mr. Henry Carnahan, did every thing that could be done to make the trip pleasant. And they succeeded. All our preachers were given excellent accommodations and the fare was reduced one-half. The Conference passed a resolution of thanks to Capt. Campbell. We advise the travelling public to patronize his steamer if they want elegant rooms, good fare and to be handsomely treated in every respect.

The SOUTHWESTERN CHRISTIAN ADVOCATE was never so strongly endorsed by the Louisiana Conference as at this session. Bishop Harris, in his address to the Conference, took special pains to impress upon the minds of the brethren the fact that the SOUTHWESTERN and its interests were a part of the Church, and it was as much the duty of our ministers to sustain the paper and work for its circulation as it was to care for any other interest of the Church. The Conference directed that every one receiving an appointment should hold at least one public meeting in every congregation, when the people should be publicly urged to subscribe for the paper. At these meetings names were to be taken as fast as the money could be collected and forwarded. It was also made the duty of every Presiding Elder to ask at his first quarterly meeting whether such a meeting had been held and if it had not it was made his duty to hold such a meeting with the pastor during the Quarterly Meeting services. This action was taken with enthusiasm and was followed by nearly all the preachers coming forward and subscribing and paying for the paper in advance for 1878.

Brothers of the Louisiana Conference: we stand face to face with the responsibilities of another year's work in the Master's vineyard. Let us be determined that 1878 shall be more fully given to God than any former year of our lives. Let us hold nothing in reserve, but with full purpose of heart let us go forth to labor with all our powers for the salvation of souls.

Family Instruction.

A recent introduction to Bishop Harris led to a very interesting conversation on the subject of catechetical instruction. The Bishop said that he was the son of Presbyterian parents, who had faithfully taught him the Westminster catechism after the fashion of former days. It was then the practice to assemble all the family, old and young, together on each Sabbath afternoon, and each one had to recite the catechism and listen to explanations of its truths. This was the unvarying but not tedious exercise on the Lord's day. The result of such a course was the thorough grounding of the child in christian truths, in clear, precise and definite forms and his thorough acquaintance with the doctrines of the Gospel. The Bishop's connection with the Methodist Church grew out of his conversion at a Methodist Camp Meeting and the fact that there was no Presbyterian Church where he then lived, but his early training in the Westminister catechism had left its impress upon him in all after life. This statement of the Bishop forcibly reminded us of early scenes, to which we ourselves had been witness, and whose subsequent results for good we have fully known. The inquiry of the Bishop whether this good old Presbyterian way was still kept up, and his expression of a fear that they were not, were very suggestive. It is true that the Westminster catechism is more generally taught than formerly, but there is too much reason to believe that it is turned over to the Sunday School which, "at least," it is taught very [illegible] God's own institution. The family is God's University. Parents are to train up their own children in the knowledge of Divine Truth. Sunday School teachers may help them but should not, must not take their place. Sabbath School instruction need not be, but, to a large extent, is extremely superficial. The child carries away with him few clear and definite ideas of truth. There is very little depth and force to his religious education. How can it be otherwise when so many of the teachers themselves are young and inexperienced, and have so little depth and force in their own religious knowledge and convictions? Christian parents should not suppose that they can escape their responsibility for the instruction of their own children by sending their children to Sabbath School. What better use can they make of the Sabbath afternoon or evening than gathering their sons and daughters around them, thoroughly instruct them in the catechism of their own church and make them quite familiar with the facts and principles of God's Word. In after years their children will thank God and bless them for the precious privileges of faithful parental training. The rich fruit of such training will be to such parents a crown of glory and a joy forever! W.

Louisiana Conference.

APPOINTMENTS AND STATISTICS.

The tenth session of the Louisiana Conference met in Baton Rouge January 9th, and closed January 14th. Bishop Harris presided, J. C. Hartzell, Marcus Dale, T. E. Madden, Stephen Priestely and S. E. H. Morant were the Secretaries.

The following were admitted on trial: Pierre Landry, Wm. Smith, A. E. P. Albert, Alexander Primus, Z. T. Gayden, J. W. Hudson, John Qualls, Daniel Sims and Jeremy S. Bean. The following remain on trial: Julius F. Marshall, Edward Fields, George B. Lynch, Allen Luster, Thomas Montgomery, Plasker Davis and Nelson Lee. The following were admitted into full connection: George Lacy, Frank Walker, Tennessee Jackson and Reese Thompson. J. J. Kienle was elected and ordained elder. Frederick Reeves, J. L. Barth, Robert Anderson and Presley Yarborough were continued in the supernumary relation. Scott Chinn, Robert Hodge and Reason Ennis are the superannuated preachers. The characters of all the preachers were carefully examined. Peter Brown and Morris C. Cole were granted locations. Amos Ganby was expelled for immorality, and the case of John Brooks was referred to the Presiding Elder of the North New Orleans District for trial. Wm. M. Daily and H. P. Taylor had died. A memorial service was held on Thursday afternoon, at which memoirs were read and appropriate addresses were made by Revs. J. H. McCarty, Marcus Dale, C. Hunt and others. The next Conference will be held at New Orleans. The following are the statistics and appointments:

Probationers		2,082
Full Members		8,806
Local Preachers		246
Deaths		287
Baptisms	Adults	1,017
	Children	1,348
Churches		101
Probable value		$212,910
Parsonages		17
Probable value		$4,990
Sabbath Schools		105
Officers and Teachers		489
Scholars		6,464

Benevolent collections as follows:

Conference claimants	$116.60
Missions	$484.20
Women's Foreign Missionary Society	$4.00
Church Extension	$181.80
Tract Society	$84.60
Sunday School Union	$88.15
Freedmen's Aid Society	$86.10
Education	$88.05
Bible Society	$20.75
Total Benevolent Collections	$949.45
Bishops	$68.50
Receipts for ministerial support	$19,096.00

LOUISIANA CONFERENCE APPOINTMENTS.

South New Orleans District—Joseph C. Hartzell, P. E.

New Orleans—Ames Church, Jas. H. McCarty.

" " —1st & 6th streets, Henry Green and Wm. Smith.

" " —Mt. Zion, Christopher Hunt.

" " —Simpson, William P. Forest.

" " —Clinton st., Stephen Duncan.

" " —1st and 3d street German Churches, Jacob Braun; one to be supplied.

" " —2d German, Jacob J. Kienle.

" " —Camp Parapet, and Plum st., Reuben W. Overton.

Thibodeaux—George B. Lynch.

Woodlawn Circuit—George Washington, 2nd.

Napoleon Circuit—Thomas Kennedy.

Pilot Town—Thomas E. Madden.

Donaldsonville—Pierre Landry.

St. Charles and St. John—Eugene E. Reyels.

Whitehall and Ashland—Prince King.

William D. Godman, Agent of Orphans Home, member of Ames Church Quarterly Conference.

Joseph C. Hartzell, editor SOUTHWESTERN CHRISTIAN ADVOCATE.

Jeremy S. Bean, Acting President New Orleans University, member Ames Church Quarterly Conference.

North New Orleans District—Emperor Williams, P. E.

New Orleans—Wesley Chapel, Marcus Dale.

" " —Union Chapel, Jas. M. Vance.

" " —La Harpe, Addison Moore.

" " —Thompson Chapel, Anthony Ross.

" " —Algiers, Stephen Priestly.

Houma—Aristide E. Albert.

Terrebonne—Austin Kennedy.

Springfield—To be supplied.

Indian Village—Edward Fields.

Bayou La Comb and Mandeville—Levi Johnson.

Opelousas—Washington Brooks.

Washington—Abraham Hilton.

New Iberia and Thompson—Willis Carr.

Cypre Mort—Andrew Jackson.

La Teche—To be supplied.

Franklin—James Hayward.

Jeanerette and Pecan—Henry A. Lewin.

St. Martinsville—John Sparks.

Morgan City and Centerville—Allen Luster.

Baton Rouge District—Joseph Gould, P. E.

Baton Rouge—Isaac Hayward.

West Baton Rouge—Alexander Spears.

Iberville Parish—George Lacy.

Gross Tete—Thomas Montgomery.

The Plains—John Qualls.

Magnolia—Plasker Davis.

Stony Point—Alexander Primus.

East Feliciana—John W. Wesley.

Comite—Zachary T. Gayden.

Clinton—Samuel Osborne.

State Line—Alexander Martin.

Jackson—Marshall Smith.

New Roads—Charles Downs.

Monroe—James W. Hudson.

Island and Lumberville—J. Dutch.

Lake Providence—To be supplied.

Bastrop—Nelson Lee.

Shreveport District—Samuel Davage, P. E.

Shreveport, St. Paul's—S. E. H. Morant.

" " St. James—H. T. Abbott.

Fairfield—John W. Hilton.

Mansfield—Cortes Thompson.

Red Springs—Samuel Armistead.

Natchitoches and St. Mark.—Resse Thompson.

Conshatta—George Washington.

China Grove—Perry Hall.

Allensville—Frank Harvey.

Compte—Frank Walker.

Scott Circuit—Alfred Legardy.

Cross Lake—Tennessee Jackson.

Alexandria and Pineville—Julius F. Marshall.

Cototeau—Daniel Sims.

Clouterville—Horace Wallace.

Cheneyville and Holmesville—William Murrell.

Texas Conference Statistics.

We are indebted to the Secretary, Rev. Wm. Wesley, for the following summary of statistics of the Texas Annual Conference, held at Jefferson, Texas, commencing December 5th, 1877:

Probationers		1,512
Full members		7,874
Local Preachers		200
Deaths		188
Children Baptized		877
Adults		1,020
Churches		86
Probable value		$56,764.00
Parsonages		14
Probable value		$2,148.00
Total valuation of Church property		$58,912.00
Number of Sunday Schools		105
Officers and Teachers		400
Scholars of all ages		4,729
BENEVOLENT COLLECTIONS, ETC.		
Conference Claimants		$11.55
For Missions	Churches	$128.70
	Sabbath Schools	46.60
	Total	170.30
Woman's Foreign Missionarty Society		10.50
Board of Church Extension		50.76
Tract Society		12.25
Sunday School Union		20.10
Freedmen's Aid Society		45.50
Education		26.45
American Bible Society		4.35
Benevolent collections for all purposes		482.70
COLLECTIONS, ETC.		
Support of Bishops		$115.75
Building and improving churches and parsonages		5,143.60
Indebtedness on churches and parsonages		2,823.20
Claims for ministerial support		14,645.00
Receipts for ministerial support		7,088.90
SUNDAY SCHOOLS.		
Number of Sunday Schools		105
Officers and teachers		400
Scholars of all ages		4,729
Scholars, fifteen years old and over		1,441
Scholars under fifteen years old, except infant classes		1,973
Scholars in infant classes		1,310
Average attendance of teachers and scholars		2,558
Officers and teachers who are church members or probationers		306
Scholars who are church members or probationers		715
Conversions		412
Library Books		3,057
Total expenses of Schools this year		$450.25
Sunday School Advocates—taken weekly		30
SPECIAL COLLECTIONS.		
Wiley University		$7.60
Rose Hill Seminary		7.60

Boarding-house butter thinks over all the bad jokes made about it, and says: "If I was not strong I would never be able to stand it."

Mr. Hen appears among the members of the Minnesota Methodist Convention. A lay delegate, we suppose.

General Religious Items.

The Baptists of Alabama propose to open a school in Selma for the preparation of colored young men for the ministry.

Ex-Lieutenant General D. H. Hill, of the Confederate army, a brother-in-law of Stonewall Jackson, has a Bible class of two hundred members in Charlotte, N. C.

The Stewart Memorial Church at Garden City, N. Y., is to have five marble statues cut in Florence, at a cost of $25,000. They will represent St. John, the Crown of Everlasting Life, Moses, Religion, and Hope.

Three ex-priests are now ministers of the Presbyterian Church in Canada. Three others have recently renounced Romanism, and two more have written, expressing the desire to enter the service of the same Church, thus making eight in all.

The *London Times* has a remarkable editorial leader on the question of "Disestablishment" in the English Church. It states that "Disestablishment has passed into the category of debatable party questions," and it "bids fair to become the greatest Liberal question of the future."

The *Cumberland Presbxterian* states that one fifth of that Church is to be found north of the Ohio river and east of the Mississippi; two-fifths are south of the Ohio and east of the Mississippi, and two-fifths west of the Mississippi. Tennessee contains 25,142 church members, or one-fourth of the whole.

At the quarterly meeting of all the Evangelical ministers of Philadelphia, held on Monday, Dec. 31, the following resolution was adopted by a rising vote: "That we put on record, as the sense of this body, that the old orthodox docrine of the future endless punishment of the finally impenitent, is firmly held by all Evangelical Churches of this day, within our limits."

The Universalist Register, for 1878, gives the following as the latest statistics of the denomination in the United States; 1 general convention; 35,395 members; 765 church edifices; 722 ministers; and church property worth, above all indebtedness, $6.978,110. A gain of 7,500 church members is reported for the last five years. There is only one regularly ordained Universalist minister in the United Kingdom of Great Britain and Ireland.

Chicago Avenue Independent Church ("Moody's Church") reports 102 members received during the past year on profession of faith and 19 by letter. Its present membership is 365. The receipts for the year were $6,227 70, the disbursements $6,225 91. The site and building cost $84,068, every cent of which is paid. The pews in this church are not rented. Its income is derived entirely from voluntary contributions. Mr. Moody and Mr. Whittle have been elected "elders."

The *Catholic Telegraph* gives the nationality of Bishops, priests and laity of its Church as follows: In the United States, of the ten archbishops four are Irish, and of the thirty-six living bishops twenty-nine are of the same nationality, while of the 5,200 priests in the United States no less than 3,000 belong to the Irish race. The same proportion is manifested in the laity, who are officially returned at 6,500,000 (This includes the whole population, young and old,) and of these 4,000,000 have been supplied by Ireland.

General News Items.

In Japan a law requires fish to be sold alive. They are peddled in tanks.

The California Legislature has passed a bill submitting the proposition to restrict Chinese immigration to a vote of the people.

The public debt statement for December shows a decrease of the debt for the month of $71,623 15. This is the first decrease of the debt in December since 1873.

Postmaster-General Key is talked of as the candidate for Governor of a new party in Tennessee which will oppose the repudiation of the State debt, and will include most of the Republicans.

The American colonization Society has sent to Liberia since the war three thousand one hundred and thirty-seven colored persons. Another expedition was dispatched last week.

Sunday night, January 6th, the thermometer stood as low as 42° below zero at Fort Fairfield, Maine. The cold was intense throughout Northern New England and the British Provinces.

The Hangman's Record for the past year shows that 83 murderers were hanged in the United States. Of this number, 47 were white, 34 colored, 1 Indian and 1 Chinaman.

The United States Consul at Bradford, England, says trade in American butter and cheese is astounding, the latter being sold as "Cheshire," while petroleum is a necessity. Trade in other products of America is rapidly increasing

Out of 250,000 eggs of the California salmon received by the superintendents of the North Carolina fish hatchery last fall, they have succeeded since the 1st of October in safely hatching 233,000. This is considered an unusually large proportion.

General Grant is at Cairo, Egypt, and is the recipient of distinguished honors from the Khedive. The Khedive and his government has offered the use of his palace in Cairo to him during his stay there, and a steamer to navigate the Nile will be placed at his service.

While a Chicago and North-western Railroad box car was loading with nitro-glycerine at the Jackson mine, near Negaunee, Michigan, January 2, the mass exploded, instantly killing seven men and demolishing the car. The locomotive was lifted into the air and thrown fifty feet, where it rested a confused heap of wood and iron.

A steamer sailed from Philadelphia recently with one thousand tons of railway material for the Maderia and Mamore railway in Brazil. This enterprise is entirely under the control of Americans, and is expected to help develop important commercial relations between Brazil and the United States.

Professor A. E. Nordeuskiold is trying to interest the Swedish Government in a new polar expedition. He proposes to start in July, 1878, explore that part of the Polar Sea north of Sibera, then to sail from Behring's Straits around Asia to Suez, returning home by the way of the Suez Canal. He would explore the northern coast of Siberia in the interest of Swedish navigators.

The following States elect their governors every year: Maine, Massachusetts, Michigan, New Hampshire, Rhode Island. The States which elect Governors once in two years are: Alabama, Colorado, Connecticut, Iowa, Kansas, Minnesota, Nebraska, Nevada, Ohio, South Carolina, Tennessee, Texas, Vermont, Wisconsin. Three States, New Jersey, New York and Pennsylvania, elect Governors for three years; all the rest for four years. The highest salary paid is $10,000, (New York, Pennsylvania,) the lowest is $1,000, (N. H., R. I., Mich., Vt.;) average $4,300.

The North and the South were never more sharply separated by geographical lines than the East and West are now on the question of the remonetization of silver on the Bland plan New York, Boston, and Philadelphia hold meetings to denounce the scheme as diastreus, fraudulent, and dishonest, while Chicago, St. Louis, and Cincinnati hold great mass-meetings in favor of the passage of the bill. The bankers of the East now threaten to make few loans in the West, and such as they make, they say, shall be made payable in gold.

A singular circumstance occurred in the office of a steel company in Bridgeport, Conn., a short time ago. The authorized agents of the Russian and Turkish governments met there, each for the purpose of contracting for bayonets to be used by the two belligerent parties among the mountains of Turkey. With a look of mutual surprise the two gentlemen spoke to each other very affably, and discussed to some extent their common business. A single test satisfied both that they could get the goods they wanted, and they ordered, the one 300,000 and the other 600,000 bayonets, with which to impale their fellow-men. The steel company was the neutral on this occasion.

The City.

Mr. Philip Phillips, one of the sweetest singers of home and sacred songs before the public, not excepting the famous Sankey, will sing in this city next month, commencing his concerts at Ames Church on the 25th proximo.

King Rex has issued his proclamation, making known that Mardi Gras, the fifth day of March, will be duly observed this year. All lines of transportation are ordered to promulgate a reduced tariff of fares, all loyal subjects are absolved from other service for the occasion and directed to report to the proper department, and all public buildings and places of business are ordered closed for the day.

The insurance companies, the firemen, the public generally, are to be congratulated on the remarkably good showing this city makes in the matter of conflagrations for the past year.

The report of Chief O'Connor shows that there were only 112 fires in New Orleans during 1876, with a total loss of $196,845, or about one fifth of 1 per cent. of the assessed valuation of the city. The total annual fire losses of the Union are from $60,000,000 to $80,000,000, or over twice as high, proportionately as the loss here. If we take into consideration the fact that city property is much more liable to loss by fire than country property, that a large majority of this loss falls consequently on the large cities, we will undoubtedly see that New Orleans is the safest city in the Union, as far as conflagrations are concerned, and that a house here runs only one-tenth the risk of being burnt as in St. Louis or Chicago.

This showing is all the more encouraging from the fact that New Orleans is essentially a wooden city, and subject to dangerously high winds and breezes. Our escape from losses by fire, such as visit all our sister cities, is due solely to the manner in which conflagrations are managed by our energetic fire department, and to the fact that our houses are surrounded with more garden and yard than the cramped dwellings of other cities enjoy.—*Democrat.*

Mayor Pilsbury's veto of the ordinance awarding the printing patronage of the city to the *Democrat* newspaper, is nothing more than what might have been expected of an official who knows and respects the injunctions of the law. He disapproves the action of the Council because the *Democrat* was not the lowest and best bidder—having been in fact the highest—and because it had, some days previous to the award, publicly and formally revoked its bid and withdrawn from the contest. The mayor very properly argues that the Council in giving the printing to the *Democrat* either disobeys the law by giving it to the highest instead of the lowest bidder, or ignores all the forms and provisions of the law, its very existence, by giving it to some one who is no bidder at all. If this precedent be admissible it will become practicable to give out all other contracts without reference to the statute, but solely with reference to the party standing or personal influence of the bidder. The street cleaning could be given to some favorite at ten times the present rates, and the smallpox hospital to another favorite with the privilege of charging $250 each, for patients. Under such a system it would not take long to reduce the city to a condition of irretrievable insolvency, and Mayor Pilsbury did well to issue his protest against it. As has already been shown, however, the Council concluded to over-ride his veto, and strange to say this was done with but a single dissenting voice—that of Mr. McCaffrey. On what principle of public duty or respect for official obligations Messrs. Brown, Denis, Rengstorff, Diamond, Edwards and Cavanac proceeded in this remarkable action, we are unable even to conjecture. The affair will take its place among those thrilling conundrums which the reform government is now engaged in presenting to an astonished, not to say bewildered people.—*Times.*

New Orleans University.

Prof. J. S. Bean, president New Orleans University, reports the arrival of several new students from the country, and the continued increase of city patronage. This is the time to expect a full school. There never was a time when the University offered better advantages for the genuine student. Now is the time for our pastors as they go to their new fields of labor to manifest their interest in the welfare of their charges by directing the attention of the people to their own school. There is no better school in the country for our people. There is no better school in the country for any people. Let our young people come in early and secure the best rooms.

The Louisville *Courier-Journal*, which is published in a State where whisky ought to be good, if anywhere, confirms the statement that probably nine hundred and ninety-nine gallons out of every thousand that are sold as brandy are made from a vile compound of whisky swill, distilled spirits, and chemical abominations, and adds: "And as it is also equally true of whisky, what in the name of goodness are we to do for something to drink? If looks as if we were to be driven to the pump in spite of us. If the world at large knew what villainous stuffs brandy and whisky and wines are made of, the present crop of drunkards would be about the last, or at any rate all future crops would be small. Nearly or quite all the liquors that are retailed are undoubtedly a slow but sure poison, and to drink them habitually is simply a roundabout way of committing suicide, and unless you guard yourself carefully the way is not so roundabout either."

Let no one descend so low as to consider money to be the chief good.

Sunday School.

Jan. 27, 1878.—JEHOSAPHAT'S PROSPERITY.

SCRIPTURE.—2 Chron. 17:1-10.

GOLDEN TEXT.—"And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—9

TOPIC.—"The Lord Established the Kingdom."—5.

(Condensed from National S. S. Teacher.)

Strengthening Himself (1, 2).—Jehosaphat was thirty-five years old when he began to reign. His first act indicates him to have been a man of energy, prudence and sagacity. He "strengthened himself against Israel."

Strengthened by the Lord (3-6).—The secret of the prosperity of Jehosaphat did not rest entirely in his own prudence, though that contributed to it. It is expressed in the words: "And the Lord was with Jehosaphat." It is necessary for the farmer to plow his land and sow the seed, and to till the soil after the seed is sown. But every farmer knows that unless the Lord supplements his labors, never a shoot will break through the ground. Just so, too, in spiritual matters. Paul may plant and Apollos water, but God giveth the increase.

Strengthening the people (17:10).—Mr. Moody says that the true way to overcome a desire for theaters, dances, and the like is to give something better in their place. Such was the sensible plan adopted by Jehosaphat with reference to the evils of his time. He could remove the idols, and by unsparing vigilance, he could keep them from being replaced, but by no such police [illegible] could he obtain more than a [illegible] victory. Removing them from the high places did not remove them from the hearts of the people. [illegible] was not eradicated [illegible], it was only a question [illegible] when they would again appear upon the high places. To obliterate them from the hearts of his [illegible] took the very wisest [illegible] could have been taken. [illegible] that they were [illegible] about God. He [illegible] of itinerant instruc[illegible] was to see [illegible] concerning [illegible] their duty to [illegible] in the very great [illegible]. It is one [illegible] for coming into a [illegible] that the eyes of [illegible] being delight[illegible]. It may be [illegible] that they [illegible] selected on [illegible] position, and [illegible] who had no [illegible] be [illegible] and who [illegible] the instructions [illegible] made more homogeneous, more devoted to their king, and more devoted to each other. It had a good effect, not only on his own people, but, also, on the nations round about. "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah so that they made no war against Jehosaphat." The Philistines and the Arabians brought him "presents" as a tribute instead of waging war against him. "And Jehosaphat waxed great exceedingly." He built palaces and cities of stone in Judah. His army numbered more than a million of men. Under him, the kingdom of Judah alone very nearly rivalled the joint prosperity of the two kingdoms under Solomon. To the southern kingdom he was another David. He experienced to the full the saying: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. There is one thing that is very clearly demonstrated by the unexampled good fortune that came to Judah under his rule, and that is, that the nation that wishes to be prosperous must obey and be intelligently educated in the law of the Lord. God is a greater factor in the fortunes of nations than politicians and rulers seem to suppose. Queen Victoria went not a whit beyond the truth when, in reply to the ambassador of an African sovereign, who sent to know the secret of England's greatness, she extended to him a beautifully bound copy of the Bible, and exclaimed: "Tell the prince that this is the secret of England's greatness." May that continue to be the reason of her prosperity, and, also, of ours; for "blessed is that nation whose God is the Lord."

1877.

A record of some of the principal events of the last year. It will be found convenient for reference:

JANUARY.

1. Queen Victoria proclaimed Empress throughout India.

4. Death of Commodore Vanderbilt, aged 82.

7. Steamship Amerique, of the Transatlantic Line, runs ashore near Long Branch.

17. Death in Washington of Rear Admiral Smith, aged 86.

26. Great fire in a Bolton colliery, Eng.; 15 lives lost.

28. Death in Philadelphia of Antonio Blitz, prestidigitateur.

FEBRUARY.

1. The Joint Convention assembled to count the Electoral Vote.

6. Death in San Francisco of Rear-Admiral J. Alden, U. S. N.

8. Death in Washington of Rear-Admiral C. Wilkes, U. S. N., aged 78.

10. Death in Washington of Rear-Admiral T. Bailey, U. S. N., aged 72.

12. Florida's vote counted for Hayes and Wheeler.

14. Colliery explosion at Graissessac, France; [illegible]. Death in Paris of Nicholas Changarnier, [illegible] General in the French army, aged 84.

19. Death in Annapolis of Rear-Admiral C. [illegible] U. S. N., aged 71.

20. Louisiana's vote counted for Hayes and Wheeler. Death in Washington of Rear-Admiral L. M. Goldsborough, U. S. N., aged 72.

MARCH.

2. Hayes and Wheeler declared elected.

5. Inauguration of President Hayes.

6. Burning of the Waltham Building in New York. Loss $1,[illegible].

7. Death of Matilda A. Heron, aged 47.

8. Seven persons trampled to death in a panic in St. Francis Xavier's Church, New York.

23. John D. Lee shot at Mountain Meadows.

[illegible] The Staffordville (Conn.) reservoir gave way, causing a great loss of property.

31. The European powers signed a protocol at London inviting Turkey to place its army upon a peace footing.

APRIL.

[illegible] Order issued by President Hayes for the evacuation of the [illegible] State House by the [illegible] troops.

[illegible] in New York of [illegible], supposed to be 111 [illegible].

[illegible] in New York of the [illegible] of the Southern Ho[illegible] lives lost.

[illegible] declared by [illegible]

[illegible]

pends the sitting of the French Chambers for one month.

22. Seven men crushed to death by the launching of the steamship *Saratoga* at Roach's Yard, Chester, Pennsylvania.

26. The Russians blow up a Turkish monitor on the Danube.

29. Death in London of John Lothrop Motley, aged 63. Death of Fletcher Harper.

JUNE.

2. Death of Sophia Frederika Matilda, Queen of the Nethertands.

4. Destructive tornado in Illinois; 16 lives lost.

6. Widdicomb bridge, near Bath, broke down; 20 persons killed.

11. Death in Scotland of Alexander Bain, Philosopher, aged 67.

12. Railroad collision on the Baltimore and Ohio Railroad; five lives lost.

17. Death in Fairhaven, Conn., of the Rev. John S. C. Abbott.

22. President Hayes issues the order relating to office-holders.

23. The Russians cross the Danube at Galatz.

25. Death of Robt. Dale Owen, aged 76.

JULY.

7. Pensaukee Station, Ill., destroyed by a tornado; six lives lost.

9. Death at Buchanan, Ohio, of Professor Sanborn Tenney, aged fifty.

11. Seven men killed by foul gas in a coal mine near Sharon, Pa.

14. The Russians cross the Balkans.

15. Wreck of the British steamer *Eten* off the coast of Chili; 100 lives lost.

16. Beginning of the railroad strikes.

31. Defeat of the Russians by the Turks at Plevna. Russian loss 8,000.

AUGUST.

3. Burning of a manufactory in Cincinnati; 10 girls burned to death.

4. Death at Landeck, Silesia, of Field-Marshall Von Steinmetz, aged 81.

9. Accident on the Central Railroad of New Jersey.

15. Death of William Longman, the London publisher, aged 78.

28. Death in St. Louis of Benedict De Bar, aged 61.

29. Railroad accident on the R. I. and Pacific R. R.; 17 lives lost. Death, at Salt Lake City, of Brigham Young.

SEPTEMBER.

1. Death at Canton, Pa., of E. L. Davenport, aged 61.

3. Death in Paris, France, of Ex-President Thiers, aged 80.

5. Four lives lost at the burning of Hale's piano factory in New York city.

11. Collision of two British ships off Portland, Eng.; 105 lives lost.

16. The American riflemen win the international match with the British team.

21. Accident on the New York Central Railroad; 3 lives lost.

23. Death in France of U. J. J. Leverrier, the astronomer, aged 67.

24. Part of the Patent Office in Washington burned.

28. Great fire in Providence, R. I.; 3 lives lost.

29. Death in Peru of Henry Meiggs, aged 66.

OCTOBER.

4. Great storm on the North Atlantic coast. Eight persons killed by an accident on the Pickering Valley Railroad. The steamer *Massachusetts* driven ashore on Long Island.

5. Surrender of Nez Perces Indians to General Miles.

11. Explosion in a colliery near Wigan, England; 35 lives lost.

15. Mukhtar Pasha was defeated by the Russians and retreated to Kars.

20. Great fire in St. John, New Brunswick.

22. Colliery explosion near Glasgow, Scotland; 232 lives lost.

24. Death in South America of Professor James Orton, aged 47.

28. Death in Philadelphia of Edwin Adams, aged 43.

NOVEMBER.

1. Death in Indianapolis of Senator O. P. Morton, aged 54. The Prussian Field-Marshall Von Wrangel died, aged 93.

4. Passage of the Bland Silver bill in the House of Representatives.

6. State elections in New York, Massachusetts, and elsewhere.

10. Loss on Lake Michigan of the Canadian schooner Magellan; eight lives lost.

12. Henry Peters Gray, artist, died, aged 58.

15. Fatal fire-damp explosion near Scranton, Pa.; four lives lost.

16. Resignation of the French Ministers.

18. Capture of Kars by the Russians.

21. Enforcement of the Excise law.

23. $5,500,000 awarded to Great Britain for fishery rights.

24. Loss of the steamer Huron off the North Carolina coast; 110 [illegible]

DECEMBER.

3. Burning of the steamer Lotus on the Mississippi; 11 lives lost.

10. Osman Pasha surrendered with his army at Plevna.

14. Servia declared war against Turkey.

20. Large fire in Barclay street New York city; six lives lost.

22. Opening of the Museum of Natural History in New York city by President Hayes.

25. Death of R. P. Parrott, inventor of the Parrott gun.

A Working Temperance Church.

That Christian church will be the most Christian-like which does the most to "seek and to save the lost." Among all the great moral reforms, none has a stronger claim on Christian ministers than the enterprise for saving society from the crime and curse of drunkenness. And intemperance never will be checked, the liquor traffic never will be prohibited, the drinking usages of social life will never be overthrown, until members of Christ's church feel that they are also members of Christ's great temperance society. If the church does not save the world, then the world will sink the church. The bottle is the deadliest foe to Christ in our churches and our communities. A friend of Christ must be an enemy of the bottle. More souls are ruined by the intoxicating cup than by any single vice or error on the globe. Every professed Christian who gives his example to the drinking usages is a partner in the tremendous havoc which the evil customs produce. "It is good not to drink wine whereby my brother stumbleth, or is offended, or is made weak." On this immutable rock of self-denial stands the temperance reform. There the divine founders of Christianity placed it. With Christianity it is linked; with Christianity it will stand or perish.—*T. L. Cuyler.*

A Sharp Rebuke.

A clergyman was annoyed by people talking and giggling. He paused looked at the disturbers and said, "I am always afraid to reprove those who misbehave, for this reason. Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke, after the close of the service a gentleman said to me: "Sir, you have made a great mistake; that young man is an idiot." Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot. During the rest of the service there was good order.

The *Central Christian Advocate*, St. Louis, says truly: "Newspapers of the better classes are the the cheapest benefit and luxury of the age. One makes no other expenditure that produces so large a return of corresponding value. Each copy of a newspaper represents labor that has cost hundreds of dollars. Each subscriber or reader receives the full product of the editorial and composing rooms as certainly as if it were his own, and had been prepared for him alone. He does not receive an iota less, nor is his possession of less value because others share with him. And he enjoys this for the inconsiderable sum of five cents a week. Nothing else that can be purchased for the price furnishes so much and so permanent enjoyment. The bound volume does not compare with it for cheapness, nor offer so great a variety of information. It is cheaper than the cheapest school, for every member of the family that can read is served and instructed. The only greater wonder is that any family can consent to deprive itself of all these advantages.

The *Methodist Recorder*, of Pittsburg, says: "A few of the ministers of the conference left their mark in Fairmount. It was the black mark of Tobacco on the new and costly carpet just laid in the church. It is a shame to make such record as some of the idol-worshippers did make, and it is humiliating to even mention it to rebuke the habit. But we are more than ever persuaded that the religious rite observed among the pagan Japanese of washing the mouths of the worshippers would have been an improvement on certain types of Methodist Protestantism yonder at Fairmount.

A mean Covington, Kentucky, grocer was nicely sold at Christmas. He purchased from a dollar store a table castor, which he marked with a tag inscribed "$14," and gave it to a Methodist preacher, whose church his family attended, The reverend getleman next day brought the castor back to the grocery man and said to him: "I am too poor in this world's goods to afford to display so valuable a castor on my table, and if you have no objection I should like to return it and take $14 worth of groceries for my family in its stead." The merchant could do nothing but acquiesce.—*Baltimore American-*

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

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A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William street, N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Nashville, Tenn., District.

SECOND ROUND.

Memphis, 5th and 6th of January, 1878, and the District Conference will be held at Memphis on the 9th, 10th and 11th of January; Crittenden, 12, 13; Memphis Circuit, 19, 20; Fayette, 26, 27; Masons, February 2, 3; Brownsville, 9, 10; Cypress, 16, 17; Gardners, 23, 24; Henderson, March 2, 3; Purdy, 9, 10; Waynesboro, 16, 17; Lawrence, 23, 24; Mansfield, 30, 31.

WM. S. BUTLER, P. E.

Navasota (Tex.,) District.

(First Round.)

Hempstead, Jan. 5 and 6; Brenham, Jan 12 and 13; Navasota, Jan. 19 and 20; Courtney, Jan. 26 and 27; Millican, Feb. 2 and 3; Plantersville, Feb. 9 and 10; Hempstead Circuit, Feb. 16 and 17; Brenham, Feb. 23 and 24; Anderson Station, March 2 and 3; Hopewell, March 9 and 10; Bryan, March 16 and 17; Brewers Hill, March 23 and 24; San Felipe, March 30 and 31; Hearne, April 6 and 7; Centerville, April 13 and 14; Palestine, April 20 and 21; Fairfield, 27 and 28; Cotten Gin, May 4 and 5.

Nashville, Tenn. District.

SECOND ROUND.

Lewisburg, January 5, 6; Springfield, January 12, 13; Franklin, January, 19, 20; Mill Creek, January 26, 27; Lebanon, February, 2, 3; Hartsville, February 9, 10; Gallatin, February 16, 17; Mitchellville, February 23, 24; Springfield, March 2, 3; Dickson, March 9, 10; Dover, March 16, 17; Nashville Circuit, March 23, 24; Clark Chapel, March 30, 31.

C. PICKETT, P. E.

Murfreesboro, Tenn., District.

SECOND ROUND.

Caney Fork, January 5, 6; Cooksville January 12, 13; Sparta, January 19, 20; McMinnville, January 26, 27; McMinnville Circuit, February 2, 3; Shelbyville, 9, 10; Murfresboro, 16, 17; Murfresboro Circuit, 23, 24; Stone River Circuit, March 2, 3; Woodburry, March 9, 10; Alexandria, March 16, 17; North Lebanon, 23, 24.

B. B. MANSON, P. E.

New Advertisements.

PIANOS ORGANS Retail price $750 only $235; $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $65 2, $45—*bran new*, warranted, 15 days' test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. nov22'77-1y.

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dec6'77-17w

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[nov8-77-1y]

Will the New Year Come To-Night Mamma?

Will the New Year come to-night, Mamma?
I'm tired of waiting so,
My stocking's hung by the chimney side
Full three long days ago;
I ran to peep within the door
By morning's early light;
'Tis empty still—O say, Mamma,
Will the New Year come to-night?

Will the New Year come to-night, Mamma?
The snow is on the hill,
And the ice must be two inches thick,
Upon the meadow rill.
I heard you tell Papa, last night,
His son must have a sled;
I didn't mean to hear, Mamma,
And a pair of skates, you said.

I prayed for just those things, Mamma,
Oh! I shall be full of glee,
And the orphan boys in the village school,
Will all be envying me;
I'll give them toys, and lend them books,
And make their New Year glad,
For God, you say, takes back His gifts,
When little folks are bad.

And won't you let me go, Mamma,
Upon the New Year's day,
And carry something nice and warm
To poor old widow Gray?
I'll leave the basket at the door,
Within the garden gate,
Will the New Year come to-night, Mamma?
It seems so long to wait.

* * * * * * *

The New Year comes to-night, Mamma,
I saw it in my sleep;
My stocking hung so full, I thought—
Mamma, what makes you weep?
But it only brought a little shroud—
A shroud—and nothing more—
And an open coffin, made for me,
Was standing on the floor!

It seemed so very strange, indeed,
To find such gifts, instead
Of all the toys I loved so much—
[illegible]
And while I wondered what it meant,
[illegible] with tearful joy,
[illegible] the New Year first,
[illegible] my boy!"

It is not all a dream, Mamma,
I know it must be true;
But have I been so bad a boy,
[illegible] from you?
I don't know what Papa will do,
[illegible] laid to rest,
[illegible] no Willie's head,
[illegible] upon your breast.

The New Year comes to-night, Mamma—
[illegible] cold hand on my cheek,
[illegible] a little more—
[illegible] to speak!
[illegible] my stocking now,
[illegible]
[illegible] sun is up,
[illegible] sound asleep.

[illegible] the skates, Mamma,
[illegible] the sled,
[illegible] both to Blake,
[illegible]
[illegible] books away,
[illegible] too,
[illegible] I forgive
[illegible] do.

[illegible] Mamma, I'd like
[illegible]
[illegible] drunkard's boy,
[illegible]
[illegible] won't forget,
[illegible] day,
[illegible] nice,
[illegible]

[illegible] to-night, Mamma,
[illegible]

[illegible] I'd sleep so sweet
[illegible]

[illegible] good-night, Mamma,
[illegible]
[illegible] to-night, Mamma,
[illegible] with me.

[illegible] Your Key!"

[illegible] girl stood chatting a [illegible] words with her [illegible] leaving home for a [illegible] her father kissed [illegible] "Be careful, [illegible] and then [illegible] mother, with [illegible] a fond "God bless [illegible] do; but [illegible] words, given [illegible] were, [illegible] behind, [illegible] to change cars. As the elder tenderly shook hands with her new-found friend, she said, "We may not see each other again, but I do rejoice at having met you this once; your pleasant sociability will not be forgotten in the coming years."

Soon after their departure three young boys entered, cadets, I judged by their dress. They occupied a seat together, laughing and talking as merry as three bobolinks. One of them, named Fred, and his big satchel, had a big seat to themselves. As new comers enter the car, several gentlemen (?), each occupying a seat to himself, watch a troubled, rather a forlorn-looking stranger, who, seemingly unused to traveling, presses her way onward to find a seat. They look at her, as helpless and confused, she totters along both hands loaded. Her eyes having an appealing, timid look, as they glance first from one side to the other. As she reaches Fred's seat he shows that he has a big, full heart, by jumping up, and saying with a graceful little bow, "Please take my seat madam." He vanished into another car, but his "golden key" had unlocked more hearts than one. The old lady in the quaint old style dress arranged her bundles about her, and soon the helpless look faded out of her face, and a thankful, satisfied expression took its place, the change was so quickly made that it was like a picture thrown from a stereopticon—before one is entirely gone the other grows in beauty before us. A half-hour later the little fellow returned for a glass of water, and as he passed her she looked at him fondly and the aged lips parted. Did they say, "God bless you, child?" I think they did, but I was not near enough to hear.

And why not be kind and helpful in a railroad car? Does any one who says, "Don't study human nature in a railraad car," suppose that the "recording angel" stands, even for one moment, with pen suspended, because forsooth we are *traveling*, and consequently expected to only think of number one?

Did you ever pause and contemplate that particular and peculiar phrase of human nature developed by the anxious school boy when released from study and discipline—when "school is out," and he is on his way home? Ordinary humanity, when released from the toils of the day, is prone to seek rest and relaxation. The boy scorns all such effeminate ideas. He is composed of but three parts—legs, arms and yell, and the yell is the biggest part of him. His legs have been kept in irksome, compulsory quietude all day, and must now be exercised. His voice has been seething and swelling in him for hours, and now must have vent. As soon as he is clear of the school-house steps he stops and deliberately yells a yell that is ear-splitting, but which has no more object, meaning or direction than the mid-night vociferation of a mule; and yet it appears at a full run, with his arms flying about like the scintillations of a pin-wheel. He is no respector of persons, and is utterly indifferent as to whether he runs down a smaller boy, spins an aged citizen three times around, or mashes a girl's hat over her eyes in his headlong career. "Mercy on us; If that boy were only mine, I'd—" but just then her own boy flies past, falls over a dry-goods box, bounces up, kicks at another boy, and is chased across the street and around the corner before she can get the "You Robert" with which she intends to annihilate him, out of her astonished throat. There is but one thing that has the slightest soothing effect on the boy when he is on the way home from school. He can see the "old man" farther than Prof. Hall can see a haystack with a telescope, and the moment that parent dawns upon his vision he becomes as proper as a model letter-writer, and the neatly modulated voice with which he wheedles the author of his being out of five cents on the spot is a lesson for future ambitious savings bank and passenger railway presidents. The amount of racing, jumping, pulling and hauling and howling that a [illegible] can concentrate into a [illegible] of two squares is positively [illegible], and the preternatural [illegible] and the quietude with [illegible] takes his red face and [illegible] breath into the kitchen and [illegible] ain't most ready is a [illegible] that calls for un[illegible] [illegible].—*Easton Free Press.*

[illegible] who had reached home [illegible] after an absence of [illegible] at the station [illegible] son, who loud[illegible]

[illegible] well, Willie?"

[illegible] replied the [illegible]

IS YOUR HAIR FALLING OUT?

Or turning gray? If so do not fail to use

The most	London Hair Color Restorer London Hair Color Restorer
Reliable Hair	London Hair Color Restorer London Hair Color Restorer
Restorative	London Hair Color Restorer London Hair Color Restorer
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duced to the	London Hair Color Restorer London Hair Color Restorer
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The Great Luxury of the dress room	London Hair Color Restorer London Hair Color Restorer London Hair Color Restorer

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Does not stain the skin a particle or soil anything.

A Fine Head of Hair is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. Gibson, Barrytown, Duchess County, N. Y., writes. April 30, 1877, Dr. Swayne & Son; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

Dr. Isaac H. Miller, West Breeknock, Pa., writes..As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

William Schell, Germantown, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

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J. Q. A. Metcalf, (firm of Hanley & Metcalf,) **Palmyra, Mo., writes:**

January 1, 1877.

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[illegible]

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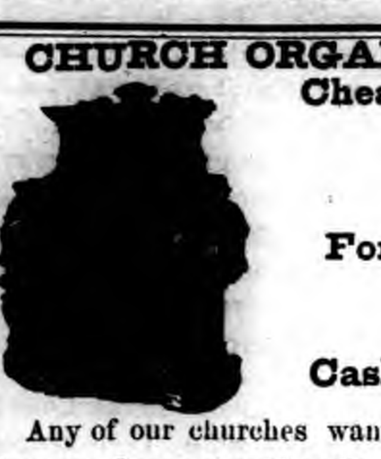

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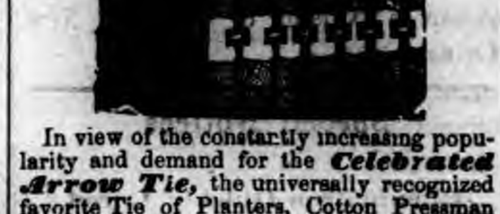

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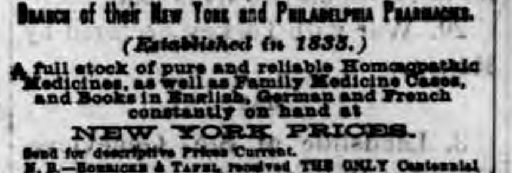

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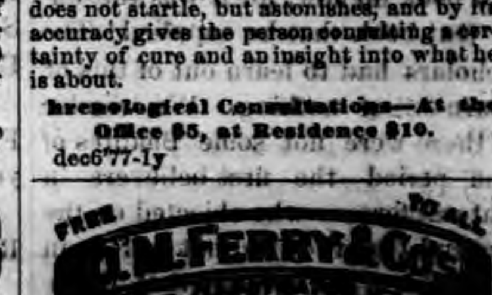

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Southwestern Christian Advocate.

VOL. 13—NO. ~~3.~~ 4 NEW ORLEANS, LA., THURSDAY, JANUARY 24, 1878 WHOLE NUMBER 28

Southwestern.

PUBLISHED BY THE
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59 Natchez St., New Orleans, La.
NELSON & PHILLIPS, Agents.

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Retrospection.

He was better to me than all my hopes,
  He was better than all my fears;
He made a road of my broken works,
  And a rainbow of my tears.
The billows that guarded my sea-girt path,
  But carried my Lord on their crest;
When I dwell on the days of my wilderness march,
  I can lean on his love for the rest.

He emptied my hands of my treasured store,
  And his covenant love revealed;
There was not a wound in my aching heart
  But the balm of his breath had healed.
Oh! tender and true was the chast'ning sore,
  In wisdom that taught and tried;
Till the soul that He sought was trusting in Him,
  And nothing on earth beside.

He guided by paths that I could not see,
  By ways that I have not known,
The crooked was straight, and the rough made plain,
  As I followed the Lord alone.
I praise Him still for the pleasant palms,
  And the water-springs by the way;
For the glowing pillars of flame by night,
  And the sheltering clouds by day.

There is light for me on the trackless wild,
  As the wonders of old I trace:
When the God of the whole earth went before,
  To search me a resting place.
Has He changed for me? Nay! He changes not;
  He will bring me by some new way,
Through fire and flood and each crafty foe,
  As safely as yesterday.

And if to the warfare He calls me forth,
  He buckles my armor on;
He greets me with smiles and a word of cheer,
  For battles his sword hath won;
He [illegible] my brow as I droop and faint,
  [illegible] my hand to toil;
[illegible] as He washes my feet
  From the trace of each earthly soil.

[illegible] to the dreariest halt,
  [illegible] promise of Love endears;
[illegible] the past that my future shall be
  [illegible] than all my fears.
[illegible] out of the wilderness bread,
  [illegible] the blossoming rod,
[illegible] ark with the Law of the Lord,
  [illegible] care of my God.

[illegible] Wisdom of Rightly Preparing for Death.

[illegible] OF A SERMON BY REV. [illegible] IVES BUDDINGTON, D. D., BROOKLYN.

[illegible] us to number our days, that [illegible] apply our hearts unto wisdom.—Psa. xc: 12.

[illegible] days is to form [illegible] as to the duration [illegible] life—neither to underestimate [illegible] to overestimate. Wis[illegible] endowment of mind [illegible] us to anticipate [illegible] life. The wise man is [illegible] the events which [illegible] It is not given to [illegible] all things that are [illegible] but some of the chief [illegible]. This nine[illegible] was written by Moses. [illegible] was that God [illegible] to intimate the [illegible] life that we [illegible] for its termina[illegible] time of writing this [illegible] was an old man. He [illegible] one after [illegible] his broth[illegible] the leaders and [illegible] of the peo[illegible] since [illegible] but two, on[illegible] and Joshua, of [illegible] of Moses, [illegible] of the cer[illegible] would have [illegible] properly num[illegible] alone can teach [illegible]

[illegible] of Moses to [illegible] of this con[illegible] of it [illegible] is the [illegible] the [illegible] of [illegible] ves[sel who rushed below and knocked in the casks of wine and waited, amid the revels of wildest dissipation, for the approach of death. All know how crime and excess abounded when the plague reigned in Athens. So in the prisons at Paris, during the Reign of Terror, filled at night to be emptied in the morning by the guillotine, riot held sway. To them, death just at hand was an eternal sleep. A great emergency brings out what is deepest in man. The approach of death brings uppermost, without any cover of hypocrisy, the strongest, the controlling motives of our natures.

Let us consider how you can so number your days as to be wisely prepared for the ending of them.

1. By considering the *uncertainty of life.* No one can tell when death will come. It cannot be safely guarded against. This uncertainty should impress upon you the importance of preparing *now* to meet it.

2. By considering the *shortness of life.* The human language was exhausted by the ancients to express life's brevity. Life is spoken of as the mountain flood that comes suddenly and is gone; as the grass in desert lands that springs up after the shower and then quickly withers; as the tale that is told to while away the hours of the travelers crossing the wilderness, and then forgotten when the journey is past; a declining shadow; a swift post, now coming, here, gone; water spilt on the ground; a weaver's shuttle, etc.

Oh, my beloved brethren, believe these words which have come down to us from thousands of years ago, gathering additional testimony all the way! Oh, learn this lesson of wisdom! Dr. Franklin said the longer he lived, the more rapidly time seemed to pass away, until like the filing of ranks of soldiers before him the years from the sixtieth to seventieth, from seventieth to eightieth of his life passed. Ask God that you may consider His eternity. Some one has said that the light which sped from this earth when it was chaos and the light which has sped from it since, in its different stages, is speeding on in the universe for evermore, carrying with it the picture of each event of development that has transpired on earth. Think of an Omnipotent eye that can grasp all this endless stream of speeding light, carrying these separate pictures; that eye will have the whole history of the world forever before it. God has the Omnipotence of vision. Endeavor to grasp this, as it will help you to grasp the omnipotence of His duration. This eternity that He is to live you are to live; you have been created immortal.

Above all, ask God to teach you to number your days, that you will believe on the Lord Jesus Christ. Put your hand in Christ's hand. There is life in the touch. We are affected by coming into contact with others. Let but faith bring your hand to touch Christ's and an immortal life will course through your veins. The touch of an affectionate faith can bring the dead to life. In the first instance it is an act, it may be but a feeble act; but act after act will bring your soul into a constant, living contact with Christ.

Do you now hesitate? Then have you come to the forking of the roads of your eternal destiny. Put forth this act of faith while I am now speaking to you. Put forth act after act until it becomes a habit, and your union with Christ will be perfect. What can be more important than this act of trust? I urge you to it to-night. I beseech you in the name of Christ. I beseech you in view of eternity. I urge you to follow Him who made duty the law of His life, who marched to death to rescue you from death, and who has triumphed over death and is seated at the right hand of the power of God making daily intercession for you.

Then Jesus is ready to lift you up to-night to Himself. Will you not stretch out a hand and grasp His outstretched hand, and feel the pulse of eternal life throbbing in your heart?

[illegible] this be your experience! [illegible] Pulpit.

[illegible] now at the end of [illegible] days are [illegible]

African Explorations.

We take from Harper's Weekly, of the 19th inst., the following report of Mr. Stanley's lecture at Cape Town, shortly after his arrival from his explorations:

Mr. Stanley began his address by speaking of the white natives whom he had found dwelling in the elevated regions between lakes Victoria and Albert, around the summit of Mount Gambaragura, and who evidently belonged to a distinct race from those who inhabit the plains and lake shores. He had also discovered a people who constructed large under-ground dwellings, in each of which as many as 300 persons were found living. In the effort to solve the problem of the outlet of Lake Tanganyika he met many chiefs, who declared that the white men had caused the country to be submerged with water, and who resolutely refused to permit him to proceed on his journey to Nyangwe. At the latter place the natives had succeeded in persuading Dr. Livingston to desist from his attempted journey down the Lualaba, and prevented Cameron from traveling northward along the route that Stanley had determined to follow. They pictured the inhabitants of the unexplored region as the largest and smallest men in the world. Gorillas, they said, filled the mighty woods day and night with the thunders of their terrible cries. According to the statements of the natives, "the Congo dashed itself against mountains until no larger than a brook; the dense and interminable forests were filled with a profound and eternal gloom, through which the sun was never visible; horrible snakes of enormous size hung from the trees, and were invisible in the the darkness; ants and other insects bit the traveller's flesh with a fiery venom like scalding hot water; leopards and other beasts of prey swarmed in the forests, and made the darkness hideous by their dismal howlings and indescribable screams; droves of wild elephants crashed through the forest; genii haunted the darkness; dwarfs, thirty inches in height, that showered flights of poisoned arrows like quills at all intruders, and that the natives ate at one bite, were thick as ants; they would kill everybody."

After a considerable delay, however, Stanley succeeded in hiring an Arab chief, with a force of 160 men, to assist him in cutting his way through the cannibal lands. Once under way, the journey was attended with little beyond the usual difficulties of African travel, and after a time the party found themselves in the presence of the anthropophagi, who confronted them in strong force. "Here," says the lecturer, "they began by asking who gave us permission to go there. We said we did not know we wanted anybody's permission. They said, 'Yes, it must be had on their river.' We said to them, 'You keep on your own side of the river. You do not claim more than half of it we suppose. We will cling so closely to the opposite of the river and the other bank that if you attack us you must attack the people ple on the other side of the river.' We started. They asked, 'Where are you going?' 'Down the river to our own country.' 'We never heard of anything being there.—Where do you come from?' 'From the other sea.' 'From the other sea? There is none. Do you come from up there?'—pointing to the clouds. 'No.' 'How is it we never saw or heard of anybody like you before?' 'I suppose it was owing to your own ignorance.' 'Well, you must turn back. We can't allow you to go on.' 'I am very sorry, but I must go on. If you will allow us we are quite willing to pay you for leave to pass. Look!' and we showed them some fine gaudy clothes, and cowries, and beads, and polished brass wire. No, they would not have any at all. 'Go back,' they said. But the river was not going back, and all the time we were talking we went along with the current, and while other natives were coming down, until we got into another country. The people of that place came out in their canoes. This was on the frontier of the cannibal lands. They maintained similar conversation with us. They said, 'You pass us to day without fighting, but wait till to-morrow. That king does not allow anybody to go down, and if he refuses, there is nobody who can stand before him.' 'Well,' we said, 'if we must be killed, why, we shall be killed; but we shall go on.' Next day we went on as before. The king came out to meet us with fourteen canoes. They looked ridiculously small to come against our canoes. We passed two of them. We fired and cut the water all around the canoe, and he did not see the balls pass through the water. This frightened him, and he retired without our having to fire a shot at him."

Arrived at the equator, Stanley began to feel that he was at last in the presence of serious difficulties. Here it is that the true strength of the cannibals lies. "First," says the speaker, "we had six cataracts to contend with. Next we tried the left bank, but to go on was simply impossible. Down below us were the cataracts. We could not row back, on account of the stream being so swift, and, besides that, we should have had to fight again with these people. There was only one way—to show our manliness and die. So I sent four canoes on up the river, and they landed half their crews. Half had orders to go behind into the forest, and while we attacked the enemy in the front, they opened in the rear. This was done only just in time, for the cataracts were roaring close by us. Having gained a footing, we got down toward them, and made a palisade or camp. In the night we threw out scouts, and cut a road, and laid down sticks and rollers. Then we built a camp at the extreme end of this track, and at early dawn we drew our canoes over these sticks or rollers to the next stage. We had a second camp, where we rested. Next night we went on the same way, and so on. We cut a road by night, and at sun. rise we began to draw the canoes into the second camp. That we did for twenty-six days, night and day relieving each other, my companion looking after the parties by night, and I taking charge of the relief by day. In these twenty-six days we had gone thirteen geographical miles and passed six cataracts. Then the river began to turn northwest, and goes on so to two degrees latitude north. Then it turns with a mighty sweep toward the west, and goes on in a course forming a zigzag line. Then at longitude twenty-three degrees it turns down to the southwest; the river by this time was from two to ten miles wide. When we had reached longitude sixteen degrees the lower series of cataracts began, sixty-two in number. We had already had thirty-two fights before we reached these cataracts, and were five months going from cataract to cataract, sometimes hauling our canoes up mountain steeps 2000 feet high, assisted, of course, by friendly natives."

It was not until after having completed a journey of 6900 miles, in the course of which he lost three white men and 250 natives, that Stanley finally arrived at the point where Captain Luckey abandoned the exploration of the Congo River from the west coast in 1816. From this point it was the intention of the explorer to push across to Boma. They were but three days out, however, when despair settled down upon them; starvation was staring them in the face, and the situation was desperate. Three of the strongest of the party were then sent forward, and the rest went on as best they could until within thirty miles of Boma. Stanley had concluded that many of his people could not hold out much longer, when suddenly the cry was raised, "Oh, master, here are lots of men coming, lots of clothes and lots of food." And indeed it was so. The men had reached Boma, and without delay a relief party was sent with fish and rice and everything that was required. His men furiously rushed at the fish, and did not want to cook it. There was for him a small parcel of dainties, and beer, wine, and Champagne. The pots were placed on the fire, the rice was cooked, and the lives of the people were saved. Mr. Stanley described how the rags of his men—venerable relics of that great march through Africa—were replaced with clothes, how a joyous party came out to receive him from Momba, how splendidly he was received by the Portuguese, how he reached St. Paul de Loanda, and from there went on by the Industry to the Cape.

* * *

Mrs. Thompson, a wealthy lady of New York, has purchased Carpenter's picture of Lincoln's Emancipation Proclamation, and will present it to Congress. It is understood that Mr. Garfield will make the presentation on Lincoln's birthday, the 12th of February, and Alex H. Stephens will make the speech of acceptance.

Speech Bottled Up.

When the veracious Munchausen described the trumpeter's music as freezing on an excessively cold day, and thawing out during mild weather, in audible sounds, the tale found a fixed place in literature because of its apparent utter absurdity. Yet if the newly invented phonograph does what is expected of it, music and speech itself may be boxed up and set aside for indefinite periods, and when needed be again produced in sounds similar to the original ones. The telephone has shown us how sound can be transmitted; the phonogaaph is to show us how sound may be preserved. The former has pointed the way for the invention of the latter, and as a mere matter of probability, judged from its mechanism, the phonograph would seem more likely to do its work than the telephone did when the idea of transmitting sound was first broached. In the telephone sound-waves must be translated into electrical pulsations, and these translated back into sound-waves; and nothing short of the actual experiments would have proved that electricity could perform this office. In the phonograph the whole procedure is simply mechanical; electricity is not employed.

An invention that promises to speak for itself; to give to our ears sounds when weeks, months or years may have elapsed since their utterance; that may even restore to us the voice of the dead, is of sufficient importance to justify a brief explanation of its character. The sound that is received in the phonograph vibrates a small disk which carries a steel point at its center. The vibrating movements of this point, are impressed upon a sheet of tin foil by an ingenious contrivance. A cylinder is provided, whose axle is a screw; hence when the cylinder revolves it also moves in the direction of its length. The cylinder is grooved spirally; its grooves correspond to the screw threads of its axle. Around this grooved cylinder, tin foil is wrapped. The cylinder is then revolved while the steel point of the disk touches the foil-covered surface, and the vibrations of the disk are impressed upon the foil. Here, then, we have a record of the speech or song which has caused the disk to vibrate. To reproduce this sound, it is only necessary to reproduce those vibrations. This may be done by again turning the cylinder, so that the foil may press against the point of the disk. Whatever has been impressed on the foil will thus occasion in the disk corresponding vibrations. The sounds thus reproduced are said to be distinctly recognizable, both as to tone and words. Of course the cylinder must revolve at the same rate when giving as when receiving speech or music; if that point is kept in view the peculiarities of voice which constitute its quality may also be reproduced.

As this whole contrivance is purely mechanical means will doubtless be found for intensifying the sounds, but already they are said to be recognizable to an audience of ten or twelve persons. Perhaps it may also be made capable of recording and preserving any sounds uttered within hearing distance. A testator, sound in wind, may read his last will and testament at such a machine, and then have it carefully boxed up and put aside. Then when the expectant heirs are gathered around, the cylinder can be started, and from it in the very accents of the deceased, will come the solemn words, "In the name of God, amen!" A relay of successive cylinders might be provided for an opera or a debate in Congress, and the whole sound may be reproduced by means of telephones at localities miles away, or perhaps be stored up for reference and use hereafter. The telephone can only be used where there is communication by wire; the phonograph can be sent by messenger, and would insure a secrecy that the telephone or a written message cannot provide, since if the cylinder be turned at a wrong rate, nothing but nonsense can be uttered. It the tones of deliverey can be sufficiently increased Congressmen may save themselves much trouble. They may deliver their speeches to the machine, and lay it aside till the opportunity comes for delivery; when the auspicious moment arrives, the machine can set up in front of the speaker, and being started, will address the House without risk of interruption or calls to order. With relays of machines, a member who had the floor could thus talk against time, if needful, indefinitely, while personally he was enjoying a cigar in the corridor or drinking iced tea in the restaurant.—*New York Tribune.*

* * *

How to Cure Gossip.

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book and ask the party to allow you to copy the words, so that you can make no mistake.

You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

But, you ask, "Will it not be mean to go off and detail conversations?" Not at all when the interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person, and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor, so that if any one speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives among his fellow-men.

Try our rule, try it faithfully, with meekness and charity, and if it does not work well let us know. —REV. DR. DEEMS, *in Frank Leslie's Sunday Magazine for February.*

* * *

Infidels do not Pray.

In the year 1827 a young man, then studying for the ministry, was requested to preach in a town in this State. The meeting was held in the evening, in a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's word. The president of an infidel club arose and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you." When the services closed there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president with several infidel books under his arms, and a large handkerchief full of pamplets and papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and a large table covered with his religious dissecting knife, then the infidel began, with much warmth, to pour forth his contempt for the Bible.

Stop, sir, stop," said the student; "let us commence right, and then we shall end well. Do you believe there is a God, who made all things? a God, who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"Certainly I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe to direct us as to the rejection of that Bible, if it is false, and if it is true to receive it. We do not want to be deceived?"

The man hesitated, and said: "I never pray; I do not believe in prayer."

"Never pray, sir! do you not believe in prayer when God has done so much for you? never thank him for his goodness? Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, compare right. Just pray; *pray and thank God.*"

"I can't pray."

The student then turned to his infidel companions and asked them to pray, and they both declined. With indescribable feelings he knelt, and with great freedom poured out his whole heart to God. As he finished they all arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said:

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had disbanded.—*Louisville (Ky) Journal.*

* * *

Hymns.

How much we owe to hymns! How often in many a Christian's experience has some well known hymn, read or remembered, brought cheer and comfort to the perplexed and doubting heart, or given a nobler impulse to thought and feeling. Who does not observe the deeper emphasis with which a clergyman reads his favorite hymns when they form part of the public worship. And if we glance at the former occupants of the pews about us we may often seen the satisfied look, half smiling, half solemn, with which some aged saint listens to dear familiar strains she has known and loved for so many years.

We all have (or ought to have) our favorite hymns; but if we are to get the full benefit of these we should store them in our memories. When books are not at hand, or when light does not avail for reading, through hours of weary watching or sleepless unrest, then may we draw from this treasure-house the hymns which shall beguile our sad thoughts or brighten our suffering moments. For hymns have this power as many a one who reads these lines can testify. One thing very noticeable about hymns, as our own observation goes to prove, is the unanimity which believers show in their selections of favorites. The hymns in our various orthodox collections would number many hundreds if brought together, yet the proportion of those which would be chosen as precious, well-known favorites by the members of every Church, might easily be counted by tens instead of hundreds. And what an interesting collection that would be, stamped thus with the approval and preference of so many of God's people!

Let us, then, make place in our memories for hymns which shall cheer and elevate and strengthen us in hours of need, or lend a warmer glow to faith and love. Not only this, but let us teach our children to find in hymns a golden treasure.—*Intelligencer.*

* * *

The Office of Sorrow.

There is something about deep sorrow that tends to wake up the child-feeling in all of us. A man of giant intellect becomes like a child when a great grief smites him, or when a grave opens at his fireside. I have seen a stout sailor—who laughed at the tempest—come home when he was sick, and let his old mother nurse him as if he were a baby. He was willing to lean on the arms that never failed him. So a Christian in the time of trouble is brought to this child-feeling. He wants to lean somewhere, to talk to somebody, to have somebody love him and hold him up.

One great purpose in all affliction is to bring us down to everlasting arms. What new strength and peace it gives us to feel them underneath us! We know that far as we may have sunk, we cannot go any farther. Faith is just clinging to those arms, and nothing more.—*Rev. Dr. Cuyler.*

* * *

THE BAR-ROOM AS A BANK.—You deposit your money—and lose it. Your time—and lose it. Your character—and lose it. Your health—and lose it. Your strength—and lose it. Your manly independence—and lose it. Your self-control—and lose it. Your home comfort—and lose it. Your wife's happiness—and lose it. Your children's happiness—and lose it. Your own soul—and lose it.

General News Items.

Dallas, Texas, has a tramp farm, and the overseer says the tramps make splendid farm hands. Every one that comes along is gobbled up and set to work.

Chattanooga *Times*: Sixteen hundred emigrants to Texas traveled over the Kennesaw route in December, about half of whom purchased their tickets in Atlanta.

A wealthy lady of Edinburgh with more money than brains, recently had a favorite horse shod with gold shoes. The shoes weighed twelve ounces each, and were fastened to the hoof with gold nails.

WASHINGTON, Jan. 14.—The colored people of Florida have given considerable attention to the subject of improving their condition by emigrating from the country. An organization of 5,000 has been effected, and the Rev. Mr. Sturks has been sent by them to investigate the advantages of Hayti and San Domingo. He has obtained a great deal of information, but has been undecided as to what was best for the colored men to do. He had an interview with the President to-day, and laid the situation before him. The President embodied his views in a brief letter to Mr. Sturks, of which the following is a copy:

EXECUTIVE MANSION, Jan. 14, 1878.

The Rev. Mr. Sturks.

Dear Sir: I have given some consideration to your question as to the emigration of colored people from Florida to San Domingo. I am not well informed as to the advantages offered by San Domingo to immigrants, but my impression is that your people should not be hasty in deciding to leave this country. The mere difference in climate is a very serious objection to removal. The first generation in all such removals suffer greatly. It is my opinion, also, that the evils which now affect you are likely steadily, and, I hope, rapidly, to diminish. My advice is therefore against the proposed emigration. Very truly yours.

R. B. HAYES.

The Census of the State of Louisiana for 1875, stands as follows:

For the parish of Orleans;	
White	145,721
Colored	27,647
Indians and Chinese	71
Total for Orleans parish	203,439
For the Country Parishes;	
White	259,195
Colored	395,064
Indians and Chinese	1,441
Total for country parishes	658,600
Grand total for the State;	
White	404,916
Colored	450,611
Indians and Chinese	1,512
Total population	857,039
Which gives the colored race excess over the white	45,695
Excess over White, plus Indians and Chinese	44,183

* * *

The United States Senate.

The Senate is now full, for the first time since it was disarranged by secession, and comprises seventy-six names as given below:

ALABAMA.
Geo. E. Spencer, r.
John T. Morgan, d.
ARKANSAS.
S. W. Dorsey, r.
Aug. H. Garland, d.
CALIFORNIA.
A. A. Sargent, r.
Newton Booth, r.
COLORADO.
J. B. Chaffee, r.
Henry M. Teller, r.
CONNECTICUT.
Wm. H. Barnum, d.
Wm. W. Eaton, d.
DELAWARE.
T. F. Bayard, d.
Eli Saulsbury, d.
FLORIDA.
S. B. Conover, r.
Charles W. Jones, d.
GEORGIA.
John B. Gordon, d.
Benj. H. Hill, d.
ILLINOIS.
R. G. Ogelsby, r.
David Davis, d.
INDIANA.
D. W. Voorhees, d.
J. E. McDonald, d.
IOWA.
Wm. Allison, r.
S. J. Kirkwood, r.
KANSAS.
John J. Ingalls, r.
P. B. Plumb, r.
KENTUCKY.
T. C. McCreery, d.
Jas. B. Beck, d.
LOUISIANA.
Jas. B. Eustis, d.
W. P. Kellogg, r.
MAINE.
H. Hamlin, r.
Jas. G. Blaine, r.
MARYLAND.
Geo. R. Dennis, d.
Wm. P. Whyte, d.
MASSACHUSETTS.
H. L. Dawes, r.
Geo. F. Hoar, r.
MICHIGAN.
I. P. Christiancy, r.
Thos. W. Ferry, r.
MINNESOTA.
S. J. B. McMillan, r.
Wm. Windom, r.
MISSISSIPPI.
B. K. Bruce, r.
L. Q. C. Lamar, d.
MISSOURI.
D. Armstrong, d.
F. M. Cockrell, d.
NEBRASKA.
A. S. Paddock, r.
Alvin Saunders, r.
NEVADA.
John P. Jones, r.
Wm. Sharon, r.
NEW HAMPSHIRE.
B. Wadleigh, r.
E. H. Rollins, r.
NEW JERSEY.
T. F. Randolph, d.
J. F. McPherson, d.
NEW YORK.
Roscoe Conkling, r.
Francis Kernan, d.
NORTH CAROLINA.
A. S. Merrimon, d.
M. W. Ransom, d.
OHIO.
S. Matthews, r.
A. G. Thurman, d.
OREGON.
J. H. Mitchell, r.
L. F. Grover, d.
PENNSYLVANIA.
J. D. Cameron, r.
Wm. A. Wallace, d.
RHODE ISLAND.
A. E. Burnside, r.
H. B. Anthony, r.
SOUTH CAROLINA.
J. J. Patterson, r.
M. C. Butler, d.
TENNESSEE.
J. E. Bailey, d.
I. G. Harris, d.
TEXAS.
S. B. Maxey, d.
Richard Coke, d.
VERMONT.
J. S. Morrill, r.
G. F. Edmunds, r.
VIRGINIA.
R. E. Withers, d.
J. W. Johnston, d.
WEST VIRGINIA.
Frank Hereford, d.
H. G. Davis, d.
WISCONSIN.
T. O. Howe, r.
A. Cameron, r.

Republicans (r) 39; Democrats (d) 37; total, 76.

Southwestern.

[illegible] Natchez St., New Orleans, La.

THURSDAY, JANUARY 24, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the SOUTHWESTERN for the city of New Orleans. He is authorized to take subscriptions and make collections.

Col. George Williamson has been nominated by the President as Collector of Customs at this Port. At this writing it seems doubtful whether the Senate will confirm the nomination.

Rev. Stephen Priestly was returned to Pleasant Plains in this city, and Rev. Felix Landor to Algiers, by the Bishop. There was [illegible] in their appointments as [illegible] in last issue.

The Teachers of the Public Schools have prepared an appeal [illegible] public in regard to their in[illegible] and irregularly paid salaries. They hope to awaken a public sentiment which will support a petition they intend to present to the Legislature.

[illegible] outlook in the canvass is encouraging—we have more [illegible] than we had at this [illegible], but there are many [illegible] not yet heard from [illegible] have reported before [illegible] us hear from you, [illegible] little effort on your [illegible] accomplish great things [illegible]

[illegible] Conference opened [illegible] Jan. 17.—Bishop Harris [illegible], and H. Revels, Secretary. [illegible] that he was [illegible] received, and that the [illegible] is popular among [illegible], and that the outlook [illegible] a large subscription [illegible] for 1878. Next [illegible] will publish an abstract of [illegible] and the appointments.

[illegible] Dr. McCarty will open a [illegible] in the chap[illegible] on next Tues[illegible] 11 o'clock. It is [illegible] will come pre[illegible] in the exercises [illegible] questions. [illegible] will be [illegible] on the [illegible] topic will [illegible] following. [illegible] this a valu[illegible] School teachers [illegible] series will [illegible]. All are cordi[illegible]

[illegible] events of the [illegible] this city was the [illegible] J. R. J. Pitkin and [illegible]. The marriage [illegible] of the [illegible] 16th, in the [illegible] and brilliant [illegible] happy couple [illegible] for the [illegible] daughter of [illegible] of the firm of [illegible] city. She [illegible] Col. [illegible] gentle[illegible]. Our [illegible] ago as[illegible]

[illegible]

Consecration of the Money Power.

We have frequently said a good deal about missions. We have had our annual Board Meeting, and made great appropriations for 1878. We have urged, and still propose to urge, every possible advance where there seems to be any reasonable ground for success. Our two Missionary Secretaries are active at the conferences and in the individual churches, and we are constantly chronicling great advances. We need to give largely, and use every effort to make this year one of noble benefactions; else, at the next annual meeting, where appropriations will need to be made again, there will have to be withdrawal rather than aggression. This must not be. It is the giving of the Church which decides the number of men we shall send abroad and the points we shall occupy. This is not done by the authorities, but by the private members of the Church; and from a pretty careful examination of our missionary history during the last half century, we are convinced that the Church has always responded to the demands made upon her. And what she has done in the past she will do in the future.

Our country is at peace, though our finances are not in a normal condition. But there must be consecration of our means, the sacrifice of the great money power of the country to the work of spreading and deepening Christianity in the heart of the race. God is chastising the whole nation for its penuriousness. Men must learn that God rules in the financial world as He does everywhere.

It is not often that we are able to endorse the doctrinal views of Dr. Bushnell, but we frequently meet with some stirring utterances of his that partake less of his theological peculiarities than of his broad sympathy with human wants and the power of the gospel to meet every demand of the soul. We commend the following earnest plea for the placing of the money power of the country at the service of the cause of Christ, taken from his latest volume of sermons, to the attention of all who have it in their capacity to profit by the advice: "The Christianizing of the money power of the world depends for its principal hope on the trading class in society. Talent has been Christianized already on a large scale. The political power of states and kingdoms has been long assumed to be, and now at last really is, as far as it becomes their accepted office, to maintain personal security and liberty. Architecture, arts, constitutions, schools and learning, have been largely Christianized. But the money power, which is one of the most operative and grandest of all, is only beginning to be, though with promising tokens of a finally complete reduction to Christ and his kingdom. In our late civil war the money power, for the first time, so far as appears, since the world began, laid itself fairly on the altar, and gave itself in heartily pledged devotion, to the public welfare. It even took up, we may say, the nation's heavy and huge bulk and bore it through on its Atlas-like shoulders. Everything we have for public good was the maxim even of money, and there was never before a fiscal campaign to match the sublimity and true majesty of the spectacle. It was the money power standing sponsor for the nation in its terrible baptism of blood.

"Now, what we wait for, and are looking hopefully to see, is a like consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. The tidal wave in the money power can as little be resisted when God brings it on as the tides of the sea; and like these, also, it will flow across the world in a day. And for such a result we are to look chiefly to the merchant class of disciples. Trade expanding into commerce, and commerce rising into communism, are to be the outlines of the story. When the merchant seeking goodly pearls—all the merchant men—find the precious one they seek, and sell their all to buy it, they will make it theirs."

A man must not only desire to be right—he must be right. You may [illegible] "I wish to send this ball so [illegible] kill the lion crouching yonder, ready to spring upon me. My [illegible] are all right, and I hope [illegible] will direct the ball." [illegible] will not. You must do [illegible] if you do not, you are a dead [illegible]

[illegible]ed.

[illegible], who [illegible]

Bishop Harris in New Orleans.

Bishop Harris returned to New Orleans from holding the Louisiana Conference at Baton Rouge on the 14th inst. On the evening of the day he arrived he met our German congregations in a union meeting held in the first German Church, corner of Franklin and Josephine. The house was filled, and the Bishop gave an interesting account of our church work in Germany and Switzerland. He made special mention of the conversion and labors of Dr. Nast, the father of German Methodism in America, and of Dr. Jacoby who was converted under the labors of Dr. Nast, and became the founder and organizer of our mission work in Germany and Switzerland. After the address Rev. J. J. Kienle was ordained Elder, having been elected to that order at the conference at Baton Rouge. The Bishop was very much pleased with the substantial evidences of the growing strength of our German work in New Orleans. In the ordination services he spoke in the German language in the more important parts, greatly to the delight and edification of the audience.

On Tuesday evening, the 15th inst., Bishop Harris gave an address on his Episcopal tour around the world in Ames Church. The large auditorium was well filled, an audience of fully six hundred being present. A large number of prominent gentlemen and ladies of this city were among the auditors. Among the prominent persons visiting the city and who were present was Judge Gilfillan, Chief Justice of Minnesota. The Bishop gave a hasty sketch of his travels, starting from New York City and going westward to San Francisco, thence going to Yokohama in Japan, thence to Shaghai in China and on westward stopping in various countries visiting missions of the Methodist Episcopal Church, and presiding over their annual meetings and conferences, he finally arrived at New York from Liverpool, landing within two hundred feet of the spot from whence he started. The Bishop dwelt at length on our missions in Japan and China. At a former time we published an extended abstract of the Bishop's address on our foreign missions. We heard but one sentiment expressed concerning the address. All were instructed and felt when he had finished that the Gospel of Jesus Christ was indeed saving men in all nations, and the elevating power of Christianity must now be recognized by all peoples.

After the lecture the audience was invited to partake of refreshments which the ladies and friends of the church under the leadership principally of Mrs Hartzell and Mrs. C. P. Shute had generously provided. Fully half the audience tarried, and it is very creditable to the ladies in charge to say that all who tarried secured a good supply from the well ladened tables. For two or three hours the time was given to social intercourse, many of the friends and members of other churches uniting, and enjoying the pleasure of forming the acquaintance of the Bishop. The fact that the pastor of Ames Church, Dr. McCarty, had been reappointed for a second year and was present with his estimable wife added to the pleasure of the occasion. Under the leadership of Dr. C. B. White, the evening was enlivened with some most excellent music.

Bishop Harris left for the Mississippi Conference on Wednesday evening, January 15th.

Systematizing Mental Labor.

As a marvelous instance of what one may achieve by doing systematically and thoroughly whatever he undertakes, we cannot do better than consider the life of Alexander von Humboldt. There was no part of the world he had not visited, and he had been nowhere without acquiring the most exact knowledge of the whole country, its geology, its animal life, its botany, its physical characteristics, as well as the language, habits, customs, laws, religion, and history of its people. He led this life till he was ninety years of age, and even then no fact, in any part of the world, that had any bearing on scientific truth, escaped his notice. His mind was a museum, where all the knowledge that he had brought into the world, was placed in order, carefully guarded, and always ready for use. We are not wrong in attributing the learning and prodigious memory of this great man to his habit of systematizing his mental labor, and to his power of self concentration; and to his belief in the wisdom of God.

Book Committee Meeting.

The Book Committee will hold its annual meeting in the Publishing House, Cincinnati, O., on Wednesday, Feb. 13, 1878, at 10 A. M.

J. L. SMITH, Chr'm.

L. C. [illegible], Sec.

A Well Watered Garden.

The prophet Jeremiah is mostly the prophet of evil to Israel because of their national apostasy. His lamentations over their dreadful spiritual condition and his terrible denunciations of the judgments of God against them constitute the far greater part of his writings. But amid all, this occasionally there flashes a bright and beautiful light out of the dense darkness. A sweet flower springs up and blooms in the dreary waste. Precious promises in the place of awful threatenings, cheering prospects instead of dark forbodings loom up to gladden and encourage. The thirty-first chapter of the book of Jeremiah is a gem of this kind, sweetest music sounding from discordant tones, the gentle calm after the roar of the tempest. "They shall come and sing on the height of Zion . . . . and their soul shall be as a well watered garden." The prophet looks forward to the time when the Lord will visit his people again. Then their mourning should be turned into joy; the dried and withered condition of the nation would be turned into the green, rich and beautiful state of prosperity; the Lord's goodness will come upon them as refreshing showers upon parched and thirsty land. The soul as a well watered garden! How suggestive the figure! How different is a garden when the plants and flowers droop their heads and are withering away from the same garden after the showers have fallen upon it! The flowers lift their drooping heads and smile with beauty and fragrance! The plants look up with gladness. A delightful freshness spreads around; man, animal, and bird should rejoice together in the change. With freshness comes *beauty*, in stem and leaf and flower and beauty of form and color. The eye is charmed, the taste refined, and pleasure fills the soul.

The well watered garden is a fruitful garden. It is not freshness and beauty only, nor flower and blossom that are wanted, but *fruit* even more. The gardner looks for it and is disappointed without it.

O professing Christian what is the condition of thy soul? Is it "a well watered garden?" or is it dry as the summer's dust?" Like a well watered garden is thy soul, full of freshness, beauty and fruitfulness? If not, pray for refreshing showers of grace. Pray for the outpouring of the Spirit. When a revival of religion takes place the Church is a well watered garden! The beauty and fragrance of its piety shine forth anew. Even the world rejoices in the sight though it partakes not of its spirit.

Robbing God.

On last Sabbath evening Rev. Dr. McCarty delivered a discourse at Ames M. E. Church in which he brought out with much force the doctrine of giving. His text was "Man shall not live by bread alone but by evey word which proceedeth out of the mouth of God." The speaker dwelt with much earnestness upon the financial demoralization of the times. The thought that men have been insanely rushing after money until God and conscience have been lost sight of has a terrible illustration in the fact that men who stood high in popular favor a few years ago are now wearing the stripped garments of the prison convict. Financial unsoundness exists so universally that the question is raised who or what is safe? The cause of Christ in the meantime goes begging—churches are burdened with debt all over the country, until christianity itself is almost threatened with extinction. Have rich men done their whole duty in this matter? He quoted the text "Will a man rob God? And answered it by affirming that not giving as we should is robbery. God owns all of our time but claims our seventh for his own worship. He owns the cattle on a thousand hills but claims a tenth back. "Will a man rob God? Yet ye have robbed men." In what way—"In tithes and offerings?"

If the nation will not learn by the severe scourging through which it has passed then severer judgments will come upon it. Let every one pause and consider.

When we tell sinners that there is nothing to do on their part but to believe Jesus, they say, "That is too easy a way of being saved!" But to whom was it easy? Not to the Father, for he had to part with His well.beloved Son. Not to the Savior, for he had to drink the bitter cup of suffering to its dregs. It is made an easy way to the sinner; but not to his sins, for it comes to destroy them.—*Robert Boyd.*

Rev. Joseph Cook is to make a Western tour in the spring, lecturing in May in Cleveland, Erie, Toledo, Detroit, Columbus, Indianapolis, etc.

General Religious Items.

More than three-fourths of the missionaries employed by the American Missionary Association, have been women.

The interest in Mr. Moody's meetings in Providence was so great that the fifty co-operating churches resolved to continue the union meetings through this month.

The Protestant Episcopal Church now has three foreign Bishops—Bishop Williams, of Japan; Bishop Penick, of Africa; and Bishop Schereschewsky, of China.

The First Baptist Church of Baltimore, the "Old Mother Church," now in its 91st year, has completed a beautiful and commodious new house of worship, 78 by 98 feet, costing $65,000. It was dedicated free of debt on Sabbath, January 6, the 27th anniversary of Rev. Dr. William's pastorate.

Rev. Dr. William Newton, of Philadelphia, who has long been a leading "low Church" man, has withdrawn from the Episcopal ministry, and with about three-score of his former parishoners, has organized a Reformed Episcopal Church.

Canon Reardon, to whom Queen Victoria has just sent a congratulatory message on the completion of his one hundreth year, was ordained in 1801, and has held his present living at North Stoneham, Southampton, since 1811. The living is worth about $4,000.

At the Emory M. E. Church in Baltimore (Rev. L. Hartsock, pastor), a wonderful revival is in progress under the labors of Thomas Harrison, the young revivalist. Over 300 have professed faith in Christ since the commencement of the meetings two months since, and the work still goes on with unabated interest. The meetings are crowded, and hundreds fail to gain admission to the church.

There is considerable complaint of a religious intolerance in Greece. A year or so ago the Government attempted to prevent the sale of Bibles, but could not prevent the sale of American Bibles, in consequence of a clause in the treaty with the United States, guaranteeing the free sale of articles manufactured in either country in the other. The authorities have closed a boys' school, opened by the missionaries of the Southern Presbyterian Church, because of their refusal to teach the Greek Catechism. More recently they have broken up the girls' school at Athens, which was supported by the Woman's Missionary Union, of New York, by insisting that a picture of the Virgin Mary should be hung in the schoolroom, and that a Greek priest should be permitted to teach the Greek religion.

Whittaker's London Almanac, presents the following estimate of the nnmbers adhering to the several forms of religious faith held by the English speaking peoples all over the world: Episcopalians, 17,500,000; Methodists, 13,500,000; Roman Catholics, 13,250,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; minor religious sects, 3,000,000; unclassified, 7,000,000. This makes a total of 80,250,000. According to the same authority, there are registered in England and Wales 150 (in round numbers) religious sects, and 19,486, places of meeting for religions worship. The State Church has 2 archbishops, 28 bishops, 30 deans and 23,000 clergymen of every class. The number of benefices is 13,000; the annual revenue of the Church is estimated at £8,000,000. The State Church population of England is put at 12,500,000.

General News Items.

The army Register for 1878 shows the aggregate strength of the army to be 27,480, including 2,146 commissioned officers.

By order of the court the county physician is to vaccinate all persons living within one mile of the city limits of Nashville, Tenn.

An official statement just published shows that the issue of ordinary letter stamps has grown from about 200,000,000 in 1859 to nearly 700,000,000 in 1877.

The trial of ex-Governor Bullock, of Georgia, at Atlanta, resulted in a verdict at midnight, Monday, of "not guilty," the jury remaining out only half an hour.

There were five steamers, twenty-nine ships, and 101 other vessels built in Maine last year, the aggregate tonnage being 76,308 tons. This is an increase over 1875 and 1876.

The month of December was the severest of the year 1877 in the financial circles of the country. In New York, the failures numbered over a hundred with a total liability of 8,000,000.

The Telephone is reported to be working with perfect success by the submarine cable between Dover and Calais, so that people in England and France can talk to each other as if face to face.

A steam-tug has left the river Thames for Ferrol, Spain, to bring Cleopatra's obelisk to London.

There are twenty-one universities in the German empire, with 20,229 students. The university of Berlin is the most frequented, having 4,597 students. The universities cost the imperial budget more than 12,500,000 francs per annum.

Marquis Antenori, who headed the Italian exploration party to Africa, under the auspices of the Geographical Society last year, and was believed to be dead, has just been heard from on the east coast of Africa on his way home.

Four vessels sailed from Norfolk, Va., on the 6th inst., with 25,000 bales of cotton, valued at $1,500,000, the largest shipment ever made from any Southern port. One ship carried 7,860 bales, the largest cargo ever shipped from any Southern port.

Mr. Larkin G. Meade's design for the Indiana memorial to ex-Senator Morton is a marble monument crowned by a colossal statue of Liberty, with a profile of Governor Morton on the shaft, and a panel near the base representing him sending troops to the war.

A Charleston (S. C.) paper speaks of a sale of farm lands in that vicinity, only two miles from the Northeast railroad and Webdin River, and of excellent soil. Six hundred and twenty acres were sold for $205, eight hundred acres for $220, one hundred acres for $38, all half cash and the rest in one year.

Neal Dow contributes this temperance information from Portland, Maine. We have not an open rum-shop—none except a few low dens, where liquor is sold with the utmost secrecy and caution, and on a very small scale. We have now twenty-four rum-sellers in jail, some for over a year. Maine saves by the law at least $20,000,000 a year, which otherwise would be spent and lost by the liquar traffic. Both parties in Maine indorse prohibition and the enforcement of the law.

Progress of Fish Culture.

There are now twenty-seven States whose Commissioners of Fisheries receive, hatch and distribute the eggs of fishes furnished by the United States Fish Commission. About 4,000,000 eggs of California Salmon were thus distributed in October. Congress has appropriated $5,000 toward preparing ponds near the Washington Monument for breeeding the carp, a European species, being regarded as desirable for introduction here. The Wisconsin Fish Commissioners report a large amount of work, having hatched and distributed 1,736,000 lake trout, 6,295,000 white fish, and smaller amounts of brook trout and California Salmon. The question whether our lakes will prove fitted for California salmon will soon be determined. The hatching has been successful with about 90 per cent. of the eggs. The Fish Commissioners of Maine report an unusually large quantity of salmon, principally due to the efforts at Fish culture, in most of the rivers of the State. Several ponds have been stocked with black bass, as an antidote to pickerel. In the Matawamkeag River, 80,000 shad fry have been placed.—*N. Y. Tribune.*

Lot's Mistake.

A part of the great richness of the Bible consists in presenting to our view the mistakes of good and pious men along down the ages of our race, which may serve as beacon-lights to us, to help us to better, truer lives than theirs; for perhaps "these things happened unto them for our ensamples," in part at least. Among the prominent cases of this class we find Lot.

He and his uncle Abram dwelt together in the land of Moreb until they became so rich that they could no longer dwell together in peace—a thing not uncommon for rich men.

Abram, wishing to avoid strife, went to Lot with these words: "Let there be no strife, I pray thee between my herdmen and thy herdmen; for we be brethren." And to confirm his good intentions and ardent desire for peace, he made a most gracious offer to his neighbor by giving him the first choice of country for a new home, telling him, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Now, instead of Lot reciprocating this courtesy by allowing Abram to choose first, which in fact he ought to have done, according to age, he, covetous-like, seizes this opportunity to "drive a good bargain."

He saddles up his beast and rides the country over, no doubt to find the best spot for his new home. Finally he "pitched his tent toward Sodom." Now then his rambling is over, his anxiety is ended, his choice is made. Soon, no doubt, he was in his new home. But where did he worship the next Sabbath? "For the men of Sodom were wicked, and sinners before the Lord exceedingly." Ah, now his mistake begins to appear, for while he enjoyed the good of his new home he must endure the wickedness of his new neighbors. "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:"

But his mistake does not end with that. In a few years he was stripped of his goods, because his neighbors got him involved in war—the first war perhaps that ever cursed this world.

Finally his mistake assumes the proportions of a grand blunder, for he is compelled to leave Sodom, and with all his property and even his family, save his wife and two daughters, and before reaching Moab, the place of safety, his wife also perished.

There he was, in his old days, homeless and almost friendless, because of his one mistake; for had he cast his eyes toward Canaan instead of Sodom all these calamities might have been spared him.

Lot's mistake has often been repeated. Does A. want a business partner, he asks, Is B. good at money-getting? not, Is he honest and pious? So he is accepted in preference to C. who is a Christian. But in a few years bankruptcy is the result of the mistake. He "pitched his tent toward Sodom." Does a lady receive a proposal for marriage, her first question is, "Is he rich?" or if she forget it her parents do not. If he is rich the question is soon settled. But when a few years have passed her self-congratulation gives way to disappointment, and she goes through life wretched and broken-hearted because of her husband's intemperance, licentiousness, or profligacy. She "pitched her tent toward Sodom."—*Religious Telescope.*

The Dial-Plate.

Gotthold, on the first morning of a new year, wishing to know the time of day, looked up to the dial of the church-spire, where hands, moved by the mechanism within, indicated the hours upon a broad line of gilded numbers. Led into devout reflection, he observed to those around him: "I highly approve of marking the hours with letters of gold; it may well admonish us of the value of time, which is indeed too precious to be purchased even with the chief of metals; and of this truth many and all of us need to be reminded. Chrysaurus, a man of rank and fortune, had lived an ungodly life; when his end drew near, he beheld a troop of dreadful demons standing around his bed, and waiting for his soul, and exclaimed with a voice of anguish, *Oh, for time! Only till tomorrow! Spare me till tomorrow!* But his entreaties were vain. For him time was past, and the respite terminated. Ah! how much he would have given for even a few hours in which to repent! And yet how seldom we reflect upon the value of time, and how prodigally we spend it! How large the portion of it which we sleep, play, talk, eat, drink, riot away, and, in short unprofitably waste; and how long we deem the fragments devoted to spiritual exercises, such as converse with God, the study of his Word, devout contemplation, and the search of conscience! The hand upon the dial moves incessantly round, and passing hour after hour, will point at last to that at which you and I shall die; and it will be said of us, He has departed this life. We shall then have done with time, have entered upon eternity, and shall stand before the Judge. Let us therefore diligently improve every, hour and permit none to pass without yielding us some advantage for the world to come. Let every stroke of the clock remind us that another portion of time is gone, and that we shall have to give an account of it to God. *"As we have opportunity, let us do good."*

My God! seal these words upon my heart, and help me to employ the year which is now commencing in a way I may never repent of in eternity.—*Gotthold's Emblems.*

Yonder sun is but darkness to the luster of my Father's house; I shall myself be as glorious as the sun. This whole earth is but my Father's foot stool. This thunder is nothing to His dreadful voice. These winds are nothing to the breath of His mouth. If the "sending rain, and making the sun to rise on the just and on the unjust," be so wonderful, how much more wonderful and glorious will the Sun be which must shine on none but saints and sinners?—*Baxter.*

Miss Smiley, the evangelist, has sailed for England.

The Influence of Christ.

In his work on Nature and the Supernatural, Dr. Bushnell closes an admirable chapter on the Character of Christ, with the following fine passage:

"But before we drop a theme like this, let us note more distinctly the significance of this glorious advent, and have our congratulations in it. This one perfect character has come into our world, and lived in it; filling all the worlds of action, all the terms of duty and love, with His own divine manners, works and charities. All the conditions of our life are raised thus, by the meaning he has shown to be in them, and the grace He has put upon them. The world itself is changed, and is no more the same since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let the spurious piety dishonor the truth; still there is a something here that was not, and a something that has immortality in it. Still our confidence remains unshaken that Christ and His all-quickening life are in the world, as fixed elements, and will be to the end of time; for Christianity is not so much the advent of a better doctrine as of a perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled. It was easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind, a better nature is among you, a pure heart, out of some pure world, is come into your prison, and walks it with you. Do you require to show who He is, and definitely to expound His person? We may not be able. Enough to know that sin has never touched his hallowed nature, and that He is a friend. In Him dawns a hope—purity has not come into our world except to purify. Behold the Lamb of God that taketh away the sins of the world! Light breaks in, peace settles on the air, lo! the prison-walls are giving away—rise, let us go."

The Laocoon.

The Latin poet, Virgil, has drawn a vivid picture of one of the scenes which hastened the fall of ancient Troy. The noble Trojan priest, Laocoon, denounced the infatuation of his countrymen, when they determined to receive the monstrous wooden horse, stuffed with Greek troops and princes, into the city. He tried every means to arouse his countrymen to a sense of their peril, and at last hurled his spear against the hollow fraud. But lest his passion might be effective, the hostile gods that helped the Greeks sent two snakes over the sea from Tenedos, with crests dropping blood and quivering tongues that licked their hissing mouths. They made their way in the city at once to Laocoon and his sons, wound themselves in frightful festoons around their limbs, bound them in a group of agony which sculpture has made immortal, crushed and choked them, and reared their crests and tongues over the brow of the patriotic priest, whose chaplet was black with their poison and red with his own death. Thus the Church of Troy was silenced; the serpents nestled safe under the buckler of the goddess in the sanctuary; the wooden horse was admitted, and that night Troy was in flames.—*Starr King.*

The *American Baptist* tells the following good story, which we commend to our young readers:

"Where did you first meet with your bride?" I asked a young friend of mine, who had invited me to his wedding. His answer was:

"Some time ago I was one of a large dinner party of ladies and gentlemen, at which a young lady was noticed not to drink any wine. Our host observed it, and said:

"'A glass of wine with you, miss?'

"'Excuse me, sir,' said she.

"'What excuse? Do you belong to the Murphies? What! have we a teetotaler here? Ha! ha! a teetotaler! Why, do you never drink wine?'

"'Never, sir.'

"'Why not?'

"'From principle, sir.'

"Nothing more was said. Her decision of character deeply impressed me. I sought an introduction to her, satisfied that one of such principles would make me a good companion. I joined the Murphies myself, and now she has just become my wife. That's why I married her."

Pendleton was elected U. S. Senator by the Ohio, Legislature.

Sunday School.

Feb. 3, 1878.—JEHOSHAPHAT REPROVED.

SCRIPTURE.—2 Chron. 19 : 1-9.

GOLDEN TEXT.—"There is no iniquity with the Lord our God, nor respect of person, nor taking of gifts."—7.

TOPIC.—"Thus shall ye do, in the fear of the Lord, faithfully, and with a perfect heart."

(Condensed from National S. S. Teacher.)

The King Reproved (1-3).—There are, and have been, no faultless men. The most perfect of the characters of Scripture had their lapses into shame and sin and their painful recovery therefrom. Abraham, though he was the "friend of God," sadly disappoints us twice in showing more faith in lying than in the power of the Lord to deliver him. The anger of the Lord was kindled against Moses because of his great want of faith when he would have sent him to deal with Pharaoh. David, a man after the Lord's own heart, sinned as only we would expect a man without any conscience to sin. We look in vain through the Bible for perfect characters. It is too honest a book to cover up the sins of its most exalted personages. We read it under the satisfactory impression that we are perusing a book as uncompromising in statement as will be the judgment records of eternity. There is only one perfect life in all its pages. Christ alone exhibits no imperfections. And, inasmuch as in regard to all other characters it has been even stringently honest and outspoken, there is all the more reason why we unhesitatingly should accept its statements with relation to him.

Jehoshaphat, like the others, showed his human frailty. Like them he sinned. His sin consisted in contracting a marriage-alliance with the ungodly house of Ahab. In doing this, he committed the grave mistake of his life. Though every mistake is not a sin, every sin is a mistake. The consequences of it pursue one as unrelentlessly as unleashed bloodhound. There is no telling when one of them may overtake and grip one by the throat. "Shouldest thou help the ungodly, and love them that hate the Lord?" It is only a certain kind of help, and a certain kind of love that is here reprobated. The Scriptures nowhere condemn, and, indeed, everywhere commend those who help even the ungodly, when they are in trouble and need help. The good [illegible] did not stop to enquire whether the man whom he [illegible] was a good man or a bad one. God himself sendeth rain on the just and the unjust, and is kind to the evil and to the unthankful. But helping them in distress is a very different thing from aiding them to be more prosperous and, so, strengthen them in their evil-doing. It is praiseworthy to love them, also, no matter what their circumstances are—to love them with an affection that ardently desires their well-being, but that is a different thing from loving them with that affection that [illegible] with its object and [illegible] down to its level. The love [illegible] has for sinners is, and [illegible] a very different feeling [illegible] that one has for saints. [illegible] is accompanied with a [illegible], the former [illegible] at the thought of [illegible] as the sentiment [illegible] the guilty is not incon[illegible] [illegible] God in this [illegible] against those [illegible]. As a class we [illegible] their doings, [illegible] we are to love [illegible] if it be possible. [illegible] is not to [illegible] hatred of them [illegible] is love for [illegible] to carry one [illegible] to help them [illegible] [illegible] are good [illegible] tied in fra- [illegible] He will in- [illegible]

that we do that is right, and it is not overshadowed, or blotted out, by that which we do that is wrong. We do little enough that is good, but all that we do accomplish is always placed to our credit. And it was high commendation for Jehoshaphat when the prophet could say that he had taken the groves out of the land, and had prepared his heart to seek the Lord. He had done what few kings before him had done, and what few people now do, he had warred for the Lord both without and within—had prepared the land to seek the Lord as well as his own heart.

The People Reclaimed (4).—After this rebuke, he set himself to work more seduously than ever to establish the kingdom in the hand of the Lord. That fact shows the excellency of his spirit. He tried to make up for his error abroad by greater effort at home.

The Judiciary Reformed (5-9).—In the next act, we have additional evidence that Jehoshaphat was not a man of piety merely, but was a man of breadth and of statesmanship as well. He saw that if he would have an upright people, he must have an upright judiciary. It is poor encouragement for men to be honest when knavery receives a premium at the hands of justice. If the law will not protect honesty, then all men will be apt to become scamps. The fountain of justice must be pure. The courts in Judah must have been quite corrupt. Aside from the significance of the charge given by Jehoshaphat to the newly appointed judges, that they must take no bribes, idol worship and its abominations were calculated to destroy all integrity in every department of state. It was an old-fashioned court. Our courts of to-day are not made up after its pattern. Perhaps it is better that they should not be. But one thing is certain; that is that it would indicate a better time if, in the great commission that is issued to every judge, we should find these directions: "Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in judgment. Wherefore, now, let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart."

Daniel Webster's Religion.

From the "Reminiscences of Daniel Webster," by his friend Peter Harvey, a volume of great interest, just from the press of Little, Brown & Co., Boston, we make the following extract:

The year before Mr. Webster died, in the autumn of 1851, I was spending a few weeks with him at his place in Franklin. One pleasant morning he said to me:

"I am going to take a drive up to Andover, and I want you to go with me."

Andover was about ten miles from his place in Franklin. He added:

"We can start after breakfast, and it will take us an hour and a half or two hours to go. We shall only want to stay there an hour or so, and we will return in time for dinner. When we get into the wagon I will tell you whom I am going to see."

The horse was harnessed, and we started off. As we rode along, Mr. Webster had a great many reminiscences called to mind by different objects that we passed. Such a man used to live here, he would say, and such a man lived in such a house, and there, I remember, such a man lived in such a house; and here he used himself to live when a boy, and there he used to pitch quoits, and in another place he used to play with John Holden's boys.

After Mr. Webster had recounted various pleasing reminiscences of this kind, he said:

"Now I will tell you the object of this trip to-day. I am going to see a man by the name of Colby. John Colby is a brother-in-law of mine. He married my oldest half-sister, and was, of course, a good many years older than myself—as she was. I have not seen him for forty-five years, as nearly as I can recollect. My sister, his wife, has been dead many years, and any interest I may have had in John Colby has all died out; but I have learned some particulars about his recent life that interest me very much, and I am going to see him. I will tell you something about him. When I was a lad at home, on the farm, John Colby was a smart, driving, trading, swearing [illegible], money-loving and money-[illegible]. In that rather rude period, when there were not many distinc[illegible] society, when one man was [illegible] another, and when [illegible] very few educated persons, [illegible] a very [illegible] I remember [illegible] up when I was a little fellow, throw me astride of a horse, bare-back, and send the horse to the brook. The horse would gallop, and I had to hold on to his mane to keep from being pitched into the river. Colby was a reckless, wild, harum-scarum, dare-devil sort of a fellow. Well, John Colby married my oldest half-sister. She was a religious, good woman; but beaux were not plenty, and John Colby was a fine looking man. His personal habits were good enough, laying aside his recklessness; he was not a drinking man, and he was, as the world goes, a thrifty man. Any of the girls in town would have married John Colby. After he married my sister I went away to college, and lost sight of him. Finally he went up to Andover and bought a farm, and the only recollection I have about him after that is, that he was called, I think, the wickedest man in the neighborhood, so far as swearing and impiety went. I used to wonder how my sister could marry so profane a man as John Colby. I think she herself was very much shocked, and I know her father was, who was a religious man. And still Colby was considered a 'good catch.' I came home from College during vacation, and used to hear from him occasionally; but after a few years—perhaps five or six years—my sister died, and then, of course all the interest that any of us had in John Colby, pretty much ceased. I believe she left a child—I think a daughter—who grew up and was married and also left a child.

Now I will give you the reason why I am to-day going to see this John Colby. I have been told by persons who know, that, within a few years, he has become a convert to the Christian religion, and has met with that mysterious change which we call a change of heart; in other words, he has become a consistent, praying Christian. This has given me a very strong desire to have a personal interview with him, and to hear with my own ears his account of this change. For, humanly speaking, I should have said that his was about as hopeless a case for conversion as I could well conceive. He won't know me, and I shall know him; and I don't intend to make myself known at first."

We drove on, reached the village—a quite little place, one street running through it, a few houses scattered along here and there, with a country store, a tavern, and a post-office. As we drove into this quite, peaceable little hamlet, at mid-day, with hardly a sign of life noticeable, Mr. Webster accosted a lad in the street and asked where John Colby lived.

"That is John Colby's house," said he, pointing to a very comfortable two-story, with a green lawn running down to the road. We drove along towards it, making our horse secure, we left the wagon and proceeded to the house on foot. Instead of steps leading to it, there were little flagstones laid in front of the door; and you could pass right into the horse without having to step up. The door was open. There was no occasion to knock, because, as we approached the door, the inmates of the room could see us. Sitting in the middle of that room was a striking figure, who proved to be John Colby. He sat facing the door, in a very comfortably furnished farm-house room, with a little table, be called a light-stand, before him. Upon it was a large, old-fashioned Scott's Family Bible, in very large print, and of course a very heavy volume. It lay open, and he had evidently been reading it attentively. As we entered he took off his spectacles and laid them on the page of the book, and looked up at us as we approached, Mr. Webster in front. He was a man, I should think, over six feet in height, and he retained, in a wonderful degree, his erect and manly form, although he was eighty-five or six years old. His frame was that of a once powerful, athletic man. His head was covered with very heavy, thick, bushy hair, and it was white as wool, which added very much to the picturesqueness of his appearance. As I looked in at the door, I thought I never saw a more striking figure. He straightened himself up, but said nothing until just as we appeared at the door, when he greeted us with—

"Walk in, gentlemen."

He then spoke to his grandchild to give us some chairs. The meeting was, I saw, a little awkward, and he looked very sharply at us, as much as to say, "You are here, but for what I don't know; make known your business. Mr. Webster's first salutation was:

"This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," was the reply.

"I suppose you don't know me," said Mr. Webster."

"No, sir, I don't know you; and I should like to know how you know me."

"I have seen you before, Mr. Colby," replied Mr. Webster.

"Seen me before!" said he; "pray, when and where?"

"Have you no recollection of me?" asked Mr. Webster.

"No, sir, not the slightest;" and he looked by Mr. Webster toward me, as if trying to remember if he had seen me. Mr. Webster remarked:

"I think you never saw this gentleman before; but you have seen me."

Colby put the question again, "When, and where?"

"You married my oldest sister!" replied Mr. Webster, calling her by name. (I think it was Susannah.)

"I married your oldest sister!" exclaimed Colby; "who are you?"

"I am 'little Dan,'" was the reply.

It certainly would be impossible to describe the expression of wonder, astonishment and half-incredulity that came over Colby's face.

"*You* Daniel Webster!" said he; and he started to rise from his chair. As he did so he stammered out some words of surprise. "Is it possible that this is the little black lad that used to ride the horses to water? Well, I cannot realize it!"

Mr. Webster approached him. They embraced each other; and both wept.

"Is it possible," said Mr. Colby, when the embarrassment of the first shock of recognition was past, "that you have come up here to see me? Is this Daniel? Why, why," said he, "I cannot believe my senses. Now, sit down. I am glad, oh, I am so glad to see you, Daniel! I never expected to see you again. I don't know what to say. I am so glad," he went on, "that my life has been spared that I might see you. Why, Daniel, I read about you and hear about you in all ways; sometimes some members of the family come and tell us about you; and the newspapers tell us a great deal about you too. Your name seems to be constantly in the newspapers. They say that you are a great man, that you are a famous man; and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short—you won't stay here long—I want to ask you one question. You may be a *great* man; are you a *good* man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question that is worth answering. Are you a Christian? You know, Daniel, what I have been; I have been one of the wickedest of men. Your poor sister, who is now in Heaven, knows that. But the spirit of Christ and of Almighty God has come down and plucked me as a brand from the everlasting burning. I am here now, a monument to His grace. Oh, Daniel, I would not give what is contained within the covers of this book for all the honors that have been conferred upon men from the creation of the world until now. For what good would it do? It is all nothing, and less than nothing, if you are not a Christian, if you are not repentant. If you do not love the Lord Jesus Christ, in sincerity and truth, all your worldly honors will sink to utter nothingness. Are you a Christian? Do you love Christ? You have not answered me."

All this was said in the most earnest and even vehement manner.

"John Colby," replied Mr. Webster, "You have asked me a very important question, and one which should not be answered lightly. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope that I am a Christian, I profess to be a Christian. But, while I say that, I wish to add—I say it with shame and confusion of face—that I am not such a Christian as I wish I were. I have lived in the world, surrounded by its honors and its temptations, and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your faith and your hopes; but still, I hope and trust that I am a Christian, and that the same grace which has converted you, and made you an heir of salvation, will do the same for me. I trust it; and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in that same divine, free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that is what led me here to-day. I came here to see with my own eyes, and hear with my own ears the story from a man that I know and remember well. What a wicked man you used to be!"

"O Daniel!" exclaimed John Colby, "you don't know how wicked I was; how ungrateful I was; how unthankful I was! I never thought of God; I never cared for God; I was worse than the heathen. Living in a Christian land, with the light shining all round me, and the blessings of Sabbath teachings everywhere about me, I was worse than a heathen until I was arrested by the grace of Christ, and made to see my sinfulness, and to hear the voice of my Savior. Now I am only waiting to go home to Him, and to meet your sainted sister, my poor wife. And I wish, Daniel, that you might be a prayerful Christian, and I trust you are. Daniel," he added, with deep earnestness of voice, "*will* you pray with me?"

We knelt down and Mr. Webster offered a most touching and eloquent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic, stirring appeal to God. He prayed for the family, for me, and for everybody. Then we rose, and he seemed to feel a serene happiness in having thus joined his spirit with that of Mr. Webster in prayer.

"Now," said he, "what can we give you? I don't think we have anything that we can give you."

"Yes, you have," replied Mr. Webster, "you have something that is just what we want to eat."

"What is that," asked Colby.

"It is some bread and milk," said Mr. Webster. "I want a bowl of bread and milk for myself and my friend."

Very soon the table was set, and a white cloth spread over it; some nice bread was set upon it and some milk brought, and we sat down to the table and ate. Mr. Webster exclaimed afterward:

"Did'nt it taste good? Didn't it taste like old times?"

The brothers-in-law took an affectionate leave of each other and we left. Mr. Webster could hardly restrain his tears. When we got into the wagon he began to moralize.

"I should like," said he, "to know what the enemies of religion would say to John Colby's conversion. There was a man as unlikely, humanly speaking, to become a Christian as any man I ever saw. He was reckless, heedless, impious; never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way until he has got to be an old man; until a period of life when you naturally would not expect his habits to change; and yet he has been brought into the condition in which we have seen him to-day—a penitent, trusting, humble believer. Whatever people may say, nothing," added Mr. Webster, "can convince me that anything short of the grace of Almighty God could make such a change as I, with my own eyes, have witnessed in the life of John Colby."

When we got back to Franklin, in the evening, we met John Taylor at the door. Mr. Webster called out to him:

"Well, John Taylor, miracles happen in these later days as well as in the days of old."

"What now, Squire?" asked John Taylor.

"Why, John Colby has become a Christian. If that is not a miracle, what is?"

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
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Ruter's Church History	2.50
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Morris' Sermons	1.50
Wesley's Sermons (two volumes, in calf,)	7.00

Our terms are *Cash in Advance*. The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

Married.

In this city, on the 16th inst., by Rev. C. Hunt, Rev. J. F. Marshall, of the Louisiana Conference, and Miss Alice M. Smith, of this city.

In the M. E. Church at Victoria, Texas, on the evening of the 2nd inst., Rev. Jas. W. Robinson, assisted by the undersigned, officiating, Mr. Doc. Irven and Miss America Harper.

Miss America has been one of our most faithful and earnest church members. May the blessings of God rest upon the happy couple in their new relations; may their lives be long and crowned with prosperity and happiness.

MACK HENSON.

Special Notices.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Handsome Pictures Free!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three-Month's trial of Leisure Hours, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent free to any one sending fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., Publishers, 162 William street, N. Y. $1,500 in prizes, and big pay, given to agents—write now.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Chenneyville, and Holmesville, February 2, 3; Cototeaux and Clouterville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar. 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St. James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Breteren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference. SAM'L. DAVAGE, P. E.

Nashville, Tenn., District.

SECOND ROUND.

Memphis, 5th and 6th of January, 1878, and the District Conference will be held at Memphis on the 9th, 10th and 11th of January; Crittenden, 12, 13; Memphis Circuit, 19, 20; Fayette, 26, 27; Masons, February 2, 3; Brownsville, 9, 10; Cypress, 16, 17; Gardners, 23, 24; Henderson, March 2, 3; Purdy, 9, 10; Waynesboro, 16, 17; Lawrence, 23, 24; Mansfield, 30, 31.

WM. S. BUTLER, P. E.

Navasota (Tex.,) District.

(First Round.)

Hempstead, Jan. 5 and 6; Brenham, Jan 12 and 13; Navasota, Jan. 19 and 20; Courtney, Jan. 26 and 27; Millican, Feb, 2 and 3; Plantersville, Feb. 9 and 10; Hempstead Circuit, Feb. 16 and 17; Brenham, Feb. 23 and 24; Anderson Station, March 2 and 3; Hopewell, March 9 and 10; Bryan, March 16 and 17; Brewers Hill, March 23 and 24; San Felipe, March 30 and 31; Hearne, April 6 and 7; Centerville, April 13 and 14; Palestine April 20 and 21; Fairfield, 27 and 28; Cotten Gin, May 4 and 5.

Nashville, Tenn. District.

SECOND ROUND.

Lewisburg, January 5, 6; Springfield, January 12, 13; Franklin, January, 19, 20; Mill Creek, January 26, 27; Lebanon, February, 2, 3; Hartsville, February 9, 10; Gallatin, February 16, 17; Mitchellville, February 23, 24; Springfield, March 2, 3; Dickson, March 9, 10; Dover, March 16, 17; Nashville Circuit, March 23, 24; Clark Chapel, March 30, 31.

C. TICKETT, P. E.

Murfreesboro, Tenn., District.

SECOND ROUND.

Caney Fork, January 5, 6; Cooksville January 12, 13; Sparta, January 19, 20; McMinnville, January 26, 27; McMinnville Circuit, February 2, 3; Shelbyville, 9, 10; Murfreesboro, 16, 17; Murfreesboro Circuit, 23, 24; Stone River Circuit, March 2, 3; Woodburry, March 9, 10; Alexandria, March 16, 17; North Lebanon, 23, 24.

B. B. MANSON, P. E.

New Advertisements.

Rice's Patent Spring Brace.

"THAT ALTERS THE CASE." Takes well everywhere.

Will do twice the service & ride easier $3 to $5 put on. Agents wanted. Address,

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jan24'77-1y.

PIANOS ORGANS Retail price $750 only $[illegible] $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $6[illegible]; 2, $45—*bran new*, warranted. 15 days' test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. nov22'77-1y.

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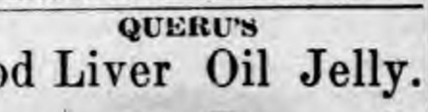

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MEENELY BELLS

The genuine Troy Church Bells known to the public since 1826. CATALOGUES FREE. Post-office address, either Troy or West Troy, N. Y. MENEELY & CO. Aug9-1y

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Coughs and Colds. "Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

dec6'77-17w

Lord & Taylor,

NEW YORK.

WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is now so thoroughly organized, they can do their shopping in New York without the expense of traveling there. We send samples of Piece Goods with prices plainly marked, and Catalogues of Ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the printed Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

OUR IMPORTATIONS OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

BLACK SILKS, handsome and durable, all widths, $1.00 to $3.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.20, $1.25, and $1.50. PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.

Fancy Broche and Damasse Figures of the new Paris shades, from $2.00 upwards. Trimming Satins at $1.00, worth $1.25.

THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.

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The mixed COSTUME CLOTHS range in price from 50c. a yard to $3.00, and on low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.

SHAWLS, MANTLES AND WRAP.

India Valley Cashmere Shawls from $100.00 up; India Filled Centers at $50.00 and up.

Real Decca, Chedda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufacture. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $8.00.

Ladies' and Children's Suits and Fine Under Clothing.

These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogues.

HOSIERY.

Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino.

"A thing of beauty is a joy forever," and beautiful stockings are now considered an indispensable part of female attire.

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Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1 00 per pair, price last season $1.50.

Also,

Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful Neckerchiefs, all prices from 25c. upward, and all kinds Dress Trimmings to match our Goods.

MOURNING DEPARTMENT.

French and English Crapes, Grenadines and Organdies, Bombazines, Henrietta Cloth, $1.00 up, French Cashmere, 50c. up, Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.

We make up full suits of MOURNING from measure, at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.

DOMESTIC AND HOUSEKEEPING GOODS.

Sheetings, Pillow Cloths, Blankets, Quilts, Comfortables, Flannels, and, in fact, every article required in this line, we always sell at manufacturers' prices.

White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.

FURS.

Alaska Seal Sacques, from $65 00 up.
Alaska Seal Muffs, from $6 00 up.
Alaska Seal Boas, from $6 00 up.
Mink Muffs and Boas, from $12 50 a set, upward.
Silk Fur-lined Garments, from $65 00.
Alaska Sable Sets, from $7 50.
A good set of Furs as low as $5 00.

☞ Our Goods are all first-class. We make a point to fill all orders exactly and to the interest of purchasers. We guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.

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oct18'77 13t

25 Fun Cards, 10c. 20 Comic Cards, 18c. Trasparent, 13c. Outfit 10c. Seavy Bros., Northford, Ct. jan17-1m.

SWINDLERS All devices resorted to by bogus ADVERTISERS for defrauding the public EXPOSED. **DETECTIVES WANTED** and to [illegible] crimes; pay liberal; position permanent; terms and specimen copy of paper sent for nine cents. Address, Publishers American Criminal Gazetteer, Cincinnati, Ohio.

jan10-13t.

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jan10&24.

AGENTS double their money selling "Dr. Chase's Improved ($2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich. sept13'76-1y.

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Organs of their manufacture are acknowledged to stand at the head of instruments of this class; having merited and received Highest Honors at all World's Exhibitions for ten years.

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We will send sixty-six copies of our oil chromos to responsible agents. They are in 14 to 18 different oil colors, bringing forth in bold relief all the lights and shades in nature with pleasing effect. Any live young man or woman can make from $50 to $100 in their own town. The following are among our specimens: "Esperance," "Asking a Blessing," "Blind Man's Buff," "Christ Blessing Little Children," "Nature's Lessons," "Speak the Truth," "Search the Scriptures," "God Bless Our Home," "Praise the Lord," "The Lord is My Shepherd," "Blessing attend Thee," "Joy be With You," "Be Just and Fear Not," "Landscape Scenes," "Faith, Hope, and Charity," Country Scenes, &c., &c. Enclose 25 cents to pay charges.

STEIGELMAN & CO.,
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dec27-4t

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

Record of Pastors.
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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50. tf.

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ONLY $3 A YEAR.

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A sufficient number of the best writers for the press are employed to furnish all the variety in the several departments which their scope and importance require to make them rich and instructive.

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Each number will contain one or more articles illustrated with Wood Engravings, in the best style of this art, adding beauty and value to the pages.

The twelve numbers for the year will contain 1,152 pages of reading-matter, which, published in book form, would make not less than fifteen volumes, worth $1.50 each, and will comprise a variety that will be more interesting and valuable to the general reader than can be procured in books for many times the yearly price of the magazine.

We earnestly request you to take the National Repository for 1878—to give it one year's trial, and thereby determine for yourselves whether it is worthy of a place in the Christian home.

All Methodist pastors are authorized agents.

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dec27-3t

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CONSULTATIONS FREE.
[nov8-77-1y]

Say No.

When tempted to wander from duty and truth,
By the siren of pleasure, in the freedom of youth,—
Have the courage to answer the soft smiling foe,
And when you are tempted, say earnestly, No!

When the glass that is sparkling is pressed to the lip,
And [illegible] companions invite you to sip,
Beware of the serpent beneath the rich glow,
And dash the bright wine cup with a hearty No, no!

The gamester may teach you, with his deep burning wiles,
With words that are pleasant, and a face full of smiles,
In sport he may ask you the dice-box to throw,
Be firm in your virtue—indignant, say, no!

The way that is evil, which multitudes throng,
With music and dancing and soul-melting song;
'Tis Beauty that beckons and asks you to go—
Away from false splendor,—say heartily, No!

Oh ponder your footsteps, leap not in the dark;
Upon the wild ocean launch not your frail bark;
Without the true wisdom that God will bestow;
When beckoned by error, say earnestly, No!

Take, take the good Bible for your guide and your chart,
And bind its pure precepts close, close to your heart;
[illegible] with the vicious you never will go,
But ever, when tempted, say heartily, NO!

A Pleasant Play for Pleasant Little Folks.

"[illegible] Annie, say, what is the [illegible] play you wrote to Katie about? Is it real nice? And did you play it when you were a little girl?"

"Three questions in a breath!" laughed Aunt Dee. "Well, the play is called 'Kitchen Furniture.'

"In the first place, you provide [illegible] chairs for the whole company except one. Then all but one [illegible] themselves in two long rows, face to face, but wide enough apart to leave plenty of room for the crier, who has no chair, to walk up and down between the lines.

"After you are all seated, each chooses a [illegible] name of any article of kitchen furniture or kitchen use. The long names, such as bake-iron, gridiron, pie-board, [illegible] and so on, occasion [illegible], as they are not easily [illegible] off the tongue in a hurry.

"[illegible] the naming is done to [illegible], the crier (who is [illegible]) calls out as she stands between the two rows:

"[illegible] wants a gridiron, grid[illegible]?"

"[illegible] let the gridiron look [illegible] to her feet, and [illegible] as she can,

"[illegible] is before the [illegible] third time, she for[illegible] and must take the [illegible]. The crier must be [illegible] and keen-witted, [illegible] never get a chair by [illegible] wants.

"[illegible] plan for her to look [illegible], and also to [illegible] pot, pan or kettle she [illegible] by walking toward [illegible] plate.

"[illegible] can be varied as often [illegible] the crier calling out [illegible] wants a whole set, [illegible]!"

"[illegible] comes you must [illegible] seats as [illegible] the slow [illegible] pass who [illegible] the crier."

"[illegible] nobody'd [illegible] just change with [illegible]

"[illegible] not all do [illegible] Dee, merrily. [illegible] the fun. You [illegible] from one [illegible] cowards. [illegible] up with [illegible] make a [illegible] for a seat. [illegible] tell you [illegible]

"[illegible] it!" cried [illegible] my young [illegible] was [illegible] it, too. [illegible]

[illegible]

peace are the natural conditions of family life.

Now, in certain things, man has been a constitutional shirk from the time of Adam—if the scientific gentlemen have left us any Adam—down to this day. Men will fight for their homes, and make slaves of themselves to their business to maintain them; but like the proverbial man who would die for a woman, but would never bring up a scuttle of coal, they can't tell what their children are studying at school, who their mates are, what they are learning of good or evil, nor hardly anything else that a father ought to know concerning his offspring. It is so sad a fact as to spoil the satire, when it is said that many a father finds his Sundays and holidays too few to enable him to "become acquainted with his boys." But we maintain that a man who hasn't time to be a father to his children, with all that includes, has no right to have any. He wrongs them, robs himself, puts an unjust responsibiliy upon the mother, and neglects his highest duties, human and divine.

There are so many ways in which a father may contribute to happy homelife, that it seems strange that the number of houses should so greatly exceed the number of homes. It takes so little to make children happy at home, that it is a wondrous pity so many little ones are miserable, or uneasy, or discontented. If for an hour after the evening meal the father should give himself to his children, would the mother wear out so fast, or the children be so lawless, troublesome and uncomfortable? What a ministry for good to both parties is a papa's frolic with babies! What an interest is added to the books, the drawings, the games, or even the studies, if the father enters into them!—*Golden Age.*

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Galveston *News*: Col. Charles Hicks exhibited to some friends in this city, on yesterday, what is supposed to be one of the oldest coins in the United States. It is of gold, concave on one side and convex on the other. The head of Philip of Macedon covers one side, and on the reverse is a Greeek war chariot and the head of a trident, and below the latter representation are some hieroglyphics which are beyond the knowledge of the wise men who saw it. The coin was taken from the ruins of Thebes some years before the war by Mr. Belknap, then the representative of this Government to Greece, who gave it to his son, Col. Belknap, now of San Antonio, who presented it to Col. Hicks. If it really be contemporaneous with the great conqueror of Macedon, it must be nearly 2,000 years old.

At bedtime little Willie was saying his usual prayer at his mother's knee, and having got as far as "if I should die before I wake," hesitated.

"Well! what next?" asked his mother.

"Well, I s'pose the next thing would be a funeral."

[illegible] firm recently [illegible] for collec[illegible] with the [illegible] Three [illegible]

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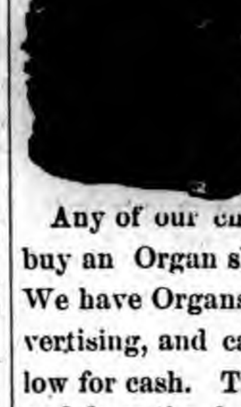

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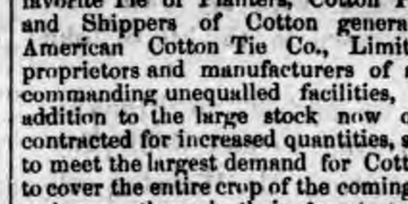

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Southwestern Christian Advocate.

VOL. 13—NO. 5.

NEW ORLEANS, LA., THURSDAY, JANUARY 31, 1878.

WHOLE NUMBER 287

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

30 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, B. D., Editor.

Terms: $2 a year, Cash in Advance.

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Couldst Thou Not Watch One Hour?

The night is dark, behold the shade is deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper:
Couldst thou not watch one hour alone with me?

O thou so weary of thy self-denials,
[illegible] so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation?
[illegible] thy Christian warfare never cease?
The [illegible] of the quiet habitation
[illegible] thee to everlasting peace.

[illegible] all must suffer, walking lonely
The path that Jesus once himself hath [illegible]
[illegible] in patience, through this hour
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

[illegible] forget thy Christian superscription,
[illegible] happy which, enchanting
[illegible] thee, to the land
[illegible] water to secure?
[illegible] yield thy sure and glorious
[illegible] fleeting joys earth can afford
[illegible] away the treasure from us,
[illegible] within the keeping of the Lord.
[illegible] I know that thou art
[illegible] way, as all have sought before,
[illegible]
[illegible] path into an inland shore!
[illegible] human measure,
[illegible] narrow for those inward
[illegible] intellectual treasure
[illegible] of the Crucified:
[illegible] to the Heavenly Teacher,
[illegible] holy and its phases;
[illegible] human creature
[illegible] for the release
[illegible] and power,
[illegible] bitter and painful
[illegible] yet will break for
[illegible]

Profession and Practice.

[illegible]

Kingdom of Heaven which He announced. This is the teaching from the beatitudes to the two houses, the one that fell and the one that fell not. It was a kingdom of right, of truth. He came not to do away with the law, but to fulfill the law in the exaltation of the principles it contained of right, of justice, of truth. So all through the sermon. But let us observe this kingdom in the light of the text:

1. It is a kingdom of fruit, not of thorns, not of leaves. "Not every one that saith unto Me, Lord, Lord," etc. It is something more than talk, something more than profession. Yet, let us not undervalue the importance of profession. "He that confesseth Me before men," saith Christ," "him will I confess before My Father in Heaven."—Christ does not tell us not to say, Lord, Lord, but He means that this is not enough. Despise not words. It is a word that seals wedlock. But O, how empty is wedlock if it rests on nothing more than words!—Words are often weighty. Some words weigh tons. Luther's words, "Here I stand, I cannot do otherwise," before the Convention of Charles V., shook the thrones of earth. Words are mighty when backed by a soul ready to act.

2. We see the faith, which is so essential in the Kingdom of Heaven, is an active grace. The proof of sincerity is doing. Some imagine that faith is but an emotion of the mind; that there lies in it no energy, no self-determination to action. A mere profession is but a half truth—words are but half truths. Half truths often become whole errors. The Romish half truths put in practice become whole and most destructive errors. Simply resting in the arms of Jesus, simple faith in the Christian graces, are not represented anywhere in the Bible as enough. We must go beyond. The apostle clinched this when he said, Faith without works is dead. Faith is an active principle. It has cunning in its hands, and has swiftness of feet. I read that faith overcomes the world. To overcome is not a slight matter. It means war, and war is not lazy work.

3. Then we have this third truth, that every one that cometh into the kingdom of God must do God's will. He only is in that kingdom who doeth the will of God. Mere trust is not enough, nor mere active trust. It must be a trust that is active in the proper direction. But how can we find out what is the will of God? God gives eyes to the man who would know His will. He giveth wisdom to him that lacketh and desireth it. This divine will must be known by the Christian, and known, it must be obeyed. Christ says that he that loveth Him will keep His commandments. Keep, that is the word. It is easier to keep the commandments than to gather up fragments of a broken commandment. It is a sad, a dreadful task to gather up the fragments of a shattered commandment, and try, by the bitter tears of repentance and the grace of God, to cement those fragments. Keep, brethren, the commandments. The world is a great law keeper; had it not been, the sunlight would not have broken in upon us this morning. All God's universe must obey His laws. The man who would enter His kingdom must be ready to obey the divine will. There is no exemption. Even Christ had to do the will of His Father. Mark the lad in the temple as He answers his mother, "Wist ye not that I must be about my Father's business?" Again He declared to His disciples that to do His Father's will was His meat and His drink. From Nazareth's work-shop the Gethsemane's bitter tears, to the agonies of the cross, His life was one of obedience. The command is, Be ye holy. Holiness is not rapture, it is not impulse; it is doing God's will. It is a life-work. Do that will if the eye goes out. Do it if an arm goes off. Do it though popularity is lost, though you are stripped of power.

Let us learn that a faith that is active in obeying the will of God is the decisive test of being in the kingdom of Christ. I care not what the denominational label is which you carry—labels often drop off. They are well enough for present [illegible], but they will not survive the [illegible] of the millenium. Have [illegible] that is active in its obedience [illegible] divine will? That is [illegible] and be- [illegible] God. No [illegible] from the [illegible] a fine sermon! never was the atmosphere of Judea agitated by grander words. So, from that time to the present, have there been many who were ever ready to talk about the truth. Christ saw this disposition in his hearers, and closed his sermon with the words, "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him," etc. (Matt. vii: 24–29.) The same winds struck both houses, but the one stood and the other fell.

3. Nor is confidence sufficient. The Pharisees were sure they builded on the rock, and that hey had no need to fear the beating of the storm. You remember the lighthouse that was built off the coast of England by Winstanley. The architect was confident that the structure was strong, and laughed at the criticisms upon it. To show his confidence, he took up his abode in the building. In the midst of that fearful November storm, how little that confidence availed him as the structure was caught in the grasp of the winds and shaken to pieces! Now another lighthouse stands there well founded, well builded, and lights the mariner to the safe harbor. So that character that is rightly founded and builded in Christ will not only be secure itself, but light others to security. In that great day of judgment it will be well with him who says, "Lord, Lord," and lives the Lord in his daily life. That man will triumph through the grave, beyond the judgment, and evermore.

I invite you, dear friends, to the searching test in this text, that you examine well your hearts. Possess, not confess only, Christ truly on earth; then you will behold, with not a cloud between, His face forevermore.—*Metropolitan Pulpit.*

A Remarkable Man.

If you lock up the idlest and most stupid tramp in a dungeon, he will work night and day to get out. He will be more than industrious. Often he will show himself exceedingly smart in deceiving his keepers, in filing off his chains, in unscrewing locks, and tunneling through stone walls; clever enough, had his work rightly and steadily applied, to have got himself a medal at the Centennial Exhibition, and perhaps a large fortune. And so of any young man who is good, honest, industrious; only lock him up in the dungeon of deep poverty, and, in order to get out, he will show the most wonderful skill and ingenuity. Let a story be told to illustrate this.

Once upon a time there lived in Fall River, Massachusetts, a young man named Alvan. He worked hard as an engraver of designs for calico prints, and was one of the quietest and most childlike of persons. There was a certain Manlius Sargeant who was universally known in those days as a public speaker; and Alvan, who had had no instruction whatever in painting, and who had only seen Sargeant upon the streets and on the platform, painted a picture of him. It was said to be so good that he went to Boston, rented a small room, hung out his sign, and waited for Boston to crowd to him to have its many portraits painted. Waiting was for a long time all the work he had to do, and of all work it is the hardest. Many a weary day and sleepless night did he wonder where the money was to come from upon which to live. At last, in sheer desperation, he one day took his picture of Mr. Sargeant and went on the streets to find a buyer. Seeing some persons in a place of business, he went in and held up the likeness. It was immediately recognized and declared to be very good, so good that a Dr. Bemis, who was one of the gentlemen, sat to Alvan himself and brought all his acquaintances to do so too, becoming his warm friend.

The young artist had plenty of pictures to paint henceforth, but his way of doing it was peculiar. He had a mirror so placed as to throw the face of the sitter upon the bottom of a desk at which he sat, the bottom being covered with canvas, upon which he traced the outlines. Next he would dot the drawing all over with numbers, each of which designated the exact shade of color in the sitter's face to be placed there. It was a mechanical process, but the portraits were truth itself. By way of exercise, he made himself an air-gun and shot at marks upon a wall. From that he made himself the best marksman with a rifle in Boston. Observing that it insured the accuracy of the ball to do it, he made a very short tube which he fitted on the end of the rifle, in driving the cartridge down, taking the tube off before firing. Still more ingenious were the telescopic sights which he made for his rifle. That was the origin of the work which has made him famous. From the smallest experiments when about forty years old, he began to manufacture telescopes. In 1857 an achromatic telescope was imported for the use of Harvard College, and he immediately made another which proved to be far superior. This was intended for a college in Mississippi, but the war breaking out, it went to the Chicago Observatory.

I spent a delightful day yesterday at his factory in Cambridge, near Boston. Upon the grounds near the houses in which he and his sons live, is a wooden building twenty-five by forty-five feet in size and two stories high with a basement. Here is the engine and the simple machinery by means of which the best telescopes in the world are now made. It is Alvan Clark of whom I am speaking. His two sons are associated with him, there being a mutual affection among them as well as a simplicity of manners which charmed me greatly.

"I happened," said Mr. Alvan Clark, the youngest son of the old gentleman, who is now seventy-two years of age, "to be looking through one of our largest telescopes at Sirius one night in 1862. You know that Sirius is the brightest star in the heavens. It is one hundred and twenty-three billions of miles away, and is four hundred times the size and power of our sun. M. Bessel had said that there must be something to make Sirius vary from its line of motion, and that night sure enough, I saw the planet of its system which did it."

Young Mr. Clark was whittling a stick when he told me, and did not think it was anything very remarkable; but the French Institute awarded him a medal for it, and it made him and his father's glasses famous forever. It was with one of these telescopes that Asaph Hall lately discovered the two moons of Mars. Queer moons they are, not more than five or ten miles in diameter, and revolving about Mars every seven hours. It took but a small pebble, however, to slay Goliath, and it is not impossible that those little brickbats, so to speak, of moons may kill the grand nebular hypothesis, which has been a sort of religion of astronomers for so long. The moons move altogether too rapidly to be accounted for upon that theory, Mr. Clark told me.

In the factory I saw the telescope being made for Princeton College, which is to cost $4000, and another for the Portuguese Government, to cost $6000. Mr. Clark is also building another which is to be a present from Mr. McCormick of Chicago, to a Virginia College, which is to cost $25,000. Mr. James Lick, of California, applied to them to make the largest telescope possible for him, but did not persist when he learned that it would cost $180,000. The son who discovered the planet of Sirius told me that he hopes to make one which will have an object glass some thirty-six inches in diameter, which will be by far the very largest ever made, and who can tell what it may not reveal.—*Sunday Afternoon.*

The Central Cross.

I believe that this world is just a bewildering maze, looked at from every point except one. I look back upon the records of history; I look back upon the speculations of science; I endeavor to gaze into the future of this world's career; where ever I turn I am opposed by the mysteries that hem in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become light and harmony; the mystery is solved; the night that shut me in becomes radiant with the divine light and glory. At the foot of the cross, art, science literature, and history become at once a divine, a glorious, and a blessed thing. And so I claim for my Lord his rightful dominion over all the works of his hand! We will gather all the beauties of art, and all the treasures of music, all that is brightest and best in this world, and will lay then down at his feet, for "worthy is the Lamb that was slain to receive might, and majesty, and riches, and power, and honor, and glory." His is the scepter, his is the right, his this universal world.—*Dr. Manning.*

Daring Telouchkine.

Remarkable for its spire, the loftiest of St. Petersburg, is the church of St. Peter and St. Paul. The spire, which rises

"Lofty, and light, and small,"

and is probably represented in an engraving as fading away almost into a point in the sky, is, in reality, terminated by a globe of considerable dimensions, on which an angel stands, supporting a large cross. This angel was out of repair; and some suspicions were entertained that he designed visiting, uninvoked, the surface of the earth. The affair caused some uneasiness, and the government at length became greatly perplexed. To raise a scaffolding to such a height would cost a large sum of money; and in meditating fruitlessly on this circumstance, without knowing how to act, some time was suffered to elapse.

Among the crowd of gazers below, who daily turned their eyes and their thoughts toward the angel, was a mujik called Telouchkine. This man was a roofer of houses (a slater, as he would be called in countries where slates were used); and his speculations by degrees assumed a more practical character than the idle wonders and conjectures of the rest of the crowd. The spire was entirely covered with sheets of gilded copper, and presented to the eye a surface as if it had been one mass of burnished gold. But Telouchkine knew that the sheets of copper were not even uniformly closed upon each other, and, above all, that there were large nails used to fasten them, which projected from the side of the spire Having thought on these circumstances till his mind was made up, Telouchkine went to the government and offered to repair the angel without scaffolding, and without assistance, on condition of being reasonably paid for the time expended in the labor. The offer was accepted.

The day fixed for the adventure arrives. Telouchkine, provided with nothing more than a coil of ropes, ascends the spire in the interior to the last window. Here he looks down at the concourse of people below, and up at the glittering "needle," as it is called, tapering far above his head. But his heart does not fail him; and stepping gravely out upon the window, he sets about his task.

He cuts a portion of the cord in the form of two large stirrups, with a loop at each end. The upper loops he fastens upon the two projecting nails above his head, and places his foot in the others. Then digging the fingers of one hand into the interstices of the sheets of copper, he raises one of the stirrups with the other hand, so as to make it catch a nail higher up. The same operation he performs on behalf of the other leg, and so on alternately. And thus he climbs, nail by nail, step by step, and stirrup by stirrup, till his starting point is undistinguished from the golden surface, and the spire dwindles in his embrace till he can clasp it all round.

So far, so well. But he now reaches the ball—a globe between nine and ten feet in circumference. The angel, the object of this visit, is above this ball, and concealed from his view by its smooth, round, and glittering expanse. Only fancy the wretch at this moment, turning up his grave eyes, and graver beard, to an obstacle that seems to defy the daring and intrepidity of man!

But Telouchkine is not dismayed. He is prepared for the difficulty; and the means be used to surmount it exhibit the same remarkable simplity as the rest of the feat.

Suspending himself in his stirrups, he girds the "needle" with a cord, the ends of which he fastens around his waist; and so supported, he leans gradually back, till the soles of his feet are planted against the spire. In this position he throws, by a strong effort, a coil of cord over the ball; and so cool and accurately is the aim taken, that at the first trial it falls in the required direction, and he sees the end hang down on the opposite side.

To draw himself into his original position, to fasten the cord firmly around the globe, and with the assistance of this auxiliary to climb to the summit, is now an easy part of his task; and in a few minutes more Telouchkine stands by the side of the angel, and listen to the shouts that burst like sudden thunder from the concourse below, yet come to his ear like a faint and hollow murmur

The cord, which he had an opportunity of fastening properly, enabled him to descend with comparative facility; and the next day he carried up with him a ladder of ropes, by means of which he found it easy to effect the necessary repairs.—*Happy Days.*

Church Preferments.

When James and John solicited, through their mother's agency, places of honor in Christ's kingdom, our Lord made use of the occasion to teach them and their angry brethren a vital principle applicable to the government of his coming Church. "Ye know," said he, "that the princes of the Gentiles exexercise dominion over them, and they that are great exercise authority upon them, but *it shall not be so among you.*"

Here we have a prohibition expressed in the most positive terms. But what is prohibited? Not all authority, but only such as was then exercised by the existing secular governments; that is, *despotic* and *arbitrary* authority—dominion in which the mere will of the ruler regulated his action. Of this arbitrary authority, Jesus said emphatically, "It shall not be so among you."

Dr. Whitby paraphrases these unqualified words thus: "Your office being only to make known my will, you shall have no such government, no dominion over the faith of others, shall command nothing for mere will and pleasure, but your whole office shall consist in being ministers for the good of others." Dr. Clarke interprets this text in the same spirit, and remarks that: "Every kind of lordship and spiritual dominion over the Church of Christ, like that exercised by the Church of Rome, is destructive and antichristian." Accepting these interpretations, we affirm that just so far as any form of Church government admits the principle, and provides for the exercise, of arbitrary power, it is not in harmony with the mind of Christ.

A fitting pendant to this prohibition of every form of despotism is that radical charter of human liberty, equality, and fraternity, contained in those grand words of Jesus, addressed, not to his chosen twelve only, but also to the multitude which gathered about him at Jerusalem. They were recorded in Matthew xxiii, 1–12. We quote them in part: "But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ."

These noble words must be the corner-stone of every form of Church government which fills our Lord's ideal. They are, in truth, the rock on which all Protestanism stands. From them comes the justification of that individualism which claims the right for every soul to interpret the words of God by the light of his own reason and conscience, and to refuse *absolute* submission to fathers, Churches, or councils, on all questions affecting his eternal destiny. "Call no man your father on earth; one is your Master, even Christ." He alone is a man's supreme guide; for to him, and not to pope, prelate, or priest, is every man accountable.—*National Repository for January.*

Church Ritual.

Another important fact is that Jesus neither practiced nor prescribed any ceremonial forms for His Church to follow. In all things we see a divine simplicity which strictly accorded with his avowed purpose to found a spiritual kingdom. He commended prayer and preaching, but, with the exception of one simple prayer, provided no ritual. He ordained the rite of baptism and the supper of remembrance, but gave no directions with respect to the method of their observance. He called the twelve, he sent out the seventy, but laid no ordaining hand upon them. In all these things his anxiety to keep the spiritual element uppermost and to establish a personal union with each disciple are apparent. In nothing does he make it necessary that a human priest should stand between him and his Church.

So profoundly did he impress these principles upon the minds of his disciples that when it became necessary for them to organise their converts they did it with a [illegible] ty which is truly wonderful. Among themselves they recognized no first. While they acted in concert, they preserved their individual equality, calling no man master but Christ. They were very zealous in preaching Jesus, but very indifferent concerning ceremonial observances. There is, for example, no evidence that they ordained Matthias, the successor of the apostate Judas, by the "laying on of hands." Neither does it appear that Barnabas, or Saul, or Lucius, or Simon Niger, or Manaen, or the numerous brethren who, being scattered abroad by the persecution which gave the Church its proto-martyr, preached Jesus over a vast extent of territory, were inducted into the ministry by the appropriate, but not essential, ceremony called ordination. Indeed, whoever reads the Acts of the Apostles without prejudice cannot well cescape the conviction that, with respect to both preaching and the administration of ordinances, there was at first no very distinct line drawn between ministers and laymen. Every believer was a priest unto God, and accepted his obligation to do what he could toward discipling the world. As the need arose the wisest and the best were chosen by the suffrages of the Churches, and appointed by the apostles to give special attention to the administration of their affairs and to preaching. "The apostles," says Coleman, "often distinguish between the teachers and the taught, the rulers and the ruled, etc.; and this division, after their decease, continued in the Church; but the clergy and the laity were not recognized as two distinct orders or classes in the Church until the close of the second and beginning of the third centuries."—*National Repository for February.*

Stop and Shake Hands.

Why is it men dart out of a prayer-meeting as they do, the moment the benediction is pronounced? The true idea of the Church is that it is a family—God's family. Its members are children of one Father, and brothers and sisters one of another. A prayer-meeting, therefore, is a family meeting. It is a re-union of brothers and sisters. The service is of the character of a feast; and we all know that after feasting come talking, and the exhibition of good nature. After the former portion of the service is over, brethren, why not stay have an informal service of your own? Talk of whatever the Spirit suggests. Tell your joys and sorrows, your hopes and your fears, to one another. "Laugh with those who laugh, weep with those who weep." Don't file out of the room solemn as crows flying to the groves at night, passing through gloom into deeper gloom; but go forth happy as children pour out of the door when father and mother start out with them for a ramble in the bright sunshine across the green field. At least stay long enough, after the formal service, to shake hands with the pastor and each other, and greet any stranger that may have chanced to have dropped in among you of an evening. Lubricate the wheels of your Church machinery with the "oil of gladness," and you will be astonished at the ease with which all parts will be working together. "Salute every saint in Christ Jesus."—*Golden Rule.*

The Gospel.

A good many preachers think that they preach the Gospel, because they know that they don't preach anything else. They don't preach Universalism, or Skepticism, or Drawinism, nor any other ism; and so they take it for granted they are preaching the truth, the real Gospel, and that they are all right. They never were more mistaken in their lives. A man may avoid these and all other heresies, and not preach the Gospel. There are preachers, not a few, who don't preach anything; they stand up and say their say; but there is no life in it; it is destitute of freshess, vigor, vitality. It does not come from the heart, the experience. The speaker does not feel it, and nobody else feels it.

To preach the Gospel means two things; it means to preach "the Gospel;" and it means to "preach" the Gospel. It means something more than not preach hersey; though indeed, the worst heresy that the devil ever set on foot is preaching the Gospel as though it were not the Gospel—preaching the Gospel [illegible] that nobody cares whether [illegible] or not, whether you preach or not.—*National Baptist.*

General News Items.

A fine vein of coal, five feet thick, has just been discovered near Decatur Texas.

Our new U. S. Comissioner of Agriculture is contemplating the introduction in this country of coffee raising as one of our industries.

Japan has now a complete post office system throughout the country, based in all its details upon the the American plan.

Abington (Va) Standard: Mrs Lidia Wingo was arrested in Tazwell county last week for illicit distilling and violating the revenue whisky laws.

The San Francisco mint is the most productive institution of the kind in the world. Its coinage last year amounted to $2,704,500 more than the aggregate production of the three largest mints in Great Britain.

A decison in the Supreme Court of Rhode Island holds that the finder of lost property is entitled to it as against all the world except the real owner, and ordinarily the place where it is found is of no consequence.

Under the new army regulations every Prussian soldier carries in his left trousers pocket the plaster, lint and bandage necessary for a first dressing of a wound, so that in an emergency each can help himself or a comrade.

The illicit distilleries of Hugh Alexander, Ben Parsons, A. McCormick, and James Gibson, in Macon county, Tenn., were destroyed by revenue officers Jan. 9th. Alexander and McCormick were jailed.

A few years ago the prices of vegetable ivory in America was $20, now it is $80, per ton. The reason for this advance is that so many buttons are made from it. It is the hardened albumen of the seed of a species of palm.

The Mesilla Valley *Independent* says the towns of San Elizario and Socorro are said to be deserted by those who participated in the late insurrection in El Paso county. They have fled across the river to Mexico, with their families and moveable property, and evidently expect to be protected by the Mexican government from receiving the punishment their crimes merit.

G. W. H. Martin, of Hamilton county, Texas, was arrested a few days ago for complicity in the Ham land swindle. He made a hard effort to escape, but was run down and captured. He persuaded the officers to go home with him to get some chill medicine. After he got in the house he took the bottle from the shelf and swallowed a portion. It was strychnine. He died.

Peru invites Chinese immigration. A contract has been made with Oliphant & Co., of New York, by which this firm agrees to run steamers for five years between Asia and Peru, to make twenty-eight round trips every year and introduce immigration, so that at the end of the year at least 500 shall have arrived on an average by each vessel. A letter from Minister Gibbs reports that Chinamen in Peru are industrious, hard-working and patient, and seem to assimilate themselves to the habits and customs of the country.

It is stated that the once murderous Modocs have advanced rapidly toward civilization since being placed on their reservation by the Government in 1873, and that after this year they will be able to get along without any assistance of any kind from the Government. They now own 4000 acres of good land, on which they have built comfortable houses and have fenced in and have under cultivation over eight acres of land to each person in the colony. They had 120 acres of wheat, 175 of corn, 237 head of cattle, and cut 140 tons of hay. Besides they have plenty of poultry, etc. Fifty-nine of their children attend school.

A party of surveyors have just returned to Eastland, Texas, from Staked Plains. They located for Mr. Graves, of New York, 300 sections of land, which will be settled by a colony from New York. The lands are said to be unsurpassed in fertility. There is a lack of [illegible] The party, while out, dug into an Indian mound, where they [illegible] an Indian, in a sitting [illegible] rounded by his trinkets. [illegible] crumbled to dust [illegible] the air. [illegible]

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, JANUARY 31, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the SOUTHWESTERN for the city of New Orleans. He is authorized to take subscriptions and make collections.

Louisiana Conference Minutes.

The Minutes of the Louisiana Conference, which closed its session on the 11th inst., will be ready for delivery on Saturday of this week. They are out in good style, which latter fact is due to our excellent printer, Mr. E. D. Elliott.

[illegible] Johnson, district steward [illegible], Miss., reports that [illegible] raised $10 toward payment [illegible] of the late Mississippi Conference at Oxford.

[illegible] war is practically [illegible] Russia and Turkey is [illegible]. Turkey has but to submit [illegible] whatever terms Russia sees [illegible] upon her. There [illegible] danger of other powers in[illegible] except to see that the [illegible] demanded by Russia do not [illegible] their interests.

[illegible] Conference of the [illegible] Zion Church was [illegible] place in this city. [illegible] is weak in this [illegible] success. There [illegible] work for all who wish [illegible] in the Master's cause. [illegible] Thompson presided.

[illegible] Butler, Presiding [illegible] District, [illegible] District Conference, [illegible] triumphs of the [illegible] in [illegible]. There was a [illegible] in collections [illegible] spiritual interest [illegible] itself on his [illegible]

[illegible] to meet Rev. [illegible] of the Mississippi [illegible] the President [illegible] University, and [illegible] appointed him [illegible] of Jackson District [illegible] by a special [illegible] heavy endorse[illegible] work. The [illegible] and effective [illegible] him in [illegible]

[illegible] Conference of the [illegible] Episcopal Church [illegible] city last [illegible] and Campbell [illegible]. We were [illegible] good [illegible] Prof. J. [illegible] New Or[illegible] introduced [illegible] Conference. [illegible] Straight University [illegible] the Confer[illegible]

[illegible] Murder. [illegible]

Mississippi Conference.

We publish elsewhere the statistics and appointments of the Mississippi Conference which closed its session at Oxford, Miss., on the 21st inst. We were present during the entire session and do not hesitate to state that it was in many respects the best session of that Conference yet held. This is no disparagement to the preceding sessions, because as the Conference grows older and its members become more thoroughly disciplined in the polity, usages and spirit of Methodism, each session should be an improvement on the one going before. The Conference numbers 28,719 members, and probationers 117 pointments throughout the State. The enrolled membership of the Church is 28,719.

Of the administration of Bishop Harris we can only repeat what we said of him when speaking of his presidency over the Lousiana Conference. His administration was in every respect efficient and thorough. Very much is expected of a Bishop, while presiding over our Southern Conferences. In some respects the organization of these Conferences is not complete; in other respects the administration of Discipline has been allowed to conform to the necessary conditions growing out of the missionary type of the work, and in all the matters of Methodist polity and usage in the government of churches and in the organization and pushing of the local or connectional enterprises of the Church, there is need of instruction and inspiration. The chief time and place to inculcate right information and to awaken increased devotion to the Discipline of the Church is at Conference, and the chief source of instruction and inspiration is the Bishop. Bishop Harris, as well as his colleagues do noble work for our cause by their patient, painstaking addresses, covering during a conference week almost every vital point in the government and enterprises of the Church. And it must be said to the credit of our ministers in the South that these addresses are appreciated, and year by year their effects are visible in increased thoroughness in the organization of churches, and a more intelligent devotion of our people to their Church.

Oxford is one of the beautiful little cities of Mississippi located on the Chicago, St. Louis and New Orleans Railroad, three hundred and fifty miles directly north from New Orleans. It is the seat of the University of Mississippi, which is now in a very flourishing condition. There are in attendance four hundred and fifty young men. There is a faculty of seven professors, and several tutors. By a law of the State no saloons are allowed in the town, so that in many respects Oxford is a pleasant place to live in.

Our people at Oxford entertained the Conference well. Presiding Elder Johnson and Pastor Blue did their work well and we heard no word of complaint. All had good homes and were well cared for. Our Mississippi Conference is almost exclusively a colored Conference, and the fact that so large a body can be entertained comfortably for a week speaks well for the improved condition of the colored people. Bishop Harris and ourselves were entertained by Rev. Dr. Wheat a leading minister of the Methodist Episcopal Church South, and who has for several years been Professor of Greek in the University at Oxford. He and his excellent lady greeted us cordially and entertained us with lavish hospitality. Rev. Mr. Murrah, pastor of the Southern Methodist Church at Oxford, was cordial and gave every evidence of fraternal feeling. Both he and Dr. Wheat and several other gentlemen visited and were introduced to the Conference. The students of the university invited Bishop Harris to address them on his trip around the world. He consented and spoke in the M. E. Church South on Sunday night. The house was packed, many being compelled to stand. We heard but one report and that was very favorable to the Bishop. His address made a great impression in favor of the cause of missions. The fraternal greetings and acts of our Southern brethren in Oxford illustrate the tendency of the hour in the South. That tendency is to [illegible] fraternity as understood among Methodists. Those of truly [illegible] spirit are still in the minority, but they are the coming [illegible] and in time will leaven the [illegible]. The history of Oxford [illegible] of the whole South. [illegible] we were entertained [illegible] Gen. Grant made [illegible]. That was [illegible] South, is welcomed to Oxford. This, then, is the day of peace and at least of agreeing to disagree. After the war the pastor of the Southern Methodist Church in Oxford began as was the custom throughout the South before the war, to preach to the colored people in the afternoon. It was soon found to be disagreeable to his people and he took them to the basement; but it was soon found that the new-born dislike to the colored people would permit this. About this time a representative of our church came to Oxford and welcomed the colored Methodists into the church. Then came the work of securing a lot. Several were bargained for, but as the word would get out that such a one was about to sell ground to the "nigger church," he was made to feel the lash of adverse public sentiment to such an extent that he would not close the bargain. Finally a colored man was found who owned the lots on which our present church and parsonage stand, and from him a purchase was made. To-day an Annual Conference meets in that church, and leading citizens drop in and look upon the body and go away surprised at its dignity, decorum, intelligence and high moral tone. The fact that the Conference is made up mostly of colored men still makes it to be despised by many, but not a few regard the body because of its worth, and all are now hushed to peace, silence and respect in its presence. So onward moves the great work of remolding if not regenerating the South. God speed every messenger of peace and fraternity.

The Mississippi Conference has lost one of its noblest leaders. Early in the year Dr. A. C. McDonald fell at his post. We shall publish an extended notice of his life and death next week.

The worth of Dr. McDonald to Mississippi Methodism can never be estimated. His was a cultured, brave and patient soul. He gave his life for the people and work he loved. He rests from his labors but his works do follow him. The memorial services on Monday were deeply impressive and effecting. Addresses were made by several.

Dr. Revels was secretary of the Conference assisted by Bros. J. M. Shumpert, J. Campbell, and W. W. Hooper. The last Brother had the difficult work of collecting and tabulating the statistics which work he did well.

Shaw University rightly received a good share of attention. This Institution under Prof. Hooper is doing a great work. The present is its successful year. May its success increase yearly!

The SOUTHWESTERN received the endorsement of the Conference, and Presiding Elders and preachers promise earnest work for the paper for 1878.

The banner District of the Conference for benevolent collections was the Greenwood District, Rev. J. W. Dunn, Presiding Elder. The reports of all the Presiding Elders indicated that they had attended to their work. Rev. L. Bradford, of the Gulf District, traveled five thousand miles over the seventeen counties, included in his District. Some of the time he was compelled to walk, there being no railroads and not being able to buy a horse.

The Returning Board Prosecution.

The great event of the past week was the arraignment of Messrs. Anderson, Wells, Kenner and Casanave, the members of the late Republican Returning Board, before the Superior Criminal Court for trial. The charge is forgery in changing the returns in the late election so that the State went Republican and Hayes was made President. The charge is stoutly denied by these gentlemen.

The time for trial was fixed for last Saturday at 11 a. m. But the accused not making their appearance the Sheriff went to find them. They were believed to be in the Custom House. Mr. Anderson is Deputy Collector and Mr. Wells is Surveyor General of this port. When the Sheriff went to the office door to enter he was refused admittance, and when he proposed to force an entrance he was arrested by the custodian of the Custom House on the ground that he was about to injure the property of the United States. The excitement became intense, and the marines from the Revenue Cutter, John A. Dix, were stationed at the front entrance. Matters remained in *statu quo*, awaiting word from Washington, to which both sides appealed, until Saturday evening, when Attorney General Devens telegraphed that the United States would not interfere with the State Court. [illegible] Anderson, Kenner and Casanave [illegible] and lodged in [illegible] Parish Prison where they are still to-day (Monday). Mr. Wells has not been yet found. The proceedings of this trial will be watched with great interest, as it bears directly upon not only State but National matters.

Speaking of Mr. Anderson the New Orleans *Times* says:

> He is a man of wonderful personal strength, and has been a unique political power in this State for many years, bidding defiance in his section to both party organizations and sweeping them both from his pathway by sheer force of character. A man of conceded personal courage, of stubborn purpose, of restless energy and great wealth, it is said of him that he has pursued politics of late years for the sole object of advancing the fortunes of his numberless dependants and personal friends. He has built up many men in St. Landry, one of whom, Senator Robertson, is a leading light to the party that has lodged him behind the bars.

Massachusetts Letter.

The week of prayer has been observed by nearly all our churches, and a spirit of revival is general. Union meetings of one month's continuance have just closed in this city. Ministers and members of different denominations have become deeply interested in each other, and many embraced Christ as their only Savior. Our singing has been grand but whether the Church will give heed to this power of song is a question of considerable interest. New England has become so wedded to choirs or, which is worse, quartettes, that a divorce is very doubtful; and yet the good and grand congregational singing, such as you have in the South, would be a thousand times more Scriptural and I believe more acceptable to Him whom we worship. We believe in theory in the people worshipping God, and where is the reason in excluding them from this delightful part of the service in the house of God? It is certainly more human than divine. The strong breeze of congregational singing, if rightly directed, would blow all our choirs and quartettes out of the windows like a wad out of a gun, and I judge to the entire satisfaction of many.

Extra meetings are being held, and I suppose extra sermons preached on the subject of missions, and all hope for extra collections. Just think of it, a large and wealthy church, claiming to be the largest in this country, and abounding in wealth, so deeply interested in the salvation of the world as to give forty or forty-two cents per member annually for the accomplishment of this noble end. Less than one cent a week per member. Not so much as we pay for the yeast that raises our bread to say nothing of the flour; this is made on the basis that all were obliged to buy yeast by the penny's worth, and what man does not consume a penny's worth per week? And yet we expect great things by this small investment, and I hope to live to see the day when the Methodist church will give the missionary cause at least one dollar per member annually.

I rejoice that the Methodist Episcopal Church is increasing so fast in the South. This is of God, and we shall prove recreant to our trust when we loose our hold of so important a field of Christian labor.

T. J. ABBOTT.

Lawrence, Mass., Jan. 15, 1878.

Tennessee Letter.

The state of the weather has been decidedly variable for the past four months. Rain, snow, frost, wind, and cloudy skies make up the record. The extra session of the Legislature which recently adjourned has given this State world-wide notoriety by its refusal to provide for the adjustment of the public debt. The individual must be honest and pay the uttermost farthing or suffer reproach, but the State, which is a community of individuals, and in the aggregate, assimilates to unity, can build railroads and make other internal improvements on the strength of borrowed money and then recline on its dignity and through its very learned and grave legislators proclaim to the world that it owes, but will not pay. To the credit of thousands of the citizens of the Old Volunteer State it is just to say that they are stubbornly opposed to anything and everything that even savors of repudiation. The *American*, the leading journal of this city, is square on the question of the payment of the public indebtedness. Owe no man anything is as applicable to the State as to the individual.

It is not our privilege to report any unusual workings of grace in this part of the moral vineyard. A decided state of religious inactivity exists at present among all the churches but one—St. John's A. M. E. Clark Chapel despite the [illegible] has held its own, and the outlook for the future is grand. During last quarter we were blessed with a revival which resulted in 14 conversions and 35 additions. The financial exhibit at the Quarterly Conference held Dec. 30 was par excellence, amounting to nearly $500. In class collections we claim to be the banner church. We have 235 members including probationers and our class collections average $50 per month. We are on the home stretch in the payment of our church debt, and on the second Sunday in next month we expect to reach the goal. The church, through the trustees, was the recipient of a New Year's gift of $85, $68 from the Sunday-school and $17 from the Church Aid Society. The Sunday-school is led by J. G. Brown and the Church Aid Society by Sister Amelia Rhodes. Our Christmas tree was a complete success, every scholar received a present. Bro. C. Pickett, our earnest and successful Presiding Elder, was with us on a recent Sunday night and caused our hearts to burn within us by his words of wisdom and might. We were recently favored with an unusual congregation, not in size but in race representation. Negro, Chinese, and Caucassian. Our Chinese hearers, two in number, were very attentive and at the call of the Stewards left their pence on the table. Their presence recalled to our mind the saying of David. "The entrance of Thy word giveth light." Who knows but what these nomandic devotees of Confucius shall here in America learn by Him who alone is God and be constrained by the Spirit to recross the broad bosom of the deep Pacific and bid their kindred "Behold the Lamb of God that taketh away the sins of the world." At least such is our prayer. Central Tennessee College is crowded to excess. Never before in its history has its attendance been so large. Every energy of the members of the faculty is taxed in the discharge of ever pressing duty and there is great reason to fear that some of them may be prostrated by over-work. They are bearing their burdens however with cheerful hearts. The Medical Department has shared in the general increase, and Prof. Hubard has his hands full in giving us light on the structure of the human system, the ills to which it is heir and the remedies therefor. He is assisted by two other Professors resident practising physicians. Dr. Braden grows in zeal and popular favor which we hope will increase until the institution is fully developed and the scope of its influence increased. Dr. Walden, of the Western Methodist Book Concern, delivered a very able and instructive lecture to the students and public on the 16th inst. His subject was "What to read."

C. S. SMITH.

Nashville, Tenn., Jan., 25th, 1878.

The Chicago, St. Louis and New Orleans Railroad.

A recent trip over this great route served to impress us very forcibly with the rapid strides being made toward making it in every respect a first class Railroad. The entire road is being ironed anew, with steel rails joined by fish bars.

Two daily trains, one each way, now run on good time and make good through connections. A through pullman car runs daily each way between New Orleans and Chicago. There are pullman cars to St. Louis and this is the only road from New Orleans which crosses the great St Louis Bridge. It is several hours the shortest route between New Orleans and Chicago, St. Louis and Cincinnati. Mr. F. Chandler is the gentlemanly and efficient General Passenger Agent in this city.

New Orleans and the South are to be congratulated upon the improved management of this great thoroughfare. It is now owned and controlled by the Illinois Central Railroad, which insures every possible improvement in the road and its rolling stock. Practically the 913 miles from New Orleans to Chicago is one road.

Good News from Austin, Texas.

Rev. W. E. McCarty, stationed a few months since in Austin, Texas, by Bishop Foster, has had a most excellent beginning in his work. While making the tour of the Texas Conferences we met him and enjoyed the hospitality of his home, and learned of his success. His congregations and Sunday School had more than trippled, and in doing the work of a diligent pastor he was being greatly blessed. We learn now from Dr. Brush, the Presiding Elder of Austin District, that a lot had been bought for a more central location for the Church. Success to our Austin brethren.

The sixty-first annual meeting of the American Colonization Society was held at Washington on the 16th inst. The Secretary of the Navy, Hon. R. W. Thompson, was among the speakers.

Statistics and Appointments of the Mississippi Conference.

The Mississippi Conference met in Oxford, Miss., January 17–21, 1878. Bishop Harris presided, and H. R. Revels, Joseph Campbell, J. M. Shumpert and W. W. Hooper were Secretaries. The following were admitted on trial, to-wit: Aaron Davis, Daniel Moore, Henry York, Wm. B. Kendrick, Miles H. Foster, and Robert McKelpin. The following remain on trial, to-wit: Heney May, Harrison Woodcock, James Drayden, Lawyer J. Terrell, Thos. E. Miller, Allen W. Wright, Walter Maddox, Amos R. Sanders, Levi Clayton, Cassimer Stewart, John H. Cook, H. R. Creighton, E. James, John Foster and Frank Golden. A class of nine were admitted in full connection. The following were ordained Elders, to-wit: Alford Gladney, Wesley W. Hooper and Bartlett F. Penny. Wm. Gatewood, J. W. Deshazo and Gilbert Carr located. The following had withdrawn under charges, to-wit: John Walker, Meshack Lochman and Solomon H. Hart. Rev. Hiram M. Church had been transferred to the Northern New York Conference. Ishaan Burrel, Andrew Cook and James A. Moore were expelled. A. C. McDonald had died. The Conference meets next year at Yazoo City. The following are the statistics:

Probationers	3,6 0
Full members	2, 91
Local Preachers	398
Total membership	28,719
Children Baptized	1,653
Adults Baptized	3 013
Total Baptisms	4,633
Number of Churches	2 4
Probable value	$189,631
Parsonages	17
Probable value	$ 11,680
Total Church property	$201,291
Number of Sunday Schools	28
Officers and teachers	1,075
Scholars	14,602
Raised on Episcopal Fund	$ 76.27
Raised for Missions	2 6.0
W. F. M. Society	27.00
Board of Church Extension	52 45
Tract Society	14.3
Sunday School Union	47.0
Freedmen's Aid Society	335 4
Education	25.
Bible Cause	6.00
Total	$8 0.22

APPOINTMENTS.

Holly Springs District—James G. Johnson, P. E.

Holly Springs—James M. Shumpert.

Holly Springs Circuit—Ira B. Griffin.

Byhalia—Supplied by P. C. Powell.

Chulahoma—Supplied by Wm. Payne.

Cornersville—Miles H. Foster.

Abbeville—Supplied by A. J. Button.

Lafayette Springs—Supplied by Moses Pope.

Elijah Chapel—Henry York.

Oxford—Peter Blue.

Grenada—Daniel A. Williams.

Grenada Circuit—Thos. Miller.

Winona and Vaiden—Supplied by D. S. Green.

Ripley—Marcus Nevils.

New Albany—Casimer Stewart.

Greensboro—Supplied by Oscar Hoskins.

French Camp—Supplied by Peter Kirkland.

Kosciusko—Supplied by L. R. Brown.

Mount Pleasant—Supplied by Frederick Stewart.

Wesley W. Hooper, President of Shaw University.

Meridian District—Moses Adams, P. E.

Meridian—Nathan Cannon.

Meridian Circuit—Levi Boone.

Lauderdale—Obediah Gillespie.

Shuqulak—Walter Maddox.

DeKalb—David D. Goodwin.

Carthage—Jacob Cannon.

Louisville—Charles Frierson.

Whitefield—Daniel Moore.

Macon—George W. Barney.

Brookville—Henry Cawthorn.

Mishularville—Supplied.

Crawford—Isaac Mosely.

Ex-Prairie—Supplied by E. Burton.

Enterprise—Alexander Peebles.

Enterprise Circuit—Henry Wyatt.

Quitman and DeSoto—Supplied by W. D. Sims.

Shubuta—Perry Jemison.

Shubuta Circuit—Daniel James.

Waynesboro—Supplied.

Paulding—Henry Davenport.

Garlandsville—Supplied by M. Brown.

State Line—Warren McDonald.

Daleville—Amos R. Sanders.

Trenton—Supplied by R. Williams.

Hickory—Willis Faulk.

Starkville—Supplied by P. C. Clemens.

Claiborne—Levi Clayton.

Okolona District—Donald McLachlan, P. E.

Okolona—Henry Hardy.

Buena Vista—Supplied by W. Drake.

Tupelo—Supplied by G Allen.

Corinth Circuit—Louis L. Shumpert.

Pontotoc—John H. Cook.

Houston—Lawyer J. Terrell.

Union Grove—Alfred Gladney.

Aberdeen—James J. Shumpert.

West Point Circuit—Allen W. Wright.

Tampico—Supplied by J. Price.

Spring Valley and Shady Grove—Supplied.

Bellfountaine Circuit—Nelson Yates.

Mount Pisgah—Supplied by L. O. Crowder.

Woodward—Wm. B. Kendrick.

Pine Chapel—Supplied by N. J. Stewart.

Pontotoc Ridge—Supplied.

Hogan's Chapel—Supplied by L. Deshazo.

Athens—supplied by M. Strong.

Columbus—Wesley Jones.

Columbus Circuit—Thos. Brown.

Greenwood District—Jno. W. Dunn, P. E.

Greenwood—Barrel L. Crump.

Roebuck—Supplied by Samuel Harris, jr.

Holly Grove and Wesley Chapel—Frank Golden.

Yazoo City—Gilbert Brooks.

Yazoo City Circuit—H. Creighton.

Silver Creek—Supplied by C. Vaughn.

Pickens and Coupal City—Supplied by J. H. Parker.

Durant and Lexington—Hayward Heslip.

Goodman—John D. Walden.

Benton and Pine Grove—Andrew Lemons

Deasonville—Supplied by James Holmes.

Walnut City—Samuel Harris.

Paola—Calvin L. Crump.

New Midway and Good Hope—Bartlett Bailey.

Cold Water and Polk Station—Joseph Clemens.

Hernando and Love—John Eames.

Bolivar Courthouse—Supplied.

Jackson District.—Hiram R. Revels, P. E.

Jackson—Joseph Campbell.

Clinton—Henry Henderson.

Canton—Alfred Handy.

Madison—Supplied.

Brandon—Riley Walker.

Evergreen—Supplied by R. Anderson.

Forest—James H. Parks.

Lawrence and Lake—Robert McKelpin.

Edwards Circuit—Charles P. Head.

Vicksburgh—John P. Shumpert.

Warren—James Drayden.

Meyersville—Jacob B. Smith.

Gulf District—Lewis Bradford, P. E.

Summit and Magnolia—James Ellis.

Meadville—Elijah Graves.

Brookhaven and Monticello—Henry May.

Liberty—Ephraim Collins.

Harrisburgh—Supplied.

China Grove—Edmund James.

Augusta—Supplied.

Bay St. Louis and Pass Christian—Bartlett F. Penny.

Pascagoula—Joseph N. Thomas.

Hansborough and Ocean Springs—John Gaston.

Columbia—Peter Harris.

Natchez and Fayette.—Prince E. Bardwell.

Union Church.—Andrew J. Thompson.

New Hope—Robert Roundtree.

Hazelhurst—Henry L. Kennedy.

Crystal Springs—Aaron Davis.

Simpson—Supplied.

West Tennessee District Conference.

The last session of the West Tennessee District Conference met at Memphis. It was a pleasant occasion to all in attendance. If we may judge of the future of our work by the reports there exhibited it bids fair. We especially remarked the deep interest taken in the Sunday School department, from which is to come the future Church. There was also great stress placed upon the educational qualifications of the different applicants before the various committees. Every effort was made to systematize our benevolent collections and make it possible to measure up to our needed *pro rata*.

J. P. PRICE, Sec'y.

Walden Seminary.

The first numbers of the SOUTHWESTERN ADVOCATE are received. Thanks to your ready response to the needs of the school.

Walden Seminary opens its third month of school with encouraging prospects. Its present enrollment reaches forty five, five of whom are preparing for the ministry and nearly all are preparing for teachers. The present session will continue until May 23, possibly longer, if its enrollment at that time is large enough to ensure a full school.

Yours respectfully,
H. M. PERKINS.

Little Rock, Ark., Jan. 21, 1878.

A rich discovery of gold was made on the 12th instant at the Ranta Mines, a short distance west Pubelo, Col. Mr. Munn, an old prospector, struck a lode, the ore from which assays the enormous sum of $12,600 in gold and $1,100 in silver per ton. There is great excitement in camp, and every body is rushing to the scene of the new discovery.

General Religious Items.

The Reformed Episcopal Church now numbers 60 clergymen, 50 parishes, and about 4,000 communicants.

Mr. Uriah Clarke, formerly a distinguished Spiritualist, but converted and a member of the M. E. Church in Boston, has started a periodical in that city, call the *Anti-Skeptic.*

In India there are now 900 missionaries and ordained native pastors, exclusive of Burmah and Ceylon. The increase in the last four years has been 16,000.

In Italy the Wesleyan Methodists from England have 1,300 communicants who, not long since, were Roman Catholics. The American Methodists have, in different places, nine congregations, made up of former Romanists.

The Chinese government not only issued a proclamation favoring religious toleration, but it mentions, also, with special favor, the work of Christan Missions, and bid the providical government favor their work.

The American Bible Society has taken action directing all its depositories to sell for cash only, and the scale of prices will be re-arranged so that the booksellers can receive the publications on the same terms as auxiliaries. This fact may be of service to our Sunday schools in purchasing bibles and testaments.

General News Items.

Cleopatra's Needle has arrived in England.

Garibaldi has written to King Humbert, of Italy, begging him to follow in his father's footsteps.

The Georgia Legislature is considering the law prohibiting the selling of tobacco to minors.

Jacksonville, Fla., has voted to issue bonds to the amount of one quarter of a milion of dollars for improving and beautifying the city and its surroundings.

On January 15th the excursion train from the Moody and Sankey meeting at Hartford, fell through the trestle bridge into Farmington river. Two engines, one baggage and three passenger cars went down. Fourteen persons were killed; fifteen to twenty were wounded.

The New York *Tribune* finds, upon investion, that the whole amount of silver coinage from the beginning of our government to 1858 was $95,00,000. The Senate's silver bill, providing for from $2,000,000 to $4,000,000 per month, will give us as much silver in four years as the country used under the policy of the "fathers" in sixty years.

The *Courier-Journal* learns that the beautiful telescope, manufactured by Alvin Clark & Sons, of Cambridgeport, Mass., expressely for Central University, at Richmond, Ky., has been received at that place. The instrument is eight feet long, with a clear aperture of object glass six inches; a highly finished brass tube, with finder attached, and is mounted on the largest tripod they have made, with equatorial mountings. It has one diagonal for viewing objects in the zenith; another for examining the sun, its spots, etc., and every other convenience that could be desired.

The funeral of the late King Victor Emanuel was very impressive. The procession was an hour and a half passing a given point. In addition to the official part, which was a mile long, there were 2,700 deputations, from all parts of the kingdom. The costumes in the official part of the procession were magnificent. The Crown Prince of Germany, with representatives of Austria, Portugal, and Baden walked abreast. Seventy tattered banners heightened the display. The Pantheon, which was splendidly decorated as a *Chapelle Ardente*, was reached about four o'clock in the afternoon. The car, on which the body was, was the same that was used at the funeral of King Charles Albert. It was surmounted by the iron crown. The entire procession was on foot. The ecclesiastical service was confined to a simple absolution and benediction pronounced by Monsignor Gori, Archpriest of the Chapter of the Church.

The French Government has resolved to discard its present system of bronze field-guns and make its guns of steel rings, puddled and cast. It has been under the consideration of the French artillerists to adopt the English system of built-up wrought iron coils, including the muzzle-loading principle; but this would have required a new extensive plant of machinery, where as the transition from bronze to steel can be effected with very little trouble and expense, the substitution of a different metal being almost the only charge. The preference of the French for breech-loading cannon is to be gratified by the application to these [illegible] of the "[illegible]," or French system, two kinds of field-pieces are to be produced—one rather larger than the English 16-pounder, and the other somewhat smaller than the English 9 pounder, corresponding in size more nearly to the German than the English artillery.

Mr. Spurgeon said recently: "The first thing after conversion to Christ is confession to Christ, and the next is instruction in Christ. I fear that too many professed converts leap over these hedges, and endeavor to become [illegible] at once. They call themselves disciples. They say they are soldiers of the cross; but they can neither march in line nor keep step, neither will they submit themselves to order. They appear to think that the moment they are born they are fathers; the instant they are enlisted they are officers. Now, conversion is the beginning of the spiritual life, and not the climax of it. It makes a man a disciple, and the main thing a disciple has to do is to learn. After he has learned, he will be able to teach others also; but not till then. I have often said to you that nothing can come out of you that is not in you; and, therefore, if there is not something put into you to begin [illegible] but, [illegible] powder to [illegible], the enemy will not be much injured by your valor. We must be filled before we can run over. It is necessary for the Christian man to be prepared for holy service; that, in fact what he does for God should be a harvest growing out of himself, because of a previous seed-time, during which much precious seed was put into him."

[illegible] Dakota the other day a stage load of passengers were compelled to hold their hands over their heads while a gang of highwaymen [illegible]. One of the victims, who remarked, "This is a high handed piece of business," was allowed to keep his watch as a reward for his [illegible].

Our Work in China.

A LETTER FROM BISHOP WILEY.

[illegible] Bishop Wiley [illegible] on board [illegible] at the [illegible] Peiho. The bishop [illegible] the visitation of [illegible]

[illegible] Peking the 27th of [illegible] December, and [illegible] for our [illegible] the city, and [illegible]

his assistant, and they have had a good year.

The Chinese city has been under the charge of Brother Davis. In this city we have a miserable substitute for a chapel, because they will not allow us to build one. We have been holding possession here, however, and had almost daily preaching for five years. It is a hard location. Brother Davis thinks he finds increasing friendship of the neighbors, but increasing hostility of the officials and gentry. Average congregation of twenty, nine boys in the school, members eight, baptized children three. This is the only chapel of any kind in the southern city, and meets with much opposition. Chen Ta Yung, a native local preacher, has been helper here.

Tientsin was reported by Brother Pyke, who has had charge for three years. This I look upon as a very important missionary point. It is a city of perhaps one hundred thousand native population, and of considerable foreign interest. It lies about fifty miles up the Peiho river, and about eighty by land, or one hundred and twenty by water from Peking. It is the head of navigation for vessels of much size, and is therefore the entrepot for Peking and all north China. Many Chinese from all parts of north China come here. It is occupied by the A. B. C. F. M. with two families and a single man, by the London Missionary Society by two families, by the English Connection Methodists by four families, and by us with one family. The New Connection Methodists have two good properties for residence and schools. We have a fine compound about three hundred feet by two hundred feet, with one good home upon it. By all means, if within the range of possibility, another house ought to be built here, and another family from Peking put into it, while a new man should be sent to Peking. Possibly Brother Lowry may share Brother Pyke's house with him this winter, or perhaps rent another. To reinforce Tientsin is the most pressing need I see in North China. There is a pretty fair chapel within the city walls where service is kept up regularly every day, with an average congregation of twenty. We have fifteen members and twelve probationers. The work here is prosperous and hopeful.

Our brethren have not been idle in spreading out into the country, having some appointments as much as four hundred miles away from Peking, reaching up north to the Great Wall, and south into the Province of Shantung. This country work, especially in the south, is very promising. There seems to be really a giving way of the people in these more interior regions. All our brethren take their part in this itinerant work. Other societies are also doing good in these provinces lying about the Yellow River, so that there are now one thousand two hundred and forty-eight native members in North China. A good report was given of the Women's Work by Misses Combs, Campbell, and Howard. In the afternoon of Nov. 30 we had a Sunday school anniversary of all the schools in Peking. About one hundred and thirty children were present, and about one hundred adults. The exercises consisted of singing and a blackboard exercise. It was a beautiful and interesting and suggestive occasion, under the direction of Brother Pilcher. During this annual meeting four new men were licensed to preach; first, Wen Fang, a very promising man, who stood ninety-five in his examination; second, Wang Cheng Pei, who stood one hundred in an examination on the first three books of the Old Testament, and first two of the New Testament, and his character was held for quite a time as the subject of "ancestral worship." He promises well for the future; third, Shang Ching Yuen, examination ninety, and fourth, Wang Ching Yuen, examination ninety-five. I was most favorably impressed with all these men.

On Saturday afternoon, after a sacramental service, conducted by Brother Lowry, we read out the appointments.

On Sunday the annual sermon in Chinese was preached by Brother Pyke, after which Te Jui and Chen Ta Yung, previously elected by the North Indiana Conference, were ordained deacons. These are two excellent men; bright and [illegible], the second solid and rich [illegible]. May God keep [illegible]!

The following are the statistics of our North China Missions:—Missionaries, five; assistant missionaries, five; Women's Foreign Missionary Society, four; preachers [illegible], four; ex[illegible] twenty-[illegible] proba[illegible]. Total, [illegible] boys' schools, two; pupils, eighteen; Sabbath schools, three; scholars, one hundred and eighteen; chapels, five, value $6,500; parsonages, four, value $19,000; Women's Foreign Missionary Society school building and home, $4,000; hospital and house $5.500.

I need hardly speak of the importance of our North China Mission in its relation to the evangelization of China. Its center of operation is in Peking, the venerable capitol of the empire, rich in its history and traditions, and powerful in its influence over the whole country. Of course it is full of national pride and prejudice, and the work must be more slow in its progress, but eventually more powerful in its influence over other parts of the country. From this center our work has already radiated nearly to the Great Yellow Wall on the north and east, and to the River in the South. The language that our missionaries are now learning and using enables them to speak to one hundred millions of people. They are now able to preach in the language with ease and impressiveness. They are devoted to men and women, in whom the Church may repose the utmost confidence, and they have already met with a degree of success beyond what we had any right to expect from the few years in which they have been working in this part of China.

Our missionaries must act very wisely and cautiously in all their work in and about Peking, as they are there only by sufferance, and probably have no real treaty rights to be in the city. But we can safely trust our interest in their hands. The imperative need of this work is another family to join Brother Pyke in Tientsin. Our force in this mission ought to consist steadily of six families, four in Peking, and two in Tientsin. We lack now one family, and the work is undoubtedly suffering for want of it. We must re-inforce them in the spring.

Appointments for 1878.—Peking, Tartar City, W. F. Walker and Te Jui; Chinese City, L. W. Pilcher and Chen Ta Yung; Tientsin, H. H. Long; Tsun Hua Chou Circuit, supplied by Wow Yung; Tsang Chou Circuit, J. H. Pyke and Wang Ching Yuen; Nankung Circuit, Shang Ching Yuen; Tai-an fu Circuit, G. R. Davis and Wang Cheng Pei; *Girls' Boarding School and Women's Work.*—Misses M. Q. Porter and L. S. Campbell. *Medical Department.*—Miss L. S. Howard.

Sunday School.

Feb. 10, 1878.—JEHOSAPHAT HELPED OF GOD.

SCRIPTURE.—2 Chron. 20:14-22

GOLDEN TEXT.—"Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper."—20.

Topic.—"The battle is not yours but God's."—15.

(Condensed from National S. S. Teacher.)

The promise of victory. (14:17.)—It did not take long to answer that prayer. The response came immediately. "*Then* upon Jahaziel came the Spirit of the Lord."

On the morrow they were directed to go down against this great army that had come up against them, and were told just where they would find them. But that was all that they were to do. They were to do no fighting. They were simply to stand still and see the salvation of God. The king and the people had done their fighting in their praying. They had contended with God, and now God was to contend for them. If we prayed more, we would have to fight less. The battle with the world is won upon the knees, or ever the Christian man leaves his closet. He often finds that he has only to stand still and see the salvation of the Lord.

Praise for victory (18:19)—The act that follows the utterance of the inspired singer is fully as remarkable as any other of the incidents connected with this wonderful history. Jehoshaphat prostrated himself "with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord.' Besides this, the singers of Israel, the Kohathites, and that part of the Kohathites which had descended from Korah, "stood up to praise the Lord God of Israel with a loud voice on high." Thanksgiving and praise were returned for the promise as for the triumph that it guaranteed. They accepted that as though it were the victory itself. No doubt of the result entered in to check their exultant and thankful joy. There could hardly be a better illustration of the fact that "faith is the substance of things hoped for, the evidence of things unseen." So ought we to feel about all of God's promises. The book that he has given is full of them, meant as truly for us as though some inspired Jehaziel had uttered them in our ears as directly from God to us. Let us receive them all with the devout and reverential thankfulness and praise that was shown by Jehoshaphat and the people of Judah in this particular instance. If we receive his *promises* with thanksgiving and praise, the things promised will not tarry. Blessings that we pray for can not fly to us unless our faith will furnish them with wings.

The Praise Victory (20-22).—As their troops have defiled before them just before going into battle, noted generals have inspired them with watchwords suited to the occasion. But we doubt whether any commander, before or since, ever gave such a singular exhortation as did Jehoshaphat: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.' And this battle array was as irregular as his battle cry. He appointed singers, clad in garments covered with holy ornaments, to go before the army singing: "Praise the Lord, for his mercy endureth for ever." He adhered strictly to the command of the Lord to stand, "ye still," and hence marched forth, not for battle, but to behold the fulfillment of God's promise. When the Lord commands an apparently foolish thing, it is better to follow out his directions to the very letter, "because the foolishness of God is wiser than men." They marched, not like an army going into battle, but like one triumphantly returning from one. And, although this all seems very absurd, when one compares it with modern war maxims and tactics, yet it was as successful as any general could have desired. The end gained proves whether the means were adequate or not.

The Lord redeemed his promise. Before they came in sight of the enemy the battle was won. "When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten. The conjunction of the two facts—the singing and the ambushments—shows how closely they were related, and how much the latter depended upon the former. It was as if the Lord was awaiting for that anthem of praise as for a signal to commence the battle.

What is meant by saying that "the Lord set ambushments against the children of Ammon," etc? It is reasonable to surmise that these tribes of the desert, naturally suspicious and distrustful of each other, and easily excited to hostility, in some way became mutually offended. It is probable that one tribe, or part of a tribe, on account of some real or fancied insult, hid themselves in some defile in order to take a treacherous revenge.

When Judah, with its vanguard of singers came to the conical hill, which is spoken of as a "watch-tower," and which is supposed to be the hill known as *Jebel Fereidis*, or Frank Mountain, they saw a wonderful sight. They looked toward the place where they expected to behold the hosts of the enemy, and, behold, the plain was full of dead bodies, so full that it seemed as if none had escaped! They stood still and beheld the salvation of the Lord. Instead of to a battle, they came to a place of booty. Their very trial proved to be their gain—as so often it does in the case of every Christian. Many a dreaded Jezreel has proved to be a valley of Berachah. Immense was the spoil they gathered. It took them three days to collect it all. "And on the fourth day they assembled themselves in the valley of Berachah (*blessing*); for there they blessed the Lord." The valley bears the name, but slightly changed to this day, it being now known as *Beirukut*. And the valley down which the remnant of the invaders fled is called Jehoshaphat in memory of the king who led his singing army there to behold the salvation of the Lord. In these names that still cling to the localities, we have strong corroborative evidence of the truth of the narrative we are studying. "There they blessed the Lord." Psalm 47 appears to have been composed with reference to, and may have been used on this occasion. Every victory, given of God, should be immediately and gratefully recognized. On the very place of victory, if possible, is the place to return thanks. He who is the most thankful for the aid he receives is never likely to call in vain for help when he is in great need of it.

Died.

In this city, Nov. 28, 1877, Aaron Washington, aged 47 years.

He was born in Montgomery county, Maryland, and came to New Orleans in 1850. He came with a heart full of love to God and continued to the end of life a faithful servant of the Master. He was leader of Class No. 11 in Wesley Chapel, and he also led the congregation in singing. With his last words he urged those about him to meet him in Heaven. —B.

Lost Frinds.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I desire to know of my children. They became separated from me during the war. Abram went off with Grant's army from Oxford, Miss. Joseph and Cealy when last heard from were in Memphis, Tenn., and Careless Borroum was somewhere in Mississippi. Any information concerning my children will be thankfully received. Address Matilda Borroum, Oxford, Miss., care of Rev. P. Blue.

During the war when Vandorn's raid reached Holly Springs, Miss., I lost three sons and my husband. My husband's name was Solomon Craig, and my sons' names were Jeremiah, Louis Thomas and William Washington. Any information concerning them will be thankfully received. Address Millie Craig, Taylor's Depot, Miss. (on Mr. L. B. Jones' plantation.)

I desire information concerning my sister. She belonged last to James Spiss, in Yazoo county, Miss., near Liverpool. Her father was named John Natchez, her mother was named Hannah Natchez. We had another brother named Washington. I saw my sister last during the war at her home. We had a sister named Adelaide. Any information concerning my sister will be thankfully received. Zid Green, Yazoo City, Miss.

A cave has been discovered near Wytheville, Va., which is said to rival the Mammoth cave of Kentucky in extent and beauty.

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
Porter's Compendium of Methodism	1.75
Wesley's Christian Perfection	45
Ruter's Church History	2.50
Kidder's Homiletics	1.75
Hibbard on Baptism	1.75
Nast's Introduction to New Testament	1.75
Morris' Sermons	1.50
Wesley's Sermons (two volumes, in calf.)	7.00

Our terms are *Cash in Advance*. The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

Special Notices.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the [illegible] articles of the present [illegible] for all affections of the throat, head, and lungs, including sore throat, [illegible] any [illegible], whether [illegible], ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Bal. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Graamne, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 152 William street, N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Marillio, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Misshularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitfield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville, April 27-28; Shuqualak, April 29 30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Austin (Texas,) District.

FIRST ROUND.

Columbus, January 19, 20; Alleyton, January 26, 27; Columbus Circuit, February 2, 3; Eagle Lake, February 9, 10; Industry, February 16, 17; Fayetteville, February 23, 24; Irving, March 2, 3; Kingsbury, March 9, 10; Seguin, March 16, 17; San Marcus, March 23, 24; Oakland, March 30, 31; Peach Creek, April 6, 7; Halletsville, April 13, 14; Lagrange Circuit, April 20, 21; Burton, April 27, 28.

S. GATES, P. E.

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Cheneyville and Homesville, February 2, 3; Cototeaux and Cloutierville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Brethren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference.

SAM'L. DAVAGE, P. E.

Nashville, Tenn., District.

SECOND ROUND.

Memphis, 5th and 6th of January, 1878, and the District Conference will be held at Memphis on the 9th, 10th and 11th of January; Crittenden, 12, 13; Memphis Circuit, 19, 20; Fayette, 26, 27; Masons, February 2, 3; Brownsville, 9, 10; Cypress, 16, 17; Gardners, 23, 24; Henderson, March 2, 3; Purdy, 9, 10; Waynesboro, 15, 17; Lawrence, 23, 24; Mansfield, 30, 31.

WM. S. BUTLER, P. E.

Navasota (Tex.,) District.

(First Round.)

Hempstead, Jan. 5 and 6; Brenham, Jan 12 and 13; Navasota, Jan. 19 and 20; Courtney, Jan. 26 and 27; Millican, Feb. 2 and 3; Plantersville, Feb. 9 and 19; Hempstead Circuit, Feb. 16 and 17; Brenham, Feb. 23 and 24; Anderson Station, March 2 and 3; Hopewell, March 9 and 10; Bryan, March 16 and 17; Brewers Hill, March 23 and 24; San Felipe, March 30 and 31; Hearne, April 6 and 7; Centerville, April 13 and 14; Palestine April 20 and 21; Fairfield, 27 and 28; Cotton Gin, May 4 and 5.

Nashville, Tenn. District.

SECOND ROUND.

Lewisburg, January 5, 6; Springfield, January 12, 13; Franklin, January, 19, 20; Mill Creek, January 26, 27; Lebanon, February, 2, 3; Hartsville, February 9, 10; Gallatin, February 16, 17; Mitchellville, February 23, 24; Springfield, March 2, 3; Dickson, March 9, 10; Dover, March 16, 17; Nashville Circuit, March 23, 24; Clark Chapel, March 30, 31.

C. PICKETT, P. E.

Murfreesboro, Tenn., District.

SECOND ROUND.

Caney Fork, January 5, 6; Cooksville January 12, 13; Sparta, January 19, 20; McMinnville, January 26, 27; McMinnville Circuit, February 2, 3; Shelbyville, [illegible] 10; Murfreesboro, 16, 17; Murfreesboro Circuit, 23, 24; Stone River Circuit, March 2, 3; Woodbury, March 9, 10; Alexandria, March 16, 17; North Lebanon, 23, 24.

B. B. MANSON, P. E.

New Advertisements.

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Cod Liver Oil Jelly.

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This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and will more benefit secured to the patient by a single tea spoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by
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BLACK SILKS, handsome and durable, all widths, $1.00 to $3.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.20, $1.25, and $1.50.
PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.
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THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.
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give a richer display of colorings and brilliant effects this season than for many years past, and we are receiving by every European Steamer fresh additions to our stock.
The mixed COSTUME CLOTHS range in price from 50c a yard to $3.00, and on low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.
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India Valley Cashmere Shawls from $100.00 up; India Filled Centers at $50.00 and up.
Real Decca, Chedda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufacture. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $8.00.
Ladies' and Children's Suits and Fine Under Clothing.
These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogues.
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Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino
"A thing of beauty is a joy forever,"
and beautiful stockings are now considered an indispensable part of female attire.
GLOVES.
Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety
Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1 00 per pair, price last season $1.50.
Also,
Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful Neckerchiefs, all prices from 25c. upward, and all kinds Dress Trimmings to match our Goods
MOURNING DEPARTMENT.
French and English Crapes, Grenadines and Organdies, Bombazines, Henrietta Cloth, $1.00 up. French Cashmere, 50c. up. Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.
We make up full suits of MOURNING from measure, at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.
DOMESTIC AND HOUSEKEEPING GOODS.
Sheetings, Pillow Cloths, Blankets, Quilts, Comfortables, Flannels, and, in fact, every article required in this line, we always sell at manufacturers' prices.
White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.
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Alaska Seal Sacques, from $65 00 up.
Alaska Seal Muffs, from $6 00 up.
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A good set of Furs as low as $5 00.
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All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.
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A GREENHOUSE AT YOUR [illegible]
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We will send free by mail and guarantee their safe arrival in good condition,
12 Roses, 12 different varieties, for $1.00
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Photographs of Every Description, Size and Style, taken and finished in a superior manner. A specialty made of copying and enlarging small and defective pictures, and finishing them equal to pictures from life in Colors, Crayon and India Ink. The largest Sky-light and best facilities in the city for taking groups. nov.9-1m.

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THE
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Organ Co.
Have the pleasure of announcing that recent decrease in the cost of material and labor, and increase in manufacturing facilities, have enabled them to make a reduction in their Catalogue prices of from $10 to $50 on each Organ. (See price list dated November, 1877.)
Organs of their manufacture are acknowledged to stand at the head of instruments of this class; having merited and received Highest Honors at all World's Exhibitions for ten years.
NEW STILES, NOW READY,
surpass previous productions in musical excellence and beauty of cases. Sold for cash, or installments; or rented until rent pays. Illustrated Catalogues and Price Lists (November, 1877) sent free.
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SPECIMEN COPIES OF OUR BEAUTIFUL OIL CHROMOS.
We will send sixty-six copies of our oil chromos to responsible agents. They are in 14 to 18 different oil colors, bringing forth in bold relief all the lights and shades in nature with pleasing effect. Any live young man or woman can make from $50 to $100 in their own town. The following are among our specimens: "Esperance," "Asking a Blessing," "Blind Man's Buff," "Christ Blessing Little Children," "Nature's Lessons," "Speak the Truth," "Search the Scriptures," "God Bless Our Home," "Praise the Lord," "The Lord is My Shepherd," "Blessing attend Thee," "Joy be With You," "Be Just and Fear Not," "Landscape Scenes," "Faith, Hope, and Charity," Country Scenes, &c., &c. Enclose 25 cents to pay charges.
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dec27-4t

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We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 130 pages, divided into seven sections, namely:

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The editorial department will be a feature of the magazine. Rev. Dr. Curry, both experienced and successful as an editor, brings to his duties the purpose of giving his whole strength to the work before him.

Each number will contain one or more articles illustrated with Wood Engravings, in the best style of this art, adding beauty and value to the pages.

The twelve numbers for the year will contain 1,152 pages of reading-matter, which, published in book form, would make not less than fifteen volumes, worth $1 50 each, and will comprise a variety that will be more interesting and valuable to the general reader than can be procured in books for many times the yearly price of the magazine.

We earnestly request you to take the National Repository for 1878—to give it one year's trial, and thereby determine for yourselves whether it is worthy of a place in the Christian home.

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NEW ORLEANS.
Office hours from 8 to 11 a. m., to 6 p. m.
CONSULTATIONS FREE.
[nov8-77-1y]

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Troy, N. Y.

My Wife and Child.

[The following exquisite poem is from the pen of the famous "Stonewall" Jackson, written while he was in the United States Army in Mexico.]

The tattoo beats—the lights are gone,
The camp around in slumber lies;
The night with solemn pace moves on,
The shadows thicken o'er the skies;
But sleep my weary eyes hath flown,
And sad, uneasy thoughts arise.

I think of thee, O dearest one,
Whose love my earthly life hath blest—
Of thee and him—our baby son—
Who slumbers on thy gentle breast;
God of the tender, frail and lone,
Oh, guard the gentle sleepers' rest,

And hover, gently hover near,
To her whose watchful eye is wet—
To mother-wife—the double dear,
In whose young heart have freshly met
Two streams of love so deep and clear—
And cheer her drooping spirits yet.

Now, while she kneels before thy throne,
Oh, teach her, Ruler of the skies,
That while by thy behest alone
Earth's mightiest powers fall or rise
No tear is wept to thee unknown,
No hair is lost, no sparrow dies.

Jim Peters.

One day, about a year ago, the door of my sitting-room was thrown suddenly open, and the confident voice of Harvy introduced a stranger:

"Here's Jim Peters, mother."

I looked up, not a little surprised at the sight of a ragged, barefoot child.

Before I had time to say anything, Harry went on:

"He lives round in Blake's Court and hasn't any mother. I found him on the doorstep feeding birds."

My eyes rested on the child's face while my boy said this. It was a [illegible] little face, thin and colorless, not bold and vicious, but timid and having a look of patient suffering. Harry held him firmly by the hand with the air of one who bravely protects the weak.

"No mother?" said I, in tones of pity.

"No, ma'am; he hasn't any mother. Have you Jim?"

"No," answered the child.

"[illegible] dead ever so long; [illegible]?"

"[illegible] since last winter," he said [illegible] his eyes, into which I saw the tears coming, upon my face. My heart moved toward him, [illegible] he was because of his [illegible].

"[illegible] little lambs straying on the [illegible] and barren hills of life," said a [illegible] heart. And then I felt a tender compassion for the [illegible] child.

"Where do you live?" I asked.

"Round in Blake's Court," he replied.

"[illegible] with?"

"[illegible] Flint; but she doesn't want me."

"Why not?"

"[illegible] I'm nothing to her, she says, and she doesn't want the trouble of me." He tried to say this in a brave, don't-care sort of way, but his voice faltered and he dropped his eyes to the floor. How [illegible]!

"[illegible]" I could not help [illegible] over his pale face. [illegible] new to him, this [illegible].

"[illegible] little lambs." I [illegible] my heart saying [illegible] to love him— [illegible] for him. Poor little [illegible] of my own child, [illegible] dear to me, had [illegible] our door and [illegible] the love and care [illegible] to his heart. [illegible] and shut the [illegible] when I knew he [illegible] no home? [illegible], mother, [illegible] want. And [illegible] There's room [illegible] and we've [illegible] pleading [illegible] withstand [illegible] I said [illegible] When [illegible] dining-room [illegible] Jim Peters [illegible] known by [illegible] of them [illegible] a wonderful [illegible]

[illegible] give him into your care. Let me find him when I call my sheep by their names."

As I finished writing the last sentence a voice close to my ear said "Mother!" I turned and received a loving kiss from the lips of Jim. He often does this. I think, in the midst of his happy plays, memory takes him back to the suffering past, and then his grateful heart runs over and he tries to reward me with a loving kiss. I did not tell him to call me "Mother." At first he said it in a timid, hesitating way, and with such a pleading, half-scared look that I was touched and softened.

"She isn't your real mother," said Harvey, who happened to be near, "but then she's good and loves you ever so much."

"And I love her," answered Jim, with a great throb in his throat, hiding his face in my lap and clasping and kissing my hand. Since then he calls me "Mother;" and the God and father of us all has sent into my heart a mother's love for him, and I pray that he may be mine when I come to make up my jewels in heaven.—*Happy Days.*

Three Things.

Three things to love—courage, gentleness and affection.

Three things to admire—intellect, dignity and gracefullness.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to delight in—beauty, frankness and freedom.

Three things to wish for—health, friends and a contented spirit.

Three things to like—cordiality, good humor and cheerfulness.

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to cultivate—good books, good friends and good humor.

Three things to contend for—honor, country and friends.

Three things to govern—temper, tongue and conduct.

Three things to think off—life, death and eternity.

Bearing False Witness.

"What is the ninth commandment?" said a teacher to a boy in a Sunday Scool.

"Thou shalt not bear false witness against thy neighbor."

"What is bearing false witness against thy neighbor?"

"It is telling a falsehood."

"That is partly true; and yet it is not exactly the right answer, because you may tell a falsehood about yourself."

Then turning to a very little girl, she said:

"It is when nobody did anything, and somebody went and told of it."

"That will do," said the teacher with a smile.

* * *

A five year old child left its seat in the Baptist church at Grand Rapids, Mich., walked up to the pulpit and up the steps, and stood beside Dr. Graves, the pastor, who turned toward the lad, saying: "What do you want, my little man?" The child innocently replied: "A glass of water." The pastor poured out a glass of water, the child drank it and left the platform. The incident created considerable merriment among the audience, which the child in returning to his seat noticed, and thinking the people were amused at some mistake of his, he made a bow to the pastor, and said, "Thank you, sir," and went to his seat, satisfied that he had not comted an impropriety.

* * *

Faith and hope are twin sisters, and hardly to be known apart; both alike beautiful, and very often mistaken each for the other. Yet there is a clear difference: while Hope expects, Faith inspects; while Hope is like Mary looking upward, Faith is like Martha, looking atward; the eye of Hope is high, and the eye of Faith is strong; Hope trembles in expectation, Faith is quiet in possession; Hope leaps out toward what will be, Faith holds on to what is; Hope idealizes, Faith realizes.—*Anon.*

* * *

An Irish couple, a few evenings since, at about nine o'clock, rang the door-bell of one of the Protestant parsons of our city. The door was opened by the clergyman, who, on inquiring what they wanted, was informed by Michael, that he and Bridget came to be married.

"But why," asked the parson, "don't you go to the priest?"

"And shure we did," said Michael, "and he told us to go the divil, and so we came to you."

* * *

We shall never learn to feel and respect our real calling and destiny [illegible] we have taught ourselves to [illegible] everything as moonshine [illegible] with the education of the [illegible]

[illegible] what would be [illegible]

IS YOUR HAIR FALLING OUT?

Or turning gray?	If so do not fail to use
The most	London Hair Color Restorer London Hair Color Restorer
Reliable Hair	London Hair Color Restorer London Hair Color Restorer
Restorative	London Hair Color Restorer London Hair Color Restorer
ever intro-	London Hair Color Restorer London Hair Color Restorer
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for Restoring	London Hair Color Restorer London Hair Color Restorer
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Baldness.	London Hair Color Restorer London Hair Color Restorer
The Great Luxury of the dress room	London Hair Color Restorer London Hair Color Restorer London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes. April 30, 1877, DR. SWAYNE & SON; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BREEKNOCK, Pa., writes. As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

London Hair Color Restorer

s the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxry.

☞ TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES,

75 Cents per Bottle.

SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWANE & SON 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans,
Wholesale Agents.

ALL WHO VALUE HEALTH

Should never be without

Swayne's Tar & Sarsaparilla Pills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Bilious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent Remitent and Congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address.

Prepared only by
DR. SWAYNE & SON.,
330 North Sixth Street, Philadelphia.
E. J. HART & CO., New Orleans,
Wholesale Agents.

ITCHING PILES

Are generally preceded by a moisture, like perspiration; distressing itching, particularly at night, when undressing, or in bed after getting warm; frequently females are sorely afflicted, proving very distressing. Cases of long standing are permanently cured by simply applying

SWAYNE'S OINTMENT,

READ THESE TESTIMONIALS.

U. S. Marshal's office. Harrisonburg. Va.

Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit. Very respectfully, WM. P. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) **Palmyra, Mo., writes:**

January 1, 1877.

I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for **Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions.** Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes, $1 25. Sent by mail to any address on receipt of price. ☞ Sold by all leading Druggists,

Prepared only by
DR. SWAYNE & SON.,
330 North Sixth street Philadelphia.
E. J. HART & CO., New Orleans,
Wholesale Agents.

To Consumptives AND Invalids.

Dr. Swayne's Compound Syrup of Wild Cherry

seldom, if ever fails to cure a cough. Even when the lungs have become much disordered with night sweats, burning fever, pains and oppression, it has effected wonderful cures.

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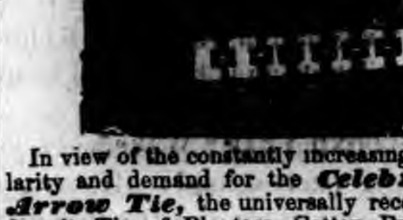

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Southwestern Christian Advocate.

VOL. 13—NO. 6. NEW ORLEANS, LA., THURSDAY, FEBRUARY 7, 1878. WHOLE NUMBER 288

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
59 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

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Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

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Memory's Hall.

Oh! a strange old castle is Memory's Hall,
With its towers and turrets sublime;
For its portals are guarded by spectres tall—
The spectres of years, that come at the call,
Of [illegible] that live in that clime.

It stands in the country of "Long Ago,"
By the side of the river of Time,
Whose waters surge on with an endless flow,
And sing a song as they gently go,
[illegible] the vesper chime.

To the hall of this castle we often go,
For [illegible] buried our treasures there;
There are locks of beauty, and hands of [illegible]
[illegible] clasped long years ago
And tresses of golden hair.

Smiles [illegible] have faded, and joys now dead,
[illegible] we once thought fair,
And [illegible] that encircled some loved one's [illegible]
Words of tenderness once been said,
And [illegible] that she used to wear.

Echoes of voices that used to call,
Fall on the tremulous air;
And [illegible] wall,
[illegible] from the shadowy past recall,
While we stand enchanted there.

The [illegible] departs, and the past returns,
[illegible] o'er its dusty floor;
And [illegible] overflowing with sadness, [illegible]
And the soul within us with wildness yearns,
For [illegible] things we loved of yore.

The Word Sufficient.

CONCLUSION OF A SERMON BY G. F. KET[illegible], D. D., IN THE SOMMERFIELD M. E. CHURCH, BROOKLYN.

[illegible] Moses and the prophets, [illegible] will they be persuaded, though one rose from the dead.—Luke xvi: 31.

[illegible] parable which I [illegible], and of which [illegible] part, is intended to [illegible] truth of the an[illegible] of the Word of God [illegible] Heaven, and that [illegible] proofs or demon[illegible] add to their author[illegible] of them. The [illegible] appeal to the [illegible] of man. [illegible] can pos[illegible] appeals more [illegible] Elijah, as [illegible] did not dis[illegible], in the earth[illegible] when he heard [illegible] he wrapped his [illegible] mantle and went forth [illegible] with God. What [illegible] the super[illegible] do, the [illegible] effected. All [illegible] the still [illegible] to his heart [illegible] of truth is [illegible]. This is what [illegible] to mean. [illegible] more com[illegible] suppose that [illegible] more in[illegible] phenomena [illegible] convictions of [illegible] ence is [illegible] natural vision [illegible] as [illegible] believe. [illegible] by that [illegible] tion from the other world, it establishes no system of truth, and hence affects men little one way or the other. Your life is affected by the truths that lie in your understanding, and no rehersal of these truths, though it be by one who his risen from the dead, can make you more than believe them. Now, the Bible is full of these spiritual truths essential to our salvation, and they are brought out over and over again. They cannot be told us more plainly. They appeal to the conscience, as does all religious truth—they have their roots there. No apparition of ghosts and goblins can make them more certain. If truth, backed by conscience and the reason, and brought to us on every page of the Bible and by every ringing of the church bells, leaves us unaffected, the enunciation of the same truth by one from the dead will also leave us unaffected. The Jews who witnessed the resurrection of Lazarus were but aroused the more to push Christ to death, and also Lazarus for participation in the deception.

But let us turn to something more practical. By a ghost we mean the spirit of man stripped of its eathly appendages—without the material and visible conditions which has distinguished his appearance among men. Now, it is not necessary for man to go out of the world to realize this condition. The world is full of such ghosts. They are coming forth out of the depths of their ruin, their woe, and talking to us, but who heeds them? Let us look at a few of these ghosts.

1. See the ruined men—men of society—stripped of everything that marked them among men. They are but ghosts stalking among us. They talk to us of the folly, the vanity of riches, of the bitterness that comes with ill-gotten gains. They speak of the torment at the end of every such course. Who listens to these gibbering ghosts? Is there one man in a thousand who is turned from his course by what they say?

2. Then there are the ghosts of those who have been destroyed by intemperance. Oh, what hideous wrecks, ghosts—what testimony they bear! They are dead, yet they speak, but who listens? The young man sees, listens, and with a laugh turns to his glass.

3. So is it with the horrible evil of licentiousness. We see all around us the haggard ghosts of men who were once respectable, possessed of all that gives grace and symmetry and manhood to men, now but a mass of putrid rottenness. These hideous ghosts, too, tell their warning in vain in the ear of men. If one will not hear these who come forth from these dens of hell, neither will they be persuaded. He reasons from a wrong principle, from a false knowledge of human nature, who asserts that men should be convinced by the testimony of the dead.

4. Look at the criminal classes. As we pass up the East River we see the abode of the ghosts of hundreds of men—men there on that Plutonean shore, stripped of all that makes men *men*. Now, who is deterred from crime by sailing up the East River, and looking upon the prisoners on Blackwell's Island? Indeed it has been declared by those who have carefully studied the subject, that men are made worse by observing the punishment of criminals. Christ continually acted upon this knowledge of human nature. When asked for a sign, something occult, He refused, saying no sign but that of Jonah should be given. The story of Jonah teaches simple obedience.

In conclusion. The word is sufficient. 1. In its duties—a perfect rule of life. 2. In its motives. Its teachings converge into the noblest motives, etc. 3. Its promises, which are unto eternal life.—*Metropolitan Pulpit.*

Letter from Florida.

BY REV. JAMES MITCHELL.

In company with Bishop Scott, we reached Jacksonville, Florida, on the morning of Tuesday, January 1, 1878. After forcing our way through as boisterous a band of porters as ever beset helpless travelers, we reached Dr. Webster's carriage, drove off, and soon found ourselves in the midst of the Doctor's kind and hospitable family, enjoying the [illegible] of a New England home transplanted into this Southern [illegible] with all the fire of [illegible] in St. Augustine, so on Wednesday we took boat for Tocoi, the point on the St. John's River where we take rail for that ancient city. After a run of three hours up that remarkable river that seems to run up hill for 300 miles, for all our great streams run in a southerly direction, the St. John runs from south to north, we reached Tocoi at noon. We observed as we came up that the banks of the river are dotted here and there at wide intervals with settlements and handsome plantations, of which some are orange-groves, but some of the lands under these attractive groves will not bear too close inspection; there is too much sand and swamp water in the landscape.

At Tocoi we took rail and after an hour's run of fifteen miles we entered the oldest European town in North America. It is located on the Atlantic coast; was settled by a Spanish adventurer named Menendez, who, having occupied it for a time and secured himself and followers by an intrenched camp, being actuated by the diabolical spirit of his country, his age and Church, he planned and executed the destruction of a settlement of French Protestants or Huguenots who had settled near the mouth of the St. John's and built Fort Caroline. In that age of the St. Bartholomew massacre, we may expect such "acts of faith" to take place in the new world; so this general swept from the face of the earth, men, women and children; thus Spain and Rome stamped the early lights of this section of the new world in blood.

This blood-stained servant of Rome gave the name of St. Augustine to his new camp, and proceeded to baptize creeks, rivers, roads and streets with the names of saints; these meet you everywhere. The best streets of this ancient town are but fifteen feet wide, the cross-streets are from 8 to 10 feet wide. Its present population is about 2,200, at which figure it has stood for near 100 years. It is the seat of a Roman Catholic bishop; its old Cathedral was built in 1793—an ungainly structure, with its front gable wall rising above the roof, and pierced by four holes, in each one of which hangs a bell; these, in connection with a clock-face, form a cross. This structure fronts on the little "plaza" or public square that contains about one acre. The door being open, we entered and found the usual adornments of the idol temples of Rome, the high altar, side altars, and pictures to mark the stations where devout worshippers must kneel.

Brother Grant, the minister in charge of our colored Church in St. Augustine, told us that the new bishop, who had recently been appointed, had obliterated the pictures of hell, purgatory, etc., that had for many years been painted on the walls of the old Church, on the ground that they were more theatrical than Christian. Bishop Scott remarked that if he would go just a little further and remove the images and image worship we would give him a vote of thanks.

Passing from the plaza we went to the barracks, once the convent of St. Francis, to call on General Dent, the commander of the post, with whom we had a slight acquaintance, and without whose permission we could not enter Fort Marion. Gen. Dent is the brother-in-law of Gen. Grant. He received the Bishop with much cordiality, referring to his early Oregon acquaintance, with the Bishop, who had visited that distant section of our country some three times, Gen. Dent then being on duty in the extreme Northwest.

He remarked that he dwelt in the oldest house in the United States, once the home of Spanish monks. He had occasion to cut a new front door through the thick wall of coquina, out of which all these old structures are built. This coquina is a conglomerate of small shells cemented together, that can be easily cut, but it becomes harder with exposure to the weather; but to return to the door-cutting operation of the General: His workmen came upon a small hole in the wall that had been constructed as a secretary for the monk, whose cell was inclosed thereby. It had been carefully closed up and was unseen by the modern world for generations past, but its careful concealment shows the full development of the faculty of secrecy for which the regular monastic orders of Rome are remarkable, even in insignificant [illegible]. The contents of this Spanish Padre's secretary and library are worthy of note, however. It contained a rosary or string of beads wherewith to count off the mechanical prayers—an ancient tobacco pipe—and last, though not least, a pack of cards; such were the mementoes of the ancient piety and good works of the Padre who dwelt there.

After an introduction to the General's family, and the receipt of a card to the commanding officer of the Fort, we took the line of travel that brought us near several convent buildings, the most expensive of which is a new and large building of coquina stone.

We likewise examined a lot that belongs to our Church, worth from ten to twelve hundred dollars. The old church on St George street, where our colored people worship, is a well-located house, on a fine lot, in the heart of the town. This property should come to us under the agreement at Cape May; it is one of the insignificant properties that we get for the sacrifice we made in Virginia and on the border generally. So soon as the title is fully conveyed to us by the action of the Florida Annual Conference of the Church South, we should expend some attention on this lot and house, and place the imprint of the new age thereon.

We reached the Fort by a walk along the water wall, a fine piece of masonry constructed by the United States Government, that protects Bay Street from being washed away. It is a mile long and about three feet wide. On reaching the entrance of the old Fort, called in Spanish times, "St Marco," (when it changed owners in 1821 it received its present name "Fort Marion,") we found the gate guarded by a fullblooded Indian sentinel, in the United States uniform, with gun on shoulder, crowned with bayonet; he did not unerstand one word we uttered, and would not let us pass. Here was a dilemma; the deep colored son of Shem had at last become master of the situation. We asked for Cap't. Pratt, but he was not in the Fort. We showed our card from the General, reading, "Please admit Bishop Scott and party to the Fort, and show him all to be seen;" but Mr. Indian cared not for bits of finely printed paper; so we turned away, when an intelligent Irish sergeant came to our relief, went into his house built on the outside of the Fort, brought out three large candles, and taking us in charge we followed him into the old structure that covers about one acre of ground.

It is built of coquina stone taken from Anastasia Island, that lies along the front of the town as a break-water. It is the oldest fortification on the Western continent. It is said to have been commenced as early as 1520, and was built by the enforced labor of conscript Indians. It is a well-preserved and fine specimen of the medieval fortification; pierced for one hundred guns on wall and in casement; it is now occupied by some sixty Indians—some of them prisoners, but all under instructions. We found there ladies hard at work instructing these sons of Shem.

St. Augustine, Fla., Jan. 3, 1878.

God's Guide for Man's Faith and Practice.*

BY A. J. KYNETT, D. D.

Is it really? Why not? "All Scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness." I. Tim. 3, 16. "The holy Scriptures contain all things necessary to salvation." V. Art. of Religion. "His written word is the only rule, and the sufficient rule, both of our faith and practice." General Rules. The Scriptures are certainly "God's guide for man's faith and practice." But they were written by many hands, at widely separated intervals, extending through a period of sixteen hundred years, in the form of history, of precept, of poetry, of prophecy.

An ever-changing kaleidoscope, yet all inspired by the one Divine Author, the eternal spirit of God, and together constitute a revelation to man of all that it is necessary he should believe and do in order to salvation. When any questions arise as to any *particular* matter of faith or practice, how are we to know what is the "only rule, and sufficient rule," concerning it? Certainly by collating what God has said about it, and as nearly as may be, in the order in which he said it. This done, we cannot fail to have "God's guide" concerning it; and so of all questions on all matters of faith and practice involving human duty and destiny. Such are the simple principles that guided an able minister of the Gospel through a long and laborious life, in the study and exposition of the Word of God, and the plan and results of his studies, revised by his son, in pursuance of his last will and testament, are now given to the Church in convenient form, in the volume bearing the above suggestive and descriptive title.

Intimate acquaintance and relationship with the author, during the latter part of his life, and frequent conversations with him concerning this work, when in course of preparation, awakened an interest in it, which has led to a careful examination of it since its publication. The author's ideal may not be fully realized, but this work has decided advantages for all practical purposes over every other collection of the Scriptures of which I have any knowledge—advantages which flow naturally out of the simple principles on which it is constructed. The arrangement of topics is in simple and logical order, somewhat after the plan of Binney's Theological Compend, which has always seemed to me to be indispensable as an aid to every preacher and Sunday school teacher. Those topics comprehend the whole field of faith and practice. Father Gilruth used to say, with great emphasis, that there is not a member of the body, nor a faculty of the mind, nor a relation in life, for the regulation of which there is not full direction in the Word of God.

The chronology of the various texts indicated on the margin, and their arrangement in consecutive order is of great value for the careful study of the subject treated. Those who have heard Father Gilruth preach, in the latter part of his ministry, will remember how he almost invariably fixed in the opening of his sermon the chronology of the text, and how frequently it was like the rising of the sun upon a hitherto obscure landscape. In the arrangement of the texts in topical and chronological order, he often remarked the singular fact that the *later* texts always added something important to the statements of those which preceded, so that there is not only agreement and cumulation of testimony, but a gradual unfolding of revelation on all subjects of which the Bible treats. Is not this a marvelous proof that all is inspired by the one Eternal Spirit?

If such a collection of the Scriptures as we have here be not important to a clear, thorough, practical knowledge of Divine revelation, then a clear, vigorous mind, whose honesty was never questioned, was under an illusion for more than forty years of careful study of the Bible, with all the helps he could command.

Having used this "Guide" for some months in the study of the Bible, in the preparation of sermons, and in topical readings in family worship, and having often thanked others for directing me to the best helps in doing my work, I commend this book to all who earnestly desire to know the will of God and do it.

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* The title of a book recently issued by Nelson & Phillips, New Orleans. Price, $1.50.

Some Mission Paragraphs.

The aggregate force in the Protestant foreign mission fields is about five thousand missionaries, and twelve thousand native pastors, catechists and teachers. The actual communicants are over five hundred thousand, and a million and a quarter of Pagans have become nominal Christians. The members in mission churches are geographically distributed as follows:

Africa, including Madagascar	130,000
Europa, including Scandinavia and Germany	53,500
Asia	120,000
Polynesia	70,000
America, North and South	21,500
West Indies	105,000
Total	500,000

One of the largest Christian congregations in the world, numbering some four thousand five hundred members, is in the Sandwich Islands. It is in the memory of living men that the population represented by this church were cannibals. Madagascar has two hundred thousand professed Christians, against a few persecuted, scattered converts a score of years since. The Fiji Islands contain thirty thousand Christians, giving fifteen thousand dollars a year to religious objects. Fifty years ago they were savages. In China Christian missions have been established in forty walled cities and three hundred and sixty villages. The ratio of increase in the China missions, may be seen by the following:

	1853.	1868.	1864.	1868.
Stations	26	108	130	806
Native preachers	59	141	170	365
Native Christians	351	1,974	2,607	5,743

On the west coast of Africa there are a hundred organized congregations. Sixty years ago there was not a solitary native Christian in Polynesia; now more than three hundred islands of Southern and Eastern Polynesia have abandoned idolatry. Prof. Griffis says that seven years ago there was not one native Christian church nor ten native Christians in Japan. Now there are many native churches and five hundred native Christians. Then there were no Sabbath school scholars; now there are three thousand. In India alone there are one hundred and fifty thousand pupils in mission schools. Forty years ago the Fijians fed on human flesh. now forty thousand of their children are in Sunday schools. There are now fifty thousand regular attendants at the evangelical churches of Italy. Previous to 1848 there was not one. Missions have had a rapid growth even when compared with that of the churches in the age of miracles. In seventy years after the first preaching of the apostles, it has been estimated that there were a hundred thousand Christians in all the world. In India seventy years after Carey's first baptism of a native convert, there were in India and British Burmah alone seventy-three thousand native Christian communicants and a nominal Christian population of over three hundred thousand.

"Do your gods love you?" asked a missionary of some Indians. "The gods never think of loving," was the cheerless reply. The missionary repeated the sixteenth verse of the third chapter of St. John's Gospel: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Read it again," asked the arrested Pagan, "that is large light—read it again." A third time the blessed words were repeated, and with the emphatic response; "That is true; I feel it."

"From Greenland's Icy Mountains."

"It does not necessarily take a life time to accomplish immortality. A brave act done in a moment, a courageous word spoken at the fitting time, a few lines which can be written on a sheet of note-paper, may give one a deathless name. Such was the case with Reginald Heber, known far and wide, wherever the Christian religion has penetrated, by his unequalled missionary hymn, 'From Greenland Icy Mountains.' These line, so dear to every heart, so certain to live, while a benighted man remains to whom Christ's story has not yet been wafted, were written in a parlor, with conversation going on around its author, and in a few minutes' time.

"Reginald Heber, then thirty-five years old, was visiting his father-in-law, Dr. Shipley, in Wrexham, having left his own charge at Hodnet a short time in order to deliver some lectures in Dr. Shipley's church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon, when Dr. Shipley turned to Heber, knowing the ease with which he composed, and asked him if he could not write some missionary lines for his church to sing the next morning, as he was going to preach upon the subject of Missions. This was not very long notice to give to a man to achieve the distinguishing work of his life, and in the few moments which followed, Heber builed better than he knew. Retiring to a corner of the room, he wrote three verses of his hymn, and returning read them to his companions, only altering the one word, savage, to heathen in the second verse.

"'There, there,' said Dr. Shipley, 'that will do very well.' But Heber, replying that the sense was not quite complete, retired for a few moments, and then returned with the glorious bugle-blast of the fourth verse:

"Waft, waft, ye winds, his story.
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign. Amen"

"It was printed that evening and sung the next morning by the people of Wrexham church."

* * *

Each new step that you take in holiness here will add new luster to that unfading crown of glory that awaits you in Heaven.—*Darling.*

What Washington Didn't Know.

We don't like to be irreverent, but would like to ask, What did our forefathers know? What, for instance, did George Washington know? He never saw a steamboat; he never saw a fast mail-train; he never held his ear to a telephone; he never sat for his picture in a photograph gallery; he never received a telegraph dispatch; he never sighted a Krupp gun; he never listened to the "fiz" of an electric pen; he never saw a pretty girl run a sewing machine; he never saw a self-propelling engine go down the street to a fire; he never heard of evolution; he never took laughing gas; he never had a set of store teeth; he never attended an International Exposition; he never owned a bonanza mine; he never knew "Old Probs;" he—but why go on? No; when he took an excursion it was on a flatboat. When he went off on a train it was on a mule train. When he wanted to talk to a man in Milwaukee he had to go there. When he had his picture taken it was done in profile with a piece of black paper and a pair of shears. When he got the returns from back counties they had to be brought in by a man with an ox cart. When he took aim at the enemy he had to trust to a crooked barreled old flint-lock. When he wrote it was with a goose-quill. When he had anything to mend his grandmother did it with a darning needle. When he went to a fire he stood in a line and passed buckets. When he looked at a clam he never dreamed it was any relation of his. When he went to a concert he heard a cracked fiddle and an insane clarionet. When he had a tooth pulled he sat down and never left off yelling. When he got out of teeth he mummed his victuals. When he wanted an international show he sent for Lafayette and ordered his friends up from Old Virginia with the specimen carefully labeled in bottles. When he once got hold of a nugget of gold from an Indian chief he felt rich. When he wanted to know anything about the weather he consulted the ground-hog or goose-bone. When—but why go on? What did such a man know? Who was he, anyway?—*Washington Union.*

Mind Your P's.

A writer puts a great deal of good sense and a good many p's, in a small space, in the following:

Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have peculiar power in pushing forward public prosperity. If the printer is paid promptly, and his pocket-book kept plethoric by prompt paying patrons, he puts his pen to paper in peace; he paints his pictures of passing events in more pleasant colors, and the perusal of his paper is of more pleasure to his people. Past, this piece of proverbial philosophy in some place where all persons can perceive it. Be pleased, also, to ponder upon it thyself patiently and perseveringly and profitably, and persistently practise its precepts perpetually.

* * *

The time and manner of electing a Pope are of paramount interest just now, when the death of Pius IX is daily expected. In the early ages the Pope was elected by the Bishops and clergy of the Roman province; but for several centuries the election has been by the College of Cardinals, which consists of three orders—viz., six cardinal Bishops, who are the titular Bishops of the Roman province and who hold the first rank in the College, and, if it be full, sixty-four cardinal priests and deacons. Every cardinal has a right to a vote for Pope; but no summons are issued for the conclave. All who are in Rome when the conclave is held, which is ten days after the death of the incumbent, may attend and take part in the election. The cardinals who attend the conclave are held close prisoners until the new Pope is chosen. The windows and doors of the Vatican are walled up, and all sources of communciation from outside cut off, except for the purpose of passing in food. In the interim the cardinal chamberlain administers the affairs of the Holy See.—*Independent.*

* * *

O my soul, bear with the infirmities of thine earthly tabernacle; it will be thus but a little while; the sound of thy Redeemer's feet is even at the door.—*Baxter.*

General News Items.

The gold yield of Georgia is now a half a million a year, and the Atlanta Constitution thinks it may be carried to that amount per month.

James Gordon Bennett, porpretor of the New York *Herald*, has purchased the Arctic steam-yacht Pandora, and intends to fit it up for another Artic expedition.

The first State election of the new year will take place in New Hampshire, where, in March, a Governor, Railroad Commissioner and a Legislature will be chosen.

The United States Supreme Court has a case before it soon to be tried—which will settle the status of bigamy in Utah, and probably deal a crushing blow to Mormonism.

The Atlanta *Constitution* says the sheep fever is taking hold in Atlanta. It almost threatens to drive the money question out of discussion. Georgia will be the great sheep State of the future.

The museum of Yale College has received from the Rocky Mountains the nearly complete skeleton of a gigantic reptile. It is thirty feet long, and was found firmly embedded in rock. Prof. Marsh says that it probably was an aquatic animal, and of an order heretofore unknown to scientific men.

Colored Cadet Minnie, of New York, has withdrawn from the United States Military Academy on account of the coarse treatment he received. Of the three hundred white cadets in the institution there were but three or four that would speak to a colored student outside of official communication. Others never opened their lips to one except to curse and revile him.

The New York Tribune publishes an exposure of the Colorado stone man, which had been on exhibition as the petrified remains of a human being of heroic size. The "man" was made in Elkland, Pennsylvania, by George Hull, the maker of the Cardiff Giant. The figure was composed of ground stone, ground bones, clay, plaster, blood, eggs and other materials, which were molded into proper shape and baked in a kiln. It is said Hull spent $10,000 or $12,000 in this scheme. P. T. Barnum was at the bottom of the fraud.

A Washington dispatch of the 27th ult., says: The House committee on revision of the laws regulating the counting of the votes for President and Vice-President sub-divided its work to-day. One sub-committee is to examine the subject of the method of electing, another the mode of counting the electoral votes, and the third is charged with the consideration of the subject of the official tenure of the president and vice-president. The committee is diligently at work, and, though not expected to act concurrently with the similar committee of the Senate there are frequent and free consultations between the two.

There are quite a number of vacancies at the Naval Academy, as will be seen from this list:

Alabama, 3; California, 1; Florida, 1; Georgia, 4; Illinois, 3; Indiana, 6; Kansas, 3; Kentucky, 4; Louisiana, 1; Maine, 2; Maryland, 2; Massachusetts, 4; Michigan, 3; Minnesota, 1; Mississippi, 3; Missouri, 5; Nebraska, 1; New Jersey, 3; New York, 10; North Carolina, 4; Ohio, 5; Pennsylvania, 2; Rhode Island, 1; South Carolina, 1; Tennessee, 2; Texas, 3; Virginia, 6; West Virginia, 3; Wisconsin, 4.

There is also one vacancy in each of the territories of Arizona, Idaho, and Washington.

The examination takes place on the 21st of June and the 12th of September.

Serious charges against Senator M. C. Butler, of South Carolina, have been made in the suit of Lysander D. Childs and John P. Southern against Wm. E. Everett, and others, the judgment roll in which has just been filed in the County Clerk's office in New York city. Concisely summed up, Butler's conduct was this: That while a delegate to the Tax-payer's Convention of the State of South Carolina he made a bargain with a [illegible] ber of persons engaged in a [illegible] lation in South Carolina [illegible] whereby he was to use his [illegible] as a member of the Convention [illegible] further the schemes of the [illegible] tors; that in consideration [illegible] conduct on his part he [illegible] ceive ten per cent. [illegible] which should [illegible] lation from the [illegible] vention, and [illegible] formed his share of the [illegible]

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, FEBRUARY 7, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the SOUTHWESTERN for the city of New Orleans. He is authorised to take subscriptions and make collections.

President Hayes refuses to pardon the convicted whisky men of Chicago, and says that all prosecutions of defrauders of public revenue must go on. That is right, Mr. President.

Persons desiring Marriage or Death notices published must send them in as soon as the occurrence takes place. We will publish no more such delayed notices as appear in this paper.

The friends of Mrs. Hayward, the widow of Rev. Ebenezer Hayward, formerly of Louisiana Conference, [illegible] entertainment for her benefit [illegible] Hall, on Perdido street, [illegible] 28. We hope the effort will be a success.

A series of meetings are being held in St. Charles Avenue Methodist Episcopal Church, South, this week. Rev. John Hannon, pastor. [illegible] Palmer, Markham, McCarty, Matthews and Rev. Mr. [illegible], all of this city, preach each one evening.

The Preachers will please take notice that the accounts charged to them were only up to Dec. 31, 1877. [illegible] papers had been paid for before that date they are sent, but [illegible] they had not and were settled at Conferences they were [illegible]. We in no case collected [illegible] accounts at Conferences [illegible] for papers beyond Dec. 31, 1877.

The New Orleans Sunday School [illegible] Association is [illegible]. The following [illegible] officers for 1878: Geo. [illegible] (Presbyterian), President; [illegible] E. Ross (Methodist), [illegible] Louis E. Kells [illegible]. The name [illegible] to "The New [illegible] School Association." [illegible] that all interested [illegible] school work will [illegible] the Association [illegible] possible, aid in its [illegible].

[illegible] pastor of [illegible] reports [illegible] in that [illegible]

Steadily Advancing.

We mean the work of the Methodist Episcopal Church in the Southern States. We have lately traveled several thousand miles visiting our Southern Conferences, and on returning we contemplate with pleasure the manifestations of growing strength we witnessed in every Conference.

In every Conference there are a large number of earnest, well qualified men from among our own people coming to the front. In the organization of our work in the South directly after the war the Church was shut up to the necessity of using whatever material she could command. Tens of thousands of people flocked to her standard without shepherds, money, social standing, or intellectual culture. This was specially true of the colored people, and in many places was also true of the white people. In collecting and organizing such masses of members, there must of necessity have been imperfect organizations to begin with, and to provide the hundred pastors demanded at once in almost every State, gave no time for preparation or even very careful selection. Twelve years have served to work a wonderful revolution. Many who were in the work as at first organized are still honored workmen among their brethren, but there has also been a great change in the *personnel* of every Conference. Our schools have given at least a score of men in every Southern Conference. From the ranks of the people, as they have advanced, have come strong and devoted young men full of zeal and strength for the Master. The decorum of our brethren at Conference, their gentlemanly appearance and dignified bearing in conducting business have called forth very favorable remarks from visitors at every session.

At the seat of every Conference we visited there were many indications of improved estimate of our Church work on the part of the citizens of the towns and cities. There were more visitors, more kind words, and in some cases special efforts made by leading citizens to express by acts and words their appreciation of our work. At Oxford, Mississippi, Judge Hill, of the United States Circuit Court, called on Bishop Harris and formally welcomed him to the city. In Jefferson, Texas, Bishop Foster received marked attention from leading citizens, and not a few visited the Conference and expressed gratification at what they saw and heard. It is surprising how much ignorance yet prevails concerning our Church in the South, and it would be an easy task to collect at every Conference facts and incidents illustrating a strong spirit of opposition. In many cases these unpleasant incidents would be found to have their inspiration from sources high in authority and influence in sister Churches. But it will neither wipe out these incidents that have occurred nor, perhaps, help to lessen the number yet to be, to publish them broadcast. It is enough for us to say and rejoice in the fact, that these exhibitions of that intolerance which yet characterizes the South are growing less frequent year by year. People not living in the South cannot appreciate the wonderful revolution caused by the war, the abolition of slavery, and the reconstruction of the Southern States. It was a revolution which involved every grade of society, revolutionizing the social, commercial and industrial relations of the whole people. These relations were determined by slavery, and underlying each was all the fervor, and in most cases the fact of religious conviction. Time is an essential element in all reforms among all people. Twelve years have done wonderful things in the South. So far as our own work in the South is concerned we have only to do our duty, patiently and thoroughly. The result is sure.

A great impetus was given to our work in the South by the discussions and decisions of the General Missionary Committee which met in New York in November. There has been and still is a strong and persistent determination on the part of a majority of the leaders of the M. E. Church, South, to interpret the Cape May Commission as [illegible] that the M. E. Church is [illegible] the South. The exact plans [illegible] which this was to be accomplished [illegible] with great con[illegible] and discussed upon [illegible]. The sentiment that [illegible] the case was, and [illegible] talked among [illegible] this sentiment [illegible] own [illegible] Committee [illegible] maintain and prosecute it this work as part and parcel of herself.

In the matter of building churches and parsonages, and in all the essential work of the church year by year there is a steady advance in all our Southern Conferences.

Why Not Believe There is a Hell ?

The usual argument, and perhaps the strongest one, against the doctrine of the endless punishment of the finally unrepentent is, that such a doctrine is forbidden by the *goodness of a God*. It is said God is too good to have a hell anywhere in his universe. The *Northern Christian Advocate* in an editorial, shows the inconsistency of this view. We quote at length as follows:

1. It is inconsistent with what we see of the government of God in this world. Everywhere we meet with the suffering which God permits. We may study the love of God from what we know of love in ourselves, but still what our love would do His love often refuses to do. The suffering that the love of father or mother, of brother or sister, longs and labors painfully and in vain to relieve, the Almighty Father does not relieve. Is not this a mystery? Can divine love be in its nature and promptings different from pure disinterested human love? Is God indifferent where we are full of pity and compassion? It is true we are taught to believe that God compensates His children for their afflictions, but can we conclude that He is so limited in power that He must leave good dependent on evil, and condition the happiness and well-being of His own children on suffering? May we not say, "It is impossible to believe that He would do it!" This, perhaps, we would say, were it not for the fact that He *has* done it. And then, observe the suffering which is the immediate result of sin. We may say that this suffering is penal; that it is reformatory in its design. But is it the only possible mode of reformation? And does it always reform? The well known fact is that sin, and the suffering resulting from it, often continue to increase together, and mutually aid each other. No form of suffering which sin is known to produce in this life—not even remorse—is always or even ordinarily effective for the purpose of reformation. In the presence of these facts can we reasonably assume that God will not permit suffering in the future world, or that He will cause it to end in the purification of the sufferer? The great problem which meets us is the old one of the existence of evil—of sin and misery—anywhere under the Government of God. Until we can solve this problem for this world, it is not wise to attempt to solve it for the world to come.

2. *It is inconsistent with what we know of ourselves.* We do not forget that the objection we are answering derives its force confessedly from the teachings of our own moral nature. But the teachings of our moral nature are just as authoritative concerning ourselves as concerning God. In these two respects they should be in harmony; and if our moral sense compels us to believe that God will not permit a soul to suffer eternally, then there ought to be in our moral experiences; in the manifestation of our moral sensibilities and powers; yea, in the very pangs of our remorse, some promise or sign of ultimate and eternal bliss. But what are the facts? When conscience condemns us do we not seem simply to be alive to the stern realities of our character? Is there anything in these realities to suggest that they will change? Character is retrospective; in our own deeds we have made a record. Conscience reads this record; but as it reads it, is there anything to indicate that the letters, syllables and words will ever change so that conscience will ultimately read something else? And will conscience ever be less able to read the record correctly than at present? It may indeed consent for a time that the record shall be put out of sight, but it warns us that the same may be called for again. And will that call not be made when in the spirit world the diversions of earthly scenes have passed, and things spiritual and moral alone engage the attention? Here conscience always calls for the record in the Divine presence. When we stand before God will it not demand that the book shall be opened? Remorse sometimes sleeps, but we know that it wakes again. Will it not wake in the future world? It is true that in this world we find refuge—refuge from ourselves, not refuge from God—in the Atonement, but when we analyze our faith we find that the assurance which we derive from the Atonement respects the honor which it does to a law under which we now live. If we question our conscience as to what will be our experience, if we despise this Atonement during the period in which the law which it honors may also be honored by our faith in Christ, what answer will we receive? Does it not warn us of the "sorer punishment," of which he "shall be thought worthy who hath trampled under foot the Son of God?" We are unable to understand how any one who carefully analyzes his moral experience should meet with even a suggestion of the impossibility of endless punishment, or of any attribute in the perfect moral nature of the Almighty which must of necessity prevent such punishment. God has undoubtedly satisfied the demands of His own love-nature in the gift of His Son, but if even this gift is despised, what then? What does our moral sense teach us?

3. *It is inconsistent with what every believer in the Bible must admit respecting its teachings.* It is now generally admitted, even by those who deny that the Bible teaches the endlessness of future punishment, that it requires us to believe that the finally impenitent do suffer punishment, for a longer or shorter time, beyond the grave. This being admitted, the figures—the fearful figures, but not literal descriptions—by which hell is represented, must be regarded as some indication of the intensity of the sufferings of the lost. Does God permit what, it must be conceded, the Bible reveals?—what becomes, then, of what some regard as the moral impossibility of believing that God will punish eternally. If Infinite Love can inflict suffering upon a disembodied spirit, is it for us to say how long that spirit shall suffer, or that its sufferings shall not be endless? If our "moral sense" is to waive its objection sufficiently to admit the truth of the Bible with reference to the *fact* of future punishment, it has only to be consistent and waive its objection to the equally plain declarations of Scripture respecting the duration of that punishment.

Mexican Mission of the M. E. Church South.

Our Southern Methodist brethren held a farewell missionary meeting in Carondelet street Church in this city last Thursday night in honor of the departure of Rev. W. M. Paterson and a young native Mexican preacher, Rev. F. D. Villegas, for Mexico. Bishop Keener, and others spoke, and $500,00 were raised for Mexico. Bishop Keener, brothers Patterson and Villegas left for Mexico on the first instant. May the blessing of God go with them. Bishop Keener in the New Orleans *Advocate* in speaking of the missions of his Church in Mexico says, very properly we think:

The presence of the Methodist Episcopal Church in a mission-field is to us no more than the presence of Baptists, Presbyterians or Episcopalians. Each of these missions is in fact a help to the other; for there is room enough for every branch of the church of Christ; and behind each one is the supporting column of the church at home. The city of Mexico, besides being the headquarters of every important movement in the State, is a large city, and we might as well yield New Orleans to one church as that field. So, too, the large cities of Leon, Guanajuato, Guadalahara and Puebla. Dr. Riley occupied many of these places first, which have since become points of missionary enterprise for the Presbyterian, Congregational and Methodist Episcopal Churches.

Public Adultery in Louisiana.

Mr. Coulton, in the Louisiana House of Representatives, has introduced a bill defining what public adultery is and fixing penalties upon those guilty of it. The bill was advocated by Mr. Warmoth and others, but was postponed until March 4th, which is equivolent to its total defeat, as in the last hours of the session it will be impossible to consider it, or if passed in the House, to get it to the Senate. Mr. Jonas, a leading Representative from this city, made an astounding remark when opposing the bill. He said that if the bill became a law it would indict from two to three hundred leading men in every parish of the State. Such a remark from so good an authority is a dreadful comment upon the moral character of a large proportion of the leading men of this State. And let it be remembered 'tis no "Northern-Radical-slander" upon Louisiana. It comes from one of the most respected representatives of the best element of the Democratic party in this city.

Mississippi will receive no money from the Peabody School Fund this year. The income derived from the Fund has fallen off, and such aid as the trustees have to give they will render "to the Southern States that are doing more for their schools than Mississippi, and have received less."

Eadsport's First Service.

Sabbath, January 27th, 1878, found the writer at Eadsport, La., the object being to conduct the first religious service on the far-famed South Pass of the Mississippi. By previous invitation we were informed of the exceeding great desire on the part of the friends of morality and order, to initiate a movement of a religious character, so we received a cordial greeting on our arrival on Saturday night; such a greeting as assured us that we were welcome. Sabbath came, a lively morning, and with it, we trust, the dawing of a brighter day spiritually for this new field of operation.

Eadsport is a temperance village and reflects great credit on its founders in this respect. We saw no drunken men to disturb the quiet of the Sabbath morning. The hour of service came, and about thirty persons assembled to hold the first religious service in Eadsport. We announced and sung that old hymn, "All hail the power of Jesus' name," and after prayer and a lesson from Mark's Gospel, 10th chapter, we administered the right of baptism to two infant daughters of Mr. T. B. Flynn, the first children baptized in Eadsport. We chose for our subject "The Savior's commendation and condemnation," Matt. xxiii: 23, and tried to elucidate the thought that while there is something good in any man, none can be saved except as they are saved through Jesus Christ. We arranged to give the people here the benefit of religious service bi-weekly. We made many delightful acquaintanceships among whom we may mention Col. Andrews, Mr. Carthell, W. Wright, Esq., and lady, and Bro. Mr. and Mrs. Schmidt, who, by the way, are the parents of the first child born in Eadsport, Messrs. Morton, Webb, Parmalee, and the family of E. H. Flynn, Esq., and others too numerous to mention. We pray that the services thus happily inaugurated may be a blessing to the people of Eadsport, as well as to the passing stranger. Yours in Jesus,

T. EDWARD MADDEN.

Good News from Dallas, Texas.

Rev. L. R. Carhart writes us from Fort Elliott, Texas:

At our late conference—Austin, (Foster)—I was made pastor at Sherman, a city of 10,000, in North Texas, and also presiding elder of the "Denison District," covering a space equal to one of our largest conferences. I am now exploring my diocese, and mapping out the work. At Sherman we have within the past six months organized our work, and have now forty-three on roll, forty-five in Sunday-school, and the foundation of a new church (40x75, and costing $5,000) laid, and in ninty days it will be dedicated, giving us nine months in which to score a twelve months' race and results. The southern Methodist Church is strong in numbers at Sherman, but *cannot do our work*. We expect to record the quickest Church enterprise yet heard from.

We are preaching in the Opera House every Sabbath, and hold our Sunday-school their also. During my absence Rev. S. S. Steele, a princely superintendent of church architecture, has charge of the work, and will have the house inclosed by the time of our return. Mrs Carhart has charge of the Sunday-school, and oversight of pastoral work. So goes the battle.

Missionary Board Meeting.

At the meeting of the Board of Managers of the Missionary Society, on Tuesday, January 15th, Rev. D. A. Wise, D.D. presiding, the Treasurer reported the net receipts of the month past at $5,338 17, the smallness of the sum being accounted for by the fact of no conferences at this season of the year. These are periods when the churches are gathering for future remittances. The net cash indebtedness of the Society is $137,225 34 on Dec. 31st against $122,925 01 a month previous. This indicates the need that Pastors and Sunday-schools should comply with the request of the Board and make monthly or quarterly remittances to the Treasurer and take his receipt as a voucher to Conference, instead of the cash. The sum in the hands of any one, pastor or charge, may not seem considerable, but many a "nickle makes a muckle" and by the present process of retaining all funds till Conference, the Treasurer has to make his remittances beforehand and gets them behindhand. Many a dollar of interest money would be saved by compliance with this request for prompt and frequent remittances from the charges. The Treasurer's bills do not come along as spasmodically, or rather at such long periods as the Church collections.

Among the interesting business statements of this meeting of the Board was the intelligence communicated by General Fisk about our Indian Agents. General F. is a member of this Board and of the Committee of the Board which has to do with these agents. He is also a member of the Indian Commission of the Government. While in Washington last week, observing that some newspapers were charging the Indian Agent with fraud, he called on the Department to know how far any of the Agents nominated by the Methodist Episcopal Mission Board, were held as blameworth in the Department. He was referred to a clerk whose business it is to register everything known or rumored of a character derogatory to Indian Agents. He asked this clerk to give him the names of any Agents nominated by the M. E. Missionary Board against whose name there was nothing entered. The clerk wrote the names of eleven out of fourteen Agents, as being wholly free of any intimation of an unsatisfactory character, and all that was against the other three, was merely newspaper reports.

Rev. W. Kelynack, of Australia, was introduced and addressed the Board. Mr. K. is ex-editor of *The Wesleyan Record*, of Australia, but now connected with the educational interests of that country, and was appointed delegate of the Wesleyan Australian Churches to the Wesleyan body in England. He is a renowned pulpit orator and lecturer, and is returning to Australia by way of the United States. He gave a most interesting account of the Missionary work of the Australian Wesleyans in the South Seas.

Anniversaries of the Sunday School and Tract Societies.

The Anniversaries of these two Societies were held in Cleveland, Ohio. Bishop Andrews, Dr. Wheeler, of the Pittsburgh Advocate, Drs. Rice, Ridgway, Vail and Todd were the principal speakers at the various meetings, aside from Drs. Vincent and Freeman, whose presence and instructions always form an important part of these annual gatherings.

Dr. Freeman read an interesting paper on "The Work of our Tract Society." He gave a rapid glance at its foundation and history, and the special work of late. The amount of money spent in Germany since 1854 was $17,692.63, and in other foreign countries since 1858 amounted to $24,631.62—total, $42,324.25. During twenty-five years the society has contributed, not including accounts with colporteurs, $275,000.

During the past twenty-five years the Union has expended in building up and supporting missions $25,782.22. The statistics of these missions aided in foreign lands are as follows: Schools, 637; officers and teachers, 2,779; scholars, 35,486.

Dr. Vincent, Corresponding Secretary of the Sunday School Union, presented an interesting statistical report, as follows:

Number of Sunday Schools in the M. E. Church in 1877, 19,872, an increase during the year, of 399; officers and teachers, 212,353, an increase in the year of 2,333; scholars, 1,511,022, an increase in 1877 of 64,995; conversions in the Sunday Schools, 116,726, being an increase in the year of 14,702.

Maximum circulation of the *Sunday School Journal*, (monthly,) 183,000 copies; total circulation for 1877, 1,445,900 copies; *Sunday School Advocate*, (semi-monthly,) 250,000 copies; total circulation for 1877, 5,846,000 copies; *Picture Lesson Paper*, (monthly,) 146,000; total, 1,553,000; *Berean Leaf*, (monthly,) 1,250,000; total, 13,200,000; *Leaf Cluster*, 11,450; *Berean Question Book*, 71,000; number of bound volumes of requisite text-books, 84,344; number of bound volumes in library, 98,575. Whole number of pages of leaves, books, papers, Leaf Clusters, and everything published in 1877 in the Sunday School Department at New York, 111,261,969.

South Carolina Conference.

This Conference met at Columbia, S. C., January 16, Bishop Scott, presiding. The Bishop is wonderfully sustained in his work, and is making his tour of the Atlantic sea-board Conferences with promptness and efficiency, and greatly to the delight of our preachers and people. The statistics of the Conference are as follows: Membership 31,490; raised for missions, $1,735.81; Church Extension, $60.65; Sunday School Union, $48.90; Freedmen's Aid, $36.06; Tracts, $15.64; Episcopal Fund, $63.15; Education, $64.40. The Columbia Church in which the Conference was held had been built during the year, and was dedicated by Bishop Scott. Rev. J. B. Middleton was appointed Agent of Claflin University. The Charleston Centenary Church in this Conference has 2,030 members and raised $505.78 for missions.

The Southern Pacific Railroad.

It looks very much as if the Southern Pacific Railroad scheme now before Congress will be defeated. *A resolution* against subsidies of all kinds has passed the House. And while the friends of the Southern Pacific say that as they do not ask for a subsidy, but simply for the credit of the Government to be loaned to them, and that therefore this resolution does not apply to them, still the sentiment of Congress seems against the Southern Pacific.

This is to be regretted. The Southern Pacific is demanded by the interests of the whole country. The fact that the whole country was swindled to the amount of $47,000,000, by the Northern Pacific scheme should not deter Congress from doing a manifestly right thing for the vast undeveloped regions of the Southwest. The Central Pacific has to earn over $8,000,000 per annum to discharge the interest upon its bonds. This of course causes exorbitant rates of travel and freight. If the Southern Pacific though Texas can receive the recognition it asks it will have to pay but $2,000,000 interest a year. This would insure cheaper rates of travel and freight across the continent.

The proposition to change the name of the Methodist Episcopal Church South, at its next General Conference, to Episcopal Methodist Church, is awakening some discussion. The Holston Conference thinks a change should be made. A correspondent in the *Central Methodist* protests very strongly against any change. He says there are geographical, sentimental and ecclesiastical reasons why the word *South* should be retained. Rev. Mr. Mays, of the Columbia Conference of the Methodist Episcopal Church South, in Oregon, says if the change is made he will consider it his duty to leave the country where he is now laboring.

If any change is made we call attention to the important fact that there are very grave *legal reasons* why our Southern brethren should not adopt the name Episcopal Methodist Church. The similarity of such a name and our own (Methodist Episcopal Church) is so great that there would be endless trouble and confusion in the matter of bequests, and in all things where the matters of the two churches would be directly related to the laws of the land. We do not know but it would be the duty of the representatives of the Methodist Episcopal Church to invoke the law of the land to forbid any other denomination in this country assuming a name so like her own.

Whether silver be made a legal tender by Congress or not, one fact has been developed by the discussion, and that is that there is a fair prospect of the old party lines being broken up. Think of it, Benjamin F. Butler leading the Southern silver men in the House of Representatives! Butler is a great and strong leader for any party, and in accepting him as their spokesman Southern men simply show their wisdom. We notice, also, that extreme Radicals in the Democratic party are on good terms with men of extreme opposites. This is a good indication. Mix up and become acquainted, gentlemen, and you will know and respect each o her better.

The New Orleans *City Item* says: "The truer heroism and loftier manhood of the Southern statesman over his brother of the North and East are almost every day evinced in Congress."

Pshaw! We had supposed such conceit on the part of Southern editors had about run its course. We heard a great deal about this superiority of Southern bravery and heroism over that of Northern men before the war, but that foolish conceit is no longer felt, especially among the bravest of the ex-Confederate soldiers, who are the best qualified to judge, and whose own heroism and bravery make their judgment most valuable.

Rev. Dr. Braden writes from Nashville, Tenn., Jan. 23: "There are over two hundred students in the Central Tennessee College, and a gracious revival is in progress. Six had been converted within a week. Praise the Lord! Pray for us. Dr. Walden lectured to the students on Books and Reading, on his return from Atlanta, last Wednesday night. He had the closest attention of the large audience throughout. It was a good lecture and was highly appreciated by the students.

The Louisiana State Lottery will not be disturbed by the present Legislature, if we are to judge by the vote in the House, which indefinitely postponed a bill to amend and also a bill to abolish it. The right name of this institution is the *Louisiana State Swindle*. Every year it gleans from the pockets of the poor tens of thousands of dollars under the lying deception that they have a good chance of becoming rich for a few cents. The enormous profits of the Company prove to every thoughtful person that the Louisiana Lottery Company is but an organized swindle.

Rev. A. M. Gregory, Waco Texas, writes: "Our first quarterly meeting has just closed. The lovefeast, communion and other services were largely attended and a deep spiritual interest was manifested. We hope to complete our church this year. Harmony, and good will prevails among our membership. Our Sunday-school is under efficient officers, its missionary meeting just held was a grand success."

Rev. H. M. Turner writes from the North Georgia Conference of the African Methodist Episcopal Church, recently in session at Eatonton:

"One of the most solemn times I ever witnessed was the memorial services over the late Rev. Lewis Davis, who was killed a few weeks since, in his house, by Ku-Klux. Elder Davis, well known to myself, was one of the purest and holiest of men. He knew nothing, nor did he bother with anything but the souls of men. No politician, no meddler, no disturber of the peace, it is impossible to imagine for what his life was taken, except to gratify the infernal negro hate which still rankles in the breast of a few incarnate devils. As a Christian, he was as near spotless as men ever get, and as a church builder, he had few equals and no superior. The announcement of his death on the floor of the North Georgia Conference created the most intense sensation. Old and young ministers cried like children, and the vengeance of heaven was asked upon the perpetrators of the horrible deed and as God lives it will come."

The latest revival sensation in the "City of Churches," comes in the shape of a colored woman named Amanda Smith, who has, in addition to her powers of exhorting, the ability to enliven and entertain her auditors by her singing. Her voice has a double register, the upper resembling a basso-falsetto, the lower one being a decided tenor, and she shows her versatility by singing solos in the former and choruses in the latter. Her repertoire is as extensive as her voice, and contains many hymns never sung here before. Her skin is very dark. The oddity of her appearance is heightened by a quaint bonnet and shoulder cape which she wears during the service.—*N. Y. Tribune.*

The steamship Metropolis from Philadelphia for Para, Brazil, went ashore on Currituck, N. C., beach, three miles south of the lighthouse, during a furious southeast gale. Great confusion prevailed on board. Owing to the fury of the gale and the roaring of the surf the orders of the officers were unheard. About fifty of the passengers and crew have washed ashore. About two hundred persons are believed to be lost.

The census of New York state shows that there are in the state 63,681 more single males than females. It would seem, therefore, that any unmarried lady wanting a husband ought to have no trouble in finding one.

Specials from Rome say the pope has ratified the plans for reconstruction of the Scottish heirarchy, appointed two archbishops and four suffragans, and will hold a consistory shortly to give palliums to the archbishop. The pope's health is improving.

The site chosen for the Cleopatra obelisk is on the Thames embankment, at the top of the Adelphi steps, between the Charing Cross and Waterloo bridges.

Boston University.

Each professional school of the University is to be represented on Commencement-day by two speakers, one of whom is to be chosen by the Faculty, the other by the students.

The School of Law has already appointed its representatives for that occasion, the students' choice being Mr. L. W. Aldrich, and Francis L. Willman being the choice of the Faculty.

The arrangements of the Trustees for the organization of the University Convocation in 1881 are received with great gratification by the more than four hundred and fifty alumni, already admitted to degrees, who are then to be eligible to membrship in the new body.

Miss Clara B. Swain, M. D., the first Medical Missionary sent by a Society to the women of any heathen country, and for seven years in charge of a Hospital and Dispensary in Bareilly, India, is now on a visit to this country to recruit her health, and is attending lectures at the Boston University School of Medicine.

According to the *New York Times* the grand total of church property in New York City of all the denominations is $56,191,600; and the indebtedness to which this is liable is $7,770,314, or nearly one-seventh. In all 345 churches and chapels are represented—63 Protestant Episcopal, 56 Roman Catholic, 54 Methodist Episcopal, 39 Presbyterian, 31 Baptist, 20 Lutheran, 18 Jewish, 17 Reformed (Dutch), 11 miscellaneous, 8 colored (of different denominations), 6 United Presbyterian, 5 Congregational, 5 Universalist, and 5 Reformed Presbyterian, and 3 Quaker meeting-houses. Nearly half of the total valuation of the property, or $24,175,000, which is estimated according to the present value of real estate is assigned to Protestant Episcopal churches. The next wealthiest denomination is the Roman Catholic, which has $11,176,500 of property; the third is the Presbyterian, with $5,[illegible]; the fourth, the Reformed (Dutch), with $4,281,000; the fifth, the Methodist Episcopal, with $2,-[illegible]; the seventh, the Jewish, with $1,861,000; the seventh, the Baptist, with $1,446,500; the eighth, the Lutheran, with $1,095,000. Only one denomination is entirely free from debt—the Friends. On their property, valued at $585,000, there is not a dollar of debt. Of the 345 churches, 120, or more than one third, are able to write "no debt" after their names. Of the 120, 22 are Protestant Episcopal, 22 Methodist Episcopal, 20 Presbyterian, 14 Baptist, 7 Reformed (Dutch), 5 Jewish, and 4 Roman Catholic. The Roman Catholics have by far the largest debt.

The wealthiest church is Trinity, which has about $15,000,000 of property; next comes the Reformed Dutch Collegiate Church, with $2,-[illegible]; third, the new Roman Catholic Cathedral, with $2,200,000; [illegible] Episcopal Church, [illegible].

A Noteworthy Number.

The number of *Littell's Living Age* for the week ending January 19th, contains The Ninety Years' Agony of [illegible], by Professor Goldwin Smith; an instalment of "Erica," translated from the German of Frau von [illegible]; The Story of Maximilian at Miramar and at Queretaro, a very interesting sketch [illegible] from the French of Victor [illegible]; Modern Life and Insanity [illegible]; Macleod of [illegible] Black, from advance [illegible]; The Celt of Wales and the Celt of Ireland, *Cornhill*; [illegible] Kin, *Spectator*; Val[illegible] an unpublished poem [illegible] Kingsley, with other [illegible] and poetry. The [illegible] containing the first [illegible] of "Erica," and a story [illegible], are still sent to [illegible] for 1878.

For fifty-two numbers, of sixty-four large pages each (or more [illegible] a year), the subscription price ($8) is low; or for [illegible] of the American [illegible] or weeklies is sent [illegible] *Living Age* for a year, [illegible]. Littell & Gay, Boston, [illegible] publishers.

[illegible]

[illegible] and a New Zealander [illegible] the death of a missionary [illegible] had been converted [illegible] heathenism, and were [illegible] Christ; but they could [illegible] to each other. They [illegible], shook hands, [illegible] other's faces; [illegible] At last a happy [illegible] the Hindu. [illegible]

[illegible]

Sunday School.

Feb. 17, 1878.—JOASH REPAIRING THE TEMPLE.

SCRIPTURE.—2 Chron. 24:4-13.

GOLDEN TEXT.—"Joash was minded to repair the house of the Lord."—4.

Topic.—"They offered willingly to the Lord."

(Condensed from National S. S. Teacher.)

The mind of the king (4-5).—Indebted to the temple for the preservation of his life, Joash would have been very ungrateful if he could have permitted the house of God to have remained in a dilapidated state. Every one in a Christian country, whether he be a professor of religion or not, is under obligations to the house of God, that should compel him to respond from motives of gratitude to every appeal for money in its aid. It is the presence of the church in a community far more than law that gives public peace and security. Take that out, and there will be drunkenness, brawling, gambling, robbery, murder and all the other crimes of which the unregenerated human heart is capable. To it we owe the justness of our laws, the moral sentiment that makes a crime a thing of reproach, and the elevation and refinement of the family. Indeed there are few things that we prize in civilization whose root did not spring from, and now finds its nourishment in Christianity. Therefore it behooves all men to acknowledge their obligations to the church, and to contribute liberally to its support.

The mind of the priests (6:7).—That was shown in the fact that they did not hasten the work as commanded. It was delayed until the twenty third year of King Joash. Just how many years it was neglected, we are not informed. Joash began to reign when he was not seven years old. It is not probable that he gave the command until he had reached an age approaching maturity. During the days of the apostasy, the contributions to sustain the public worship had not been, of course, what they ought to have been. They had so largely fallen off that it is entirely probable that the priests did not collect more than enough to support themselves. It is more than likely that they found the people generally unwilling to give, and were too discouraged to press the matter beyond getting enough to carry on the temple services. They fell into the same error that pastors do when they think that, if the church builds or puts the old house into thorough repair, they will not receive their salary either promptly or in full, whereas the universal experience is that, under such circumstances, that is paid more cheerfully and punctually than ever. The king did not take away from them all their resources of income. He left them all that which legitimately was theirs.

The mind of the people (8:11).—Instead of depending upon a personal canvas, as before, the king issued a proclamation inviting the people to bring in the money themselves. He made a chest and bored a hole in its lid, "and set it beside the altar, on the right side as one cometh into the house of the Lord." 2 K. 12:9. The priests were not excluded from participation in this new movement. They were employed to receive the money as it was handed in, and to deposit it in the box—a duty which would not have been assigned them had they been utterly untrustworthy. The chest was locked, and was opened only by the king's scribe and the officer of the high priest. As often as it became full, they emptied the money, put it into bags and weighed it. At that time there was no coined money, so far as can be ascertained. Coins came into use not till after the return from the captivity. Therefore it was that the money was put into bags and weighed after it was put in. The bags so weighed, with the official seal upon them certifying to their weight, passed among men the same as coin.

Under this arrangement the people responded heartily. "And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. It was not such a difficult matter to secure contributions as the priests had supposed. The people not only gave, but they gave joyfully. And all classes gave—the princes and the common people. No offering was too [illegible] themselves [illegible] not [illegible] as their neighbors. They [illegible] to give "until they had [illegible]." In that way the [illegible] had a chance, in all [illegible], to give several times. [illegible] the way to secure the [illegible] a new building, or [illegible] to pay off the [illegible] the people give [illegible] end of the mat-[illegible]

[illegible]

and the one given in Chronicles relative to the furnishing of the temple. There it says that no bowls of silver, snuffers, basins, trumpets, or any vessels of gold were made of the money that was brought into the temple, and here it says that, when the repairs were finished, the residue of the collection was brought to the king and to Jehoiada, who expended it in getting just such vessels. The discrepancy is easily reconciled; for the record in Kings means to say nothing more than that no part of the money was directed to be used by the workmen, who had charge of the work, in procuring such utensils. After the work was all completed, *then*, we are informed by the writer of the Chronicles, that the king and Jehoiada so appropriated that which was left.

But the most remarkable thing about the restoration is stated in Kings. There it is affirmed: "Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed upon the workmen; for they dealt faithfully." There were no "rings" in those days. It was absolutely safe to intrust public funds in the hands of public servants without putting them under heavy bonds or subjecting them to the espionage of a secret detective service! We should be glad to see such a state of things in these later and, it is thought "better," days.

It is a pity that Joash did not go on as he begun. After the death of his good adviser, he was flattered into permitting the worship of groves and idols. As a consequence the wrath of the Lord came upon Judah. He so far forgot all the obligations that he was under to his dead benefactor that he caused his son to be stoned to death because he had rebuked him in the name of the Lord. The people never forgave him for that act. When the Syrians came up, "and executed judgment against Joash," they left him sorely wounded, and then his own servants conspired against and slew him "for the blood of the son of Jehoiada the priest." And for this cause, also, "they buried him in the city of David, but they buried him not in the sepulchre of the kings." When he was crowned, all shouted before the child-king, and rejoiced and blew the trumpets, but when he died there were none so poor as to do him reverence. None can tell the end of a life certainly from the beginning. He who makes not the Lord his daily strength and portion will surely fall.

* * *

If you would be happy in time and safe in eternity—if you would be useful in the Church and a shining light in the world—if you would be saved from evelasting ruin, rest not in the darkness of unbelief. Your tears will not blot out sin; your right views of the gospel will not justify you; you must be covered with a spotless righteousness; your change of heart and of life will not justify you; it cannot cover past sins, neither is it perfect. Jesus offers you perfect righteousness.—*Robert Boyd.*

* * *

The following inscription was cut in the cedar floor of a cell at St. George's Bermuda: "John Stevenson, Methodist missionary, was imprisoned in this jail six months and fined fifty pounds, for preaching the Gospel of Jesus Christ to African blacks and captive negroes. St. George's Bermuda, June, 1801." Notwithstanding this persecution, Methodism to-day is one of the most powerful elements in the religious life of those sunny islands.

* * *

The very moment a sinner accepts of the finished work of Christ in his behalf, his sins, which were many, are forgiven; he is, for Christ's sake accounted as righteous, and that law which before could be satisfied only by his eternal death, has no claims against him.—*Darling.*

* * *

A Canadian missionary, named McKay, has been attacked by mobs in Tamishsin, Formosa, and threatened with death if he remained on the island. He refused to withdraw, though the Chinese officials declared they could not protect him.

* * *

There are 670 students in Boston University. They are raising $40,000 to fund a professorship to be filled by a woman.

* * *

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection; Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
Porter's Compendium of Methodism	1.75
Wesley's Christian Perfection.	45
Ruter's Church History	2.50
Kidder's Homiletics	1.75
Hibbard on Baptism	1.75
Nast's Introduction to New Testament	1.75
Morris' Sermons	1.50
Wesley's Sermons (two volumes, in calf,)	7.00

Our terms are *Cash in Advance.* The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

Married.

At Asbury M. E. Church, Holly Springs, Miss., by Rev. J. M. Shumpert, on December 25th, 1877, Foster Wilkins and Sarah Butler, and on the day following Wm. I. Davis and Catharine Saunders, all of Holly Springs.

Died.

In this city, December 7th, 1877, Spencer Jackson, aged 54 years.

Brother Jackson was a native of Norfolk, Va., and came to New Orleans in 1855. He was for twenty years a member of First Street M. E. Church and was one of the class-leaders. His death was triumphant—by faith he saw the Angels of God ascending and descending.—His last words were, "Sing, sing, sing," and with them he took his departure to join the Angels in the "New Song" of the redeemed.

WM. FORREST, Pastor.

Special Notices.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

The Parent of Insomnia.

The parent of insomnia or wakefulness is in nine cases out of ten a dyspeptic stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve entrepot, the brain. Invigorate the stomach, and you restore equilibrium to the great center. A most reliable medicine for the purpose is Hostetter's stomach bitters, which is far preferable to mineral sedatives and powerful narcotics which, though they may for a time exert a soporific influence upon the brain, soon cease to act, and invariably injure the tone of the stomach. The Bitters, on the contrary, restore activity to the operations of that all important organ, and their beneficient influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome impetus is likewise given to the action of the liver and bowels by its use. feb17tomar1.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

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"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Okolona (Miss.) District.

FIRST ROUND.

Okolona Circuit, February 23, 24; Aberdeen and Athens, March 2, 3, West Point and Tampico, March 9, 10; Columbus Circuit, March 16, 17; Tupelo Circuit, March 23, 24; Corinth Circuit, March 30, 31; Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Crove, May 11, 12.

D. MCLACHLIN, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Holly Springs and Holly Springs Circuit, February 16, 17; Oxford and Lafayette Springs Circuit, February 22, 24; Grenada and Grenada Circuit March 2, 3; Winona and Vaiden, March 9, 10; Mount Pleasant, March 16, 17; Kosciusko, March 21, 22; District Conference at Kosciusko, March 23, 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalia, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges.

J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosehill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Misshularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28: Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Austin (Texas,) District.

FIRST ROUND.

Columbus, January 19, 20; Alleyton, January 26, 27; Columbus Citcuit, February 2, 3; Eagle Lake, February 9, 10; Industry, February 16, 17; Fayetteville, February 23, 24. Irving, March 2, 3; Kingsbury, March 9, 10; Seguin, March 16, 17; San Marcus, March 23, 24; Oakland, March 30, 31; Peach Creek, April 6, 7; Halletsville, April 13, 14; Lagrange Circuit, April 20, 21; Burton, April 27, 28.

S. GATES, P. E.

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Chenneyville, and Holmesville, February 2, 3; Cototeaux and Clouterville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar. 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St. James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Breteren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference. SAM'L. DAVAGE, P. E.

New Advertisements.

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

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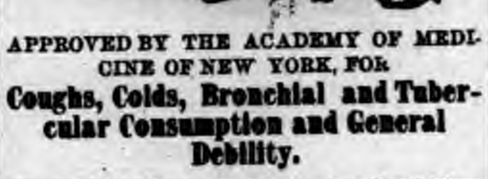

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A collection of easy and useful exercises for all voices, with accompaniment. They are melodious and pleasing in character, and cannot fail to advance the student rapidly. The author is well known as one of the best and most successful teachers in New York; and SINGER'S PROGRESS has been used very widely by the best vocal instructors. Price $1.00.

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A treatise of every branch of vocal art. This work has been for some years the standard text-book and authority in Europe in all matters relating to the hygiene and formation of the voice, and musical execution; its popularity with the best teachers is extending daily, and every vocalist should possess a copy. Price in cloth, $1.50.

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nov18'77-1y

STATE

Regulation of Vice.

Aaron M. Powell, of New York,

CONTAINS

1. State Regulation of Vice.

A paper read before the New York Committee for the Prevention of Licensed Prostitution.

2. Regulation Efforts in America.

A paper prepared for the International Congress at Geneva, Switzerland, 1877,

3. The Geneva Congress,

embracing a sketch of the proceedings, and in full, the conclusions of the several sections of the Congress: 1. Hygiene; 2. Morals; 3. Social Economy; 4. Rescue Work; 5. Legislation.

5. New York Committee's Address to the Geneva Congress.

The author, Mr. Powell, (formerly editor of the *National Anti-Slavery Standard*), represented the New York Committee as a delegate in the International Congress, at Geneva, to promote the abolition of Government Regulation of Prostitution.

This is a book of great interest and importance to all students of social science; especially to all physicians, ministers, journalists and legislators, and to the intelligent and philanthropic everywhere.

Under the guise of hygiene, and of the public welfare, already several States have broached the question of regulating prostitution by law, and unless the opponents of these movements are wary we shall have in this country laws which will be disgraceful to humanity and oppressive to virtuous women, before we are aware of it. Let every one who favors justice to woman, morality in man, and purity everywhere, buy and help to spread the sale of this book where it will do the most good. Price $1.00

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feb7-2t.

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The Best That I Can.

"I cannot do much," said a little star,
"To make the dark world bright:
My silvery beams cannot struggle far
Through the folding gloom of night;
But I'm only a part of God's great plan,
And I'll cheerfully do the best I can."

"What is the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lilly proud,
Though caught in her cup of gold;
Yet am I a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy, golden head:
"Mother said: 'Darling, do all you can,
For you are a part of God's great plan.'"

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why, and for what all strange things were—
She was only a child at school,
But she thought, "It's part of God's great plan
That even I should do all that I can."

She helped a younger child along,
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I will do likewise the best I can."

Our best! Ah! brethren, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day!
But for strength from above ('tis the Master's plan),
We'll pray, and we'll do the best that we can.

The Deceived Son.

[illegible] usually bright, handsome [illegible] of Harry Endford was disfigured by having his cheek terribly swelled. All night he had suffered [illegible] with a defective tooth, [illegible] the camphor and creosote his [illegible] had applied brought no re[illegible]

[illegible] said Mrs. Endford, pity[illegible] take you to Dr. Hil[illegible] will stop the pain at once."

[illegible] dear! no, mother," exclaimed Harry, [illegible] "I don't want to go to the dentist's. He'll pull [illegible] out. I know he will!"

[illegible] he shan't, Harry; he will [illegible] right off."

[illegible] a little pondering Harry [illegible] to accompany his mother [illegible] He was nearly [illegible] and was willing to [illegible] any possibility of relief. [illegible] the son's consent, [illegible] wrote the following: [illegible] I shall soon bring [illegible] to your office. [illegible] tooth which I [illegible] to be extracted. [illegible] little artifice to [illegible] he is a nervous boy, and thereby will [illegible] which would [illegible] pain. Very [illegible] H. Endford.

[illegible] Harry and his [illegible] the dentist's [illegible] the aching [illegible] tooth," he said. [illegible] to pull it?" [illegible] giving his face a [illegible] [illegible] on it that [illegible] to entirely [illegible] time," replied Dr. [illegible] a small bottle on [illegible] taking it up [illegible] said to Harry: [illegible] wide, now, [illegible] on the tooth." [illegible] mouth, but in [illegible] forceps [illegible] tooth and it [illegible] in Dr. Hilton's [illegible] the slightest [illegible]

[illegible] haven't pulled it [illegible] Harry, greatly [illegible] "You didn't feel it [illegible] returned [illegible] flushed face. [illegible] going to put [illegible] the pain." [illegible] are the [illegible] laughed [illegible] now," said [illegible] tooth will [illegible] you not [illegible] Harry's eyes. [illegible] mother," [illegible] know [illegible] to pull [illegible] brought [illegible]

Fashionable Women.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than poverty and neglect. The slave woman at her tasks will live and grow old, and see two or three generations of her mistresses fade and pass away. The washer-woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters die all around her. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth, that fashion-pampered women are almost worthless for all the ends of human life. They have but little force of character, they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life—they accomplish no worthy ends. They are only doll-forms in the hands of milliners and servants, to be dressed and fed to order. They write no books, they set no rich examples of virtue and womanly life. If they raise children, servants and nurses do all, save to conceive and give birth—and when reared, what are they? What do they ever amount to but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprung from strong-minded women, who had about as little to do with fashion as with the changing clouds.

"Honor Bright."

"Will you now, truly?" "Yes, *honor bright*." That was all I heard of the talk, as I looked down at the eager faces that passed my window, and it set me to thinking. I have no idea what kind of compact the boys were making, but whatever it was they evidently thought it was made specially sure and sacred by those two words, "*honor bright*." You all think so, I believe, you boys and girls; there is an unwritten code of honor among you which makes it quite right and proper to break certain kinds of promises, if it suits your convenience, but very disagreeable to break others—the *honor bright* kind. May be you got it from your elders, or what is more likely, your elders learned it when they were boys and girls, and carried the principle with them out of small transactions into great ones, until there is no telling the mischief it has done.

That is a good motto,—honor bright,—and I wish you would adopt it, not for special things, but for every word and action of your whole lives. If you make a promise, in great things or small, fulfill it carefully, sacredly, *honor bright*, no matter how much it costs you, provided you have not pledged yourself to a wrong. If you have, there can be no honor about it, except in frankly saying, "I made a bad promise; I am ashamed of it; I cannot keep it;" and do not let any foolish notion about honor make you stick to the wrong.

You don't want to do this thing? No; but you said you would. Now stick to it, *honor bright*.

You didn't promise to do it? No; but you know it is expected of you. Do it, *honor bright*.

Nobody expects it of you? Ah, but you know you *ought*; therefore do it, *honor bright*.

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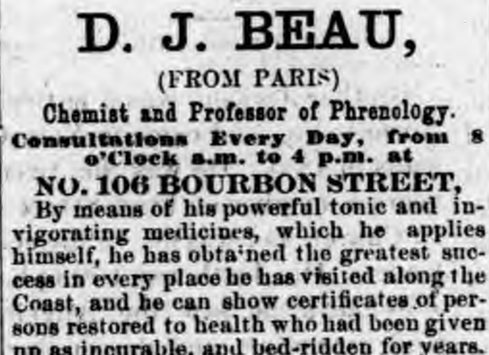

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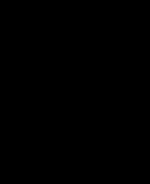

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Southwestern Christian Advocate.

VOL. 13—NO. 7. NEW ORLEANS, LA., THURSDAY, FEBRUARY 14, 1878. WHOLE NUMBER 289

Southwestern.

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"KING BABE."

His septre is a rattle,
His throne is his mother's arms;
He reigns a tiny tyrant,
In all his dimpled charms!
Yet round his tiny presence
Our loving hearts entwine;
Dictator of the cradle,
And king of right divine!

Whatever be his mandates,
No courtiers dare rebel;
His mother's chief of the household,
Prime minister as well!
In his perambulator,
His downy car of state,
Exulting, tiny monarch,
What triumphs on him wait!

In purple ease and splendor,
Long, [illegible] he seeks to rein;
All hints of ease disjointed
He smiles at with disdain:
Alas! that royal greatness
Should ever be disowned;
Here comes a tiny stranger—
King Baby is dethroned.

Incompetent Preachers.

Let us look at some of the causes of incompetency.

1. Lack of brains. A minister is set apart to be a leader of the people in morality and spirituality. He cannot be a leader unless he rises above the people in intelligence and moral culture. If his mind is incapable of culture and growth, all the advantages of family and social position, of personal appearance, and even piety, cannot make him a leader. The theory is a false one [illegible] our system, we need [illegible] low intellect to minister [illegible] people. The very aim of [illegible] is to instruct and [illegible] ministry that does not [illegible] is a failure.

[illegible] for study. A man [illegible] for farming, me[illegible], or art, but [illegible] capacious, may [illegible] the ministry. We [illegible] convinced that [illegible] is an acquired [illegible] separated from [illegible] or ability to [illegible] in tread-[illegible] moving forward, [illegible]—still they [illegible] preachers, after [illegible] labor, show no [illegible] nor fulness [illegible] when they [illegible] manhood there [illegible] dull intellect [illegible] the possessor [illegible] ministry, such as [illegible] zeal, and [illegible] of novelty. [illegible] props give [illegible] the resources [illegible] Having [illegible] intellectual [illegible] uncultured, [illegible]

[illegible] charge over [illegible] may show [illegible] of growth when [illegible] became to it, [illegible] indolent. The [illegible] work. Work in [illegible] in the meetings, [illegible] among the people [illegible] paying off Church [illegible] a new edifice. [illegible] people have [illegible] that if a [illegible] shall be cut. [illegible] a preacher carries [illegible] reputation for [illegible] will want [illegible] wife. The [illegible] ministerial wives [illegible] pre-emi[illegible] [illegible] hesitates [illegible] who [illegible] preacher's [illegible] served are his well-ordered children, that it is coming to be a point of growing consequence as to what kind of a family the preacher is to bring to a new charge. If, on the contrary, the wife and children are pernicious in their example, the preacher goes to his appointment a clipt eagle. Happily, among the disqualifications for the ministry, this is perhaps the least; yet of importance enough to awaken the deepest regret that the itinerancy should raise to prominence such women, and ventilate their errors from charge to charge.

5. Pernicious habits. Unfortunately these are not confined to the laity. More than one minister within the writer's knowledge, by the extravagant use of tobacco, has destroyed his usefulness. The abstract question of the sinfulness, or even impropriety, of its use is not embraced in this discussion. The case under review is where copious discharges of filthy liquid, or incessant smoking in utter disregard of the rights of others, or filling parsonages with noxious vapors, so that delicate members are repelled from the door—these are hinderances for which talents and other virtues present unequal compensations. A candidate for a valuable appointment, not many months since, spent a Sabbath at the home of the chairman of the committee on procuring a preacher. He smoked so constantly that parlors and chambers were filled with the odor. This was enough for the chairman, who was himself a moderate smoker. Talents, eloquence, experience, all went down before the habit. Nothing further was said on the question of an engagement, and it is probable the brother wonders to this day why the negotiation so suddenly ended. Then there is the habit of trifling and story-telling. Stories to illustrate some valuable point in conversation, or to cheer a social group, if always chaste, are desirable and helpful, but there are ministers whose whole aim in conversation is to produce mirth, and indulge in jokes and puns to such an extent, that the seriousness of the pulpit cannot undo the damage to the people.—*Cor. N. Y. Advocate.*

Tide Marks.

BY REV. JAMES MITCHELL.

In the late trip made in company with Bishop Scott, through Florida and the Carolinas, it was our singular good fortune, from our first enterance on that journey to receive marked attention from our brethren of the Church South. Beginning at Charleston, S. C., where the first Sabbath was spent, Bishop Wightman, one of the most discreet and judicious of the Southern Board, encountered a rain storm to meet Bishop Scott, in his own city. This I regard as a tidal wave of higher altitude than we had yet gained in the fraternal flow. Bishop Scott preached, and Bishop Wightman closed with a prayer of peculiar power and unction. He was evidently disappointed when he learned that we started on next morning before dawn, as he wished to see more of Bishop Scott. When the latter asked Bishop Wightman if he resided in Charleston, he made the amusing rejoinder, "No, I don't but my wife does. I live where duty calls."

We passed from Charleston to Jacksonville, Florida, spending some time in that city and neighborhood. When we reached the seat of the Florida Conference, at Zionsville, we found that fraternal feeling renewed in a most remarkable and unexpected manner. Rev. Mr. McCook, a young minister of the Church South, was with us from the commencement to the close. He is the pastor of the Gainsville church, and with him was Dr. L. S. Duncan, "the blind chaplain of the Georgia Senate." He made several addresses in a happy spirit, which were well received by our people.

The next Conference was that of South Carolina, held in Columbia. It will be remembered that this body has few white charges connected with it, whilst a body remarkably advanced in all that makes an efficient Methodist Conference. Take, for example, $1,735 81 for missions. At this Conference we were visited by the leading Methodist minister of the place, [illegible] addressed in the most fraternal [illegible] I will give at large the remarks of these ministers as I re[illegible]. I was not present [illegible] J. W. Kelly, of the [illegible] Conference of the [illegible] but as a [illegible] Carolina Methodism his remarks were highly fraternal and direct. Rev. S. H. Brown, editor and proprietor of the *Christian Neighbor*, an independent Methodist journal published in Columbia, likewise a member of Conference, being present, was requested to address the Conference, which he did with great effect. He said substantially:

"I have been with you several sessions; have been an observer of your progress. I rejoice that you are here to aid us in our struggles against sin, wrong and Romanism. It is important that our Protestant forces should cherish the spirit of unity; we are one in Christ as Christians, but especially are the Methodist families one in the spirit of our mission. We bid you God speed in this Southern field, You come to supplement our force. You have the power to resist Rome. You have saved our colored people from Rome and Satan."

Another of our brethren of the Church South, Prof. J. W. Dickson, A. M., of Columbia Female College, was present, and on Sabbath aided the Bishop in his work.

The Rev. Dr. J. T. Wightman, who has charge of their fine church in Columbia, won us all by his grace and ability. When he was requested by the Bishop to address the Conference he spoke substantially as follows:

"I feel myself honored by your invitation to address the Conference, but did I consult my own feelings I would rather sit at the feet of your venerable Bishop and receive from his lips words of wisdom and godliness; but I cannot permit the occasion to escape without mamifesting my deep interest in the welfare of the colored people, and without expressing the hope that your Christian efforts may greatly advance the kingdom of Christ among them. I love the colored man. Why should I not? I am not a stranger to them. I have given the prime and strength of life to arduous ministerial labors among the colored people; these hands have broken the body of the Lord to hundreds and thousands in their service; these hands have received thousands into the Church, and at the graves of their sainted dead I have pronounced the benedictions of heaven to comfort their bereaved. 'I have magnified my office,' and to-day I cherish a holy satisfaction of lond ang harmonious pastorate among the colored people of my former charges, representatives of whom I see in the good and true men by whom I am surrounded. God bless the colored people and make them a thousand-fold more prosperous in every good word and work! I am in full accord with you in every effort to advance the Kingdom of our common Master. Times may change and circumstances may change, but there is one who will never change. 'Jesus Christ is the same yesterday, to-day and forever;' and on his unchangeable love we may all unite in common faith and hope and effort.

"What has Methodism done for South Carolina? What has it accomplished for the colored people? Let me present a specimen of our Eshcol, that you may see the fruit of this spiritual land. Methodism entered the State at Charleston ninety-three years ago. To-day it numbers about 110,000 Church members, of which about 45,000 are whites, and 65,000 are colored persons. In the first generation of thirty years it advanced at the rate of 1,000 per annum; in the second at 1,500, and in the third at 2,000. In the meanwhile the Church among the colored people grew with two-fold more vigor. Never was Methodism in the State more prosperous than at this period; it is now marching forward to new positions of usefulness and power in the Kingdom of the blessed Lord.

How was this great conquest achieved? by what means? by power? by wealth? by wisdom? No; by the preaching of the Gospel. I would not presume in this place to instruct this body, but permit me to say to the younger members that the success in preaching depends on three qualifications: "Preach the word," the word of truth, "the word of the Spirit," before whose blade the proudest champions of error and sin will fall prostrate before the Lord. The truth is power. Do not seek to throw your mind into the word, but to draw the mind of Jesus from it. Do not ask what do I think it means, or what do men say it means; but what does God mean. It is His word. Search for "the truth as it is in Jesus," the plain, full, soul-converting and heaven-inspiring truth, the truth baptized with the blood of Jesus, and infused with the life of the Holy Spirit. This is power. But we should *expound the word intelligibly*; we should seek to enlighten the consciences of men; we should make them *know* the truth; we should rise above an appeal to ignorance and superstition and try so to understand and expound the word, that it may be approved by the good sense of the hearer, and thus reach his conscience and his heart. To do this, "give thyself to reading." Let the oil which illuminates the house of God be well beaten and pure. Yes, beat it out with prayer and meditation, with groaning and holy sweat. He who will not study to teach is but a blind leader of the blind, and has no right to handle the Word of God carelessly. Study to show yourself approved." But we should not only preach the truth and intelligibly expound it, but also *look for the baptism of the Holy Ghost*. Look for effect, preach for the immediate conversion of souls. Nothing will convert souls but the Holy Ghost. Though an angel from Heaven might preach the word, yet, without the Holy Ghost, he would only sow chaff upon the whirlwind. Successful preaching is to win souls. Strive for this; keep it in the eye of every sermon. Let nothing divert you from it. Yes, my brother, preach Christ—only Christ—Christ, the salvation of the world; Christ in us, Christ for us, Christ our power, Christ our hope; Christ now, Christ forever! Preach him with humility and faith, with zeal tempered with patience, with courage sweetened by charity. You cannot fail. The heavens may fail to give rain and the earth may fail to yield her fruit, but, 'My word shall not return unto me void,' saith the Lord.

"Vast, my brethren, is the responsibility resting upon your ministry. You stand not only before God as preachers of the truth, but also before man as the hope of the race. In the hands of the intelligent colored people of these lands reposes the destiny of the race. If you be true to your mission, if you go forth to call the colored people back from paths of sin and error, if you seek to win them to duty, to truth and to God, then you will have accomplished the noblest work of your life. You may not have accumulated wealth or won earthly glory, but, far beyond these achievements, you may exclaim with your dying Master, 'I have finished the work which thou gavest me to do," and, laying your dying head upon your sheaves, depart from the field of earthly toil to those mansions of reward reserved for all them who are faithful to the Lord. God bless the colored people!

"I had the honor to aid in laying the corner stone of this beautiful church, and I am gratified in now being permitted to meet you therein."

We passed from Columbia to Lumberton, North Carolina, to find a renewal of this kindly feeling, but this time on the part of leading laymen. It is a small town of one thousand inhabitants, but small as it is, it contained many liberal and intelligent persons who kindly entertained our people.

This demonstration that, to me looked spontaneous, betokens a better day; and such I, for one, will hold the sign until the good men in the Church South are bulldozed as they, alas! too often have been, by the unreasonable and over-exacting portion of that Church. That there is a large gathering of astute politicians in the lay ranks of that Church who intend to retain a "solid South," and swing that fearful club, as it has been, to the prostration of the right of man, I have no doubt; but these good ministers do not represent them, nor can they control them. In the presence of these advocates of a "solid South," which to me is a national nuisance, we may rest on the watch but by no means slumber. I wish from the depths of my soul I could in justice to the poor and oppressed say to the timid and fearful ones, "Peace, be still." But one thing I can say, we have true friends in the Church South who will continue to multiply their numbers and moral power until the men of charity and love prevail. To such allow me to say that when words of severity drop from our lips or pen we do not mean you. But with the aiders and abettors of a solid South under club law, we have no fellowship, nor can godly men require us to ignore wrong in our own Church or in any other denomination; we are Christ's watchmen.

I have just finished reading Bishop Harris' article in your issue of the 10th, on Liberia, and its relation to Africa. I thank him for it. My interest in that question does not grow less with passing time. I long advocated the interests of Africa in the Northwest, and had such men as Wright of Indiana, Doolittle of Wisconsin, and Lincoln of Illinois to aid me; I give them in the order of time in which their States came to my help. The last the greatest, though his work so far as its foreign bearing was concerned was left incomplete.

Atlanta, Feb. 1, 1878.

After Many Days.

About the year 1820 a camp meeting was held in a certain town in the State of New York. The usual services were held and at the close of the meeting only one person had been converted, and he an unknown tin peddler. Many were discouraged; said God had ceased to own and honor camp meetings as an agent of great good. "Only a single soul converted," they said, "and he only a tin peddler." These prophets were too hasty in their judgments. They had forgotten that one of the factors in the problem on their hands was the agency or influence of Him with whom it is nothing to help, whether with many or with them that have no power. Some of those doubting brethren lived to see that this very camp meeting was one of the most successful ever held; for that tin peddler proved to be none other than the late great and good John Dempster, D. D., father of all the theological schools in the Methodist Church, and who, to the day of his death, had trained more men for the Methodist ministry than any man in our connection. Gospel workers cannot be too often reminded that they should never despise the day of small things. The history of the Church in every age fully authorizes us, instead of judging by appearances, in the matter of the result of our earnest efforts to save souls, to walk by faith. Time is necessary in order to the full revelation of the fruits of our toil. The Kingdom of Heaven cometh not by observation. Like long-buried seed, the word uttered in God's name, may bloom forth "after many days," and yield an abundant harvest.

In an obscure part of Ireland, a handful of God's people had assembled in a barn for the purpose of religious worship. The people were illiterate, but earnest and devout. The preacher on the occasion was hardly superior to his hearers in the matter of culture. He knew nothing of the learning of the schools; but he was familiar with his Bible. He could scarcely write, or even spell his name; but he felt assured, nevertheless, that that name was written in Heaven. He could preach in demonstration of the Spirit and with power, because he preached out of a full heart and with an unction sent down from on high.

In that rustic audience that afternoon there sat a wayward, thoughtless youth. All his life-long he had sat under the means of grace in England, but as yet had never been specially convicted of sin. Curiosity had drawn him, while thus abroad, to accompany a friend to the aforementioned humble Methodist service. The evident sincerity of the worshippers; the fervor of their songs and the power of their prayers; and above all the faithful, searching message of the anointed preacher so shook his conscience and impressed his heart, that he felt constrained, even there, to yield to be saved. Before he had left that barn he felt that he had truly been brought nigh to God. Little imagined the humble itinerant of that day how God was honoring his own truth, and his humble servant as well, in making him thus the instrument of bringing into Christ's fold one whose influence for good would never die. That young man thus convicted' thus converted, was none other than Augustus Toplady, the author of that perhaps, best of all hymns, "Rock of ages." Toplady never ceased to express his wonder that he should have been brought to God under just the circumstances he was. His life, though comparatively brief, was yet abundant in labors for the Master. His end was glorious. During his last illness he seemed to lie in the very vestibule of glory. To a friend's inquiry he answered, with sparkling eye, "O my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." And within an hour of dying he called his friends and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "O what a blessing that you are made willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul!"

And so he died. The fruit of that humble preacher's effort by no means appeared at the time That, indeed, could only be made fully manifest "after many days."

Such is the nature of religious truth that sown in one heart, planted and transplanted, it may live and grow from year to year and from century to century. The following train of spiritual results has been frequently referred to. How significant and impressive this record!

Binney sat alone and wrote his book of Christian experience; full of thoughts born in prayer and baptized in tears. One of its printed copies some careless hand had torn and thrown aside, and Richard Baxter chanced to pick up the old, torn leaves and read enough of truth to lead him at least to feel the evil of sin, and to find peace and hope, and he wrote his "Call to the Unconverted," which Doddridge read and was awakened and saved; and many other sleepers his solemn call aroused from their death slumbers, and many saints by him were helped to reach their everlasting rest; and Doddridge, saved through God's help by Baxter, wrote his "Rise and Progress," which led William Wilberforce to Christ, and Wilberforce wrote his "Practical View," which led Thomas Chalmers to be truly converted, while himself preaching an unknown Christ.

Let no preacher, no Christian worker, then, consider his earnest words lost on the seemingly unawakened sinner—hermetically sealed and dead in the vase of some hardened soul. Another has beautifully said: they may live, for all we know, "in the dust of memory's tomb." Sow in faith; utter the message that has been "born in prayer and baptized in tears," and, depend upon it, the glorious results of the same shall appear "after many days."—*Northern Advocate.*

Conference Appointments for 1878.

NORTH CAROLINA.

Greensboro Dist.—W G Matton, P E.

Forsyth and Guilford, J Bradshaw.
Snow Camp, T M Joiner.
Umariah, H M Gibbs.
Fredell and Davil, F S Gladstone.
Cabarrus and Stanley, W Rawlings.
Alexander J M Barker.
Lincoln, Catawba and Gaston, W M Bagby.
Yadkin and South Wilkes, to be supplied.
Surrey, North Wilkes and Alleghany, J M Welborn.
Ashe and North Wautaga, to be supplied by G Matney.
Caldwell and S Wautaga, T M Matney.

Western District—W W Morgan, P E.

Winston and Keinersville, Isaac Wells.
Mount Airy and Jonesville, W Gray.
Cleveland and Gaston, A Conner.
Lenoir circuit, R Smith.
Alexander and Wilkes, O Letterlow.
Newton, J W Callicutt.
South Catawba, E Walker.
Gulford W C Blaylock.
Madison, P Morehead.
Chapel Hill, to be supplied.
Danbury, S S Haynes.
Reidsville, W Walker.

Central District—G W Price, P E.

Charlotte and Mecklenburg, L B Gibson.
Thomasville, B Morgan.
Arson and Richmond, W C Gibson.
High Point and Trinity, W H Smith.
Medway and Abbot's Creek, J H Counce.
East Randolph, J Payne.
West Randolph and Davidson, H F Pope.
Center Circuit, J Darnell.
Concord and Albermarle, E M Collett.
Shoe Heel, A Hill.
Luberton, E Moton.
Laurinburg, R O Spalding.
New Hope, P P Lowery.

Raleigh District—M Alston, P E.

Greensboro Station, J E Champlin.
Oberlin, D Brooks.
Love Hill, N Farrer.
Oxford, R Alexander.
Goldsboro, D Corell.
New Berne and Kingston, M G Croom.
Wilmington Station, A Moore.
Point Caswell, W H Payne.
Bazon circuit, R Waters.

E O Thayer, Principal of Bennett Seminary, member of Greensboro quarterly conference.

J C Mill, missionary to Italy.

Eastern District—E J Bird, P E.

Harker's Island, E J Bird.
Straits and Banks, D Guthrey.
North River to be supplied.
Davis' Store, to be supplied.

M H Wilson, transferred to Philadelphia Conference.

C C Deming, transferred to Holston Conference.

SOUTH CAROLINA.

Orangeburg District—J E Wilson, P E.

Orangeburg, A Middleton.
Orangeburg circuit, R F Blakely.
Branchville, L Arthur, E M Baxter.
Summersville, W R Jervey.
Cattle Creek and Shady Grove, C M'Daniel.
Cherry Hill and Mt Holly, J S Garrett.
Enoch Station and Beach Hill, J A Sasportas.
St Andrews and Ten Mile Hill, J Jenkins.
St Stephens and Pineville, M Brown.
St Johns, S Brisbain.
St Marys, W Darrington.
Forester, J M'Crutchin.
Turkey Creek and Hickory Grove, B Brown.
Cedar Swamp and Jeremiah, A Cooper.
St James Santee, sup., S Moodrie.
Georgetown, to be supplied.
Mount Pleasant, sup., W D Middleton.
Kingstree, E M Pinckney.
Cooper River, W Evans.

E. Cooke, President of Claflin University, and member of Orangeburg quarterly conference.

Columbia District—V H Bulkley, P E.

Post-office-Sumpter—C. H.

Columbia, H Cardoza.
Wateree, J M'Leod.
Rock Springs, W W Adamson.
Mt Zion circuit, to be supplied.
Camden, B L Roberts.
Camden circuit, J W Brown.
Sumpter, E C Brown.
Sumter circuit, H Baker.
Mechanicsville and Spring Hill, B Gupple.
Maysville and Bishopsville, E Dimerly.
Lynchburg, A Adams.
Timonsville and Lynch's Creek, W G Deas.
Florence, A G Townsend.
Wesley Chapel and Effingham, S Jetts.
Marion and Little Peedee, J Burroughs.
Mars Bluff, to be sup., by M K Holloway.
Great Peedee and New Hope, S Scarboro.
Darlington, S S Lawton.
Darlington circuit, W M'Intosh.
Cheraw, N T Bowen.
Bennettsville and Society Hill, B James.
Marlboro, L W A Oglesby.
Marion circuit, M Davis.
Oro and Jefferson, William M' Wilbar.
Horry, W H Scott.

Port Royal District—A Webster, P E.

Charleston—
  Centenary, L M Dunton.
  Old Bethel, D Minus.
  Wesley, S Weston.
John & Wadmalaw Islands, J R Townsend.
Beaufort and Port Royal, F W Sasportas.
Combakee, supplied by I J Jackson.
Waterboro and Ashapoo, to be supplied.
Collaton, L Johnson.
Hickory Hill, C W Lucas.
St Helena and Paris Island, Z L Duncan.
Brunson and M'Keys Point, to be supplied.
Allendale L Rivers.
Millettsville and Ellington, M F Black.
Blackville, F D Smith.
Barnwell, W S Bailey.
Midway' E J Snetter.
Edisto Forks, M Stewart.
Bull Swamp, T Wright.
Willison and S. Edgefield, E J Frederick.
Wesley Grove, A Harris.
Lexington circuit, sup. by G F Frederick.
St Paul's, to be supplied.
Ravenal and Tugaloo, C Wesley.

J B Middleton, Financial Agent of Caflin University and member of Beaufort quarterly conference.

Greeneville District—A C Dutton, P E.

Greeneville, I E Lowry.
Greeneville circuit, S A King.
St Marks, G Gary, Patrick Fair.
Golden Grove, C T Hopkins.
Welford, M Scott.
Cherokee, P W Bobo.
Spartanburg, F E M'Donald.
Spartanburg circuit, W P Parker.
Gafney, J A Brown.
Yorkville to be supplied.
York ct., J R Rosemond, G W Beckham.
Saluda, W B Jenkins.
West Macedonia, S P Donough.
Walhalla, York Goodlet.
Seneca, B Robertson.
Tugaloo, supplied by H Wright.
Anderson, J R Beckham.
Mt Sinai, R A Fletcher.
Mulwee, to be supplied.
Williamston and Moore's Chapel, sup. by P Thompson.
93, Edgefield and Greenwood, S Green.
Abbeyville, to be supplied.

A W Cummings, transferred to Genesee Conference.

H J, Fox transferred to New England Conference.

FLORIDA.

Jacksonville District—N Webster, P E.

Jacksonville—
  Zion Church, P Swearingen.
Wrightsville, J Moody.
Fernandina, J G Howard.
Hart's Roads, R E Robinson.
King's Ferry, J Jenkins.
Tallahasse and Quincy, to be supplied.
Monticello and Massassouki, R Small.
Madison, J E Hills.
Lake City, P M'Cray.
Sanderson and Baldwin, M DeGreat.
Ocala, B Dilworth.
Waldo and Free Canaan, P Johnson.
Starke, Trail Ridge, & New River, J Keller.

St John's River District.—J T Lewton, P E.

Jacksonville—
  Trinity, W W Hicks.
Yellow Bluff and Mayport to be supplied.
Lake George and Norwalk, J T Lewton.
New Smyrna and Daytona, W T Pierson.
Titusville, to be supplied by A V Hiscock.
Eau Gallia, supplied by M Black.
Grange City to be supplied.
Lone Star, J Wilson.
Black Point, to be supplied.
St Augustine, J Grant.
Pilatka, G A Roberts.
Hibernia and Remington Park, L Johnson.

S B Darnell, Principal of Cookman Institute, member of Trinity quarterly conference.

Gainesville Dist.—W J Salmond, P E.

Gainesville, T Holsendorf.
San Pulaski, J Welch.
Gordon and Freedom, H Enzi.
Liberty Hill, supplied by W Dobey.
Pleasant Plains and Pineville, S Welch.
Archer and Bronson, H Emerson.
Levyville and Otter Creek, T Auston.
Cedar Keys, A Debose,
Cornell and Ammond's Pond, E Sabia.
Micanopy and Morrison's Mills D Wade.
Owens and Flemington, E Ferguson.
Ocalla and Long Swamp, S Jackson.
Wesley Chapel, E B Stidum.
Newnansville, R Mitchell.
Brooksville and Sumterville, L Roper.
Mikesville and Old Town, I Johnson.

Statistics of Florida and North Carolina Conferences, for 1877.

We are indebted to Rev. James Mitchell, of Georgia, for the statistics of the Florida and North Carolina Conferences:

Florida Conference.—Members and probationers, 2,894; increase, 335; local preachers, 83; Baptisms, infants, 254—increase; 20; adults, 195—increase, 85; Churches, 45—probable value, $2,730; Sunday Schools, 57; Sunday School scholars, 1,746; missionary collections, $380.20; Woman's Foreign Missionary Society; $3; Board of Church Extension, $33.90; Sunday School Union, $13 25; Freedmen's Aid Society, $30.45; American Bible Society, $4.15.

North Carolina Conference.—Probationers, 1,382: members, 8,143—total, 9,525; local preachers, 107; Baptisms, children, 352; adults, 501; Churches, 112; value, $54,515; Parsonages, 5; Sunday Schools, 134; officers and teachers, 588; scholars of all ages, 5,699; missionary collections, $119.69; Woman's Foreign Missionary Society, 11.48; Church Extension, $18.27; tract society, $6.17; Freedmen's Aid Society, $12.40; Board of Education, $4.50.

The M. E. Church building in the city of Montevideo, capital of the Uruguay Republic in South America, was once a theatre. As such it had its fair share of public support, and was supposed to have its sitting accommodations pushed to their limits. As a church it has, singularly enough, become more attractive than when devoted to music and the drama; so that even after 150 sittings have been added, and the occupants of the gallery crowded to within a few inches of the ceiling, it is still found to be too small.

Tarboro (N. C.) *Southerner*: In opening a bed of marl on the farm of Mr. A. Case, some days since, they struck into what is supposed to be a creek or small river, some six or eight feet below the surface. There they found an Indian canoe with a skeleton of a human being sitting upright, with the remnant of a paddle in his hand. It is supposed that the embankment must have given away above and buried this person while setting at the base.

According to a statement in the *Congregationalist* the Bible has been introduced into the [illegible] of Bengal.

Southwestern.

[illegible] Natchez St., New Orleans, La.

THURSDAY, February 14, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the Southwestern for the city of New Orleans. He is authorized to take subscriptions and make collections.

Presiding Elder Molloy, of Texas Conference, is pushing the canvass for the Southwestern on his District at every point he visits.

The Presiding Elders and Preachers of the West Texas Conference will please send us their Post-office addresses.

The Rev. E. Dodson says: "Christians are divided into two classes—the workers and the grumblers. The workers never grumble and the grumblers never work."

Bishop Foster announced at a [illegible] missionary meeting in Boston that there are two thousand [illegible] at the present time, throughout the land, seeking pulpits in our [illegible] conferences.

A Good Outlook.

Beginning with February first we [illegible] from the new lists of 1878. [illegible] double the number of subscribers this year. Feb. 1st, we [illegible] year ago. This good beginning is encouraging, brethren, but [illegible] to push the canvass.

Presiding Elders.

The Presiding Elders have a great [illegible] on them in securing [illegible] for the Southwestern. Brethren, do your full [illegible] Quarterly Meetings [illegible] your pastor get a good [illegible]

[illegible] accomplished by [illegible] is worthy [illegible] five hundred and forty- [illegible] minutes and [illegible] is a man of [illegible] this re- [illegible] without [illegible] inconvenience physi- [illegible]

[illegible] Georgia Baptist [illegible] school [illegible] containing [illegible] acres, lying [illegible] a mile north- [illegible] Church and [illegible] good [illegible] commence their [illegible]

[illegible] at its session [illegible] the following [illegible] of the [illegible] Conference [illegible] Journal, [illegible]

[illegible]

Public Adultery in Louisiana.

Last week we referred to the disgraceful fact that the House of Representatives in the Louisiana Legislatures refused to favorably entertain a bill defining what public adultery is, and fixing penalties upon those proven guilty of it. We have given the matter further attention and return to the subject again. The bill was introduced by Hon. F. A. Routon (not Coulton, as we said last week), and was entitled:

An Act defining public adultery, declaring the same to be a crime throughout this State, and providing penalties therefor.

Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana in General Assembly convened, That the act of publicly cohabiting as husband and wife in any other way than in lawful marriage, is by this Act declared to be public adultery, and henceforth to be a crime throughout this State.

Sec. 2. Be it further enacted, etc., That if any persons shall cohabit as husband and wife, in a state of public adultery, either or both of whom having a lawful spouse living, and not being legally divorced therefrom, such person or persons shall, on conviction, suffer imprisonment in the penitentiary, at hard labor, not less than six months and not more than one year.

Sec. 3. Be it further enacted, etc., That if any persons shall cohabit as husband and wife, in a state of public adultery, one of whom has a lawful spouse living, and not legally divorced therefrom, and the other never having been lawfully married to any one, the former shall, on conviction, suffer the same penalties as provided for in the preceding section, and the latter shall, on conviction, suffer both a fine and be imprisoned in the parish jail; the fine not to exceed one hundred dollars, and not to be less than thirty dollars, and the imprisonment not to exceed ninety days, and not to be less than thirty days. The fine, when collected, to go to the public school fund of the parish in which the act is committed.

Sec. 4. Be it further enacted, etc., That if any persons shall cohabit as husband and wife in a state of public adultery, one of whom has been lawfully married and the spouse be either dead, or if living, legally divorced therefrom, and the other never having been legally married to any one, each of said persons shall, on conviction, suffer the same penalties as provided for unmarried persons in the preceding section.

Sec. 5. Be it further enacted, etc., That if any persons shall cohabit as husband and wife in a state of public adultery, neither of whom has ever been lawfully married to any one, or if both have been, and the spouse be either dead, or if living, lawfully divorced therefrom, each of said persons shall, on conviction, suffer the same penalties as provided in section three of this Act for unmarried persons.

Sec. 6. Be it further enacted, etc., That it is the spirit and intention of this Act to encourage, preserve sacred, and protect lawful marriage throughout this State.

Sec. 7. Be it further enacted, etc., That it shall be the duty of every district judge throughout this State, exercising criminal jurisdiction, to charge the grand jurors in every parish in his district, at each and every term of his court therein, specially as to this Act; and it shall likewise be the duty of the judge of the criminal court in the parish of Orleans, having jurisdiction, also to charge his grand jurors specially as to the provisions of this Act, at every empanelling of the same; it shall also be the duty of every District Attorney in this State to see to the rigid enforcement of this Act.

Sec. 8. Be it further enacted, etc., That this Act shall take effect from and after the first day of October.

This Act was reported unfavorably upon by the House Committee on Judiciary, and the House postponed its further consideration until March 4th, which is considered equivolent to killing it. A similar bill met a like fate in the Senate.

Mr. Routon introduced another bill into the House, as follows:

An Act entitled An Act to amend and re-enact section 800 of the Revised Statutes of the year 1870,

Section 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana in General Assembly convened, That section 800 of the Revised Statutes of the year 1870 of this State, be amended and re-enacted so as to read as follows: That if any person shall marry, the former husband or wife living and not legally divorced therefrom, the one so offending shall, on conviction, suffer imprisonment in the penitentiary, at hard labor for not less than twelve months, nor more than two years.

Sec. 2. Be it further enacted, etc., That it shall be the duty of every District Judge, exercising criminal jurisdiction in this State, to give this Act specially in charge of the grand juries at each and every term of their respective courts, and it shall be the duty of every District Attorney throughout the State to aid in its rigid enforcement.

Sec. 3. Be it further enacted, etc., That all laws and parts of laws in conflict with the provisions of this Act be and the same are hereby repealed.

Sec. 4. Be it further enacted, etc., That this Act shall take effect from and after its passage.

The purpose of this last Act was to [illegible] Act of 1870, on bigamy, [illegible] the proper authorities [illegible] State would be [illegible] the [illegible] Judi- [illegible] of this [illegible] withdrawn [illegible] case demanding this law. A man came from Mississippi to this State, and after a few months, married a respectable girl. It afterwards developed that he had left a wife and five children. Louisiana had no law perfect enough by which he can be prosecuted. But our Legislature says through its committee on Judiciary, that this is no matter.

But we are especially surprised that the first bill should have received such treatment. Louisiana is, we believe, the only State in the Union where there is no law to punish *public adultery*. The law of 1870 was intended to punish bigamy, that is, where persons marry, either one of whom are already married and their spouse is living and not legally divorced. But persons already married can live, either with married persons who are not their spouse, or with unmarried persons, *publicly*, and the fact be known, and still there is no law in Louisiana to punish them. We learn, on good authority, of one case in a neighboring parish where a man, after being married a few years, put away his wife and took a younger woman, and growing tired of her put her away and now lives with her sister. Another case is where a man has two women each occupying different ends of the same house. These are all white people. Now there is no law in Louisiana which forbids this. Every one cognizant of the facts in this city and State knows that the keeping of mistresses, both by unmarried and married men is no uncommon thing. There is not law in Louisiana to forbid it. Let it be be remembered these are not cases of clandestine criminal sexual intercourse to which we refer, or to which the above proposed laws referred, but to cases of *public adultery* where the facts can be established in court.

Mr. Jonas said that if the first proposed Act became a low it would indict from two to three hundred leading citizens in every parish in this State. This is simply horrible! Will the religious press—will the pulpit—will the multitudes of religious and moral people of this city and State fail to speak out on so grave a matter? There must be reasons for this refusal to enact so righteous a law by our legislators. What are those reasons? It cannot be that our legislative halls are polluted with public adulterers, who see their own indictment in this proposed law? Is it then that the legislators are afraid of their popularity among their constituents and dare not pass such a law? No matter what the reasons are the decent people of this State have to face the following disgraceful facts: 1. There is no law in Louisiana defining and punishing public adultery. 2. According to the statement of one of the leading men of this city, Mr. B. F. Jonas, who opposed the bill for this reason, there are two or three hundred *public adulterers* in every parish in the State; and, 3. The Legislature of Louisiana, professing to represent the best and highest toned people in the State, refuses to pass any law defining and punishing public adultery.

The Prosecution of the Members of the Returning Board.

When the Commission sent to Louisiana by the President last spring, concluded to surrender this State Government into the hands of Gov. Nicholls, who was not elected if President Hayes was, certain pledges were exacted from the Nicholls' Government. Some of these pledges were tacit and verbal, such, for instance, as related to the payment of the employees of the Packard Government; others were solemnly declared by joint resolution of the newly formed Legislature, and duly approved by Gov. Nicholl. The following language was used:

"Desirous of healing the dissensions that have disturbed the State for years past, and anxious that the citizens of all political parties may be free from the feverish anxieties of political strife, and join hands in honestly restoring the prosperity of Louisiana, the Nicholls Government will discountenance any attempted prosecution, from any quarter, of individuals for past political conduct."

Notwithstanding this solemn pledge, the Nicholls Government, represented by the Attorney General, proceeded at once to cause the arrest, upon an information before the criminal court in New Orleans, of Governor Wells, Gen. Anderson, and the other members of the Returning Board, upon a charge of publishing false returns. If this is not a prosecution for past political conduct then the words have no significance.

But this act of bad faith, an act which will attaint the Democratic politicians of this State somewhat as repudiation did the credit of Mississippi, is not the worst feature in these prosecutions. It has been asserted, and appears to be true, that the prosecuting officers, or those under them, deliberately *picked* and *packed* the jury which was to try, and did try Gen. Anderson. It was proven upon the trial that the jury commissioners selected the list of jurors at the Democratic committee rooms, and it was shown that there was not a colored man or a Republican on the list. No honest man will honestly pretend that this was an impartial jury. With a packed jury and a partial judge; with the white league in attendance on court, the conviction of Gen. Anderson was no surprise.

But the end is not yet.

Trade With Brazil.

General Cyrus Bussey, President of the New Orleans Chamber of Commerce, went to Washington as a special messenger to urge congressional action in favor of the establishment of lines of mail steamships from New Orleans and other American ports, to Brazilian ports. General Bussey's argument before the joint committee on Post-offices and Post-roads of Senate has been printed and the pamphlet is before us. The argument shows conclusionly that the United States is losing millions of dollars every year, by not having lines of steamers running to Rio Janero and other South American ports. England and France by subsiding steamship lines do a vast trade with South America. Besides what trade we not have with Brazil is mostly carried on in English ships greatly to our disadvantage. From 1871 to 1875 the imports into Brazil, amounted to $471,570,000, and their exports to $577,041,000, while, during the same period, the imports of the United States from Brazil amounted to $274,000,000, and the exports from the United States to Brazil amounted to only $48,853,000.

Here is a deficiency of over $225,000,000, which we pay Brazil, in five years, in gold, over the amount of goods and merchandise which we have sold to them. All this comes because we have no ships in the South American trade. English ships load at Liverpool with English merchandise, go to Brazil and sell, and buy coffee, etc., and come to New Orleans or New York, and we pay in gold for this coffee, and then these same ships take our cotton etc., to England. Thus the trade goes on. Now if we had our own ships in this trade much more American merchandise would go to South America and the profits of shipping would remain in the hands of Americans. England pays her South American ships three dollars a mile for carrying the mails, and it is a good investment. The American Congress should give a like help to American commerce.

Who is the President of the Sunday School Board?

The following explains itself and will answer many questions received from pastors:

New Orleans, Feb. 4, 1878.

Rev. Jacob Braun, Pastor First German Church, New Orleans:

Dear Brother: At your last Quarterly Conference you submitted to me the following question of law for decision, to-wit: "Who is Chairman of all meetings of the Sunday School Board, provided for in the Discipline of 1876?"

My reply is, the Preacher in Charge.

In 1857 the Bishops made the following decision, to-wit: "The Preacher in Charge of a Circuit or Station, is the Chairman of all meetings known to the Discipline, except the Quarterly Conference in the presence of the Presiding Elder." This decision was reaffirmed recently by the Bishops as applicable to the Sunday School Board, provided for by the Discipline of 1876, in paragraph 248, and sections 1–6. This decision of the Bishops covers all lack of specific statement in the Discipline on the question involved. Yours fraternally,

J. C. Hartzell, P. E.
South New Orleans District.

Rev. C. L. Madison, Austin, Texas, writes: After getting home from Conference we organized our Sunday School into a Missionary Society. This we did on the first Sunday in January, and elected the officers—President, Vice-President, Secretary and Treasurer. The school has increased since then seventy-five scholars. We took our first collection last Sunday, which amounted to nine dollars and thirty-five cents. The scholars all seem to be well pleased with the idea of being members of the Missionary Society. We think that the School and Church will contribute increased amounts for missions and other benevolent causes this year, and I hope our sister Churches may do the same throughout the West Texas Conference.

Europe bought $1,000,000 worth of children's toys in this country last year.

Tenth Annual Report of the Freedmen's Aid Society.

The Tenth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church is at hand, and is a pamphlet of eighty pages. It is the most complete report this Society has sent forth. Dr. R. S. Rust, the indefatigable Corresponding Secretary, deserves all commendation for his constant and successful labors. No one can look over this report without being satisfied that no Society in the Church has done more for the Master in proportion to its age and the amount of money and the number of laborers employed. We have already published the annual statement and an account of the Anniversary. All our preachers will receive this Report, and we trust none will fail to read it and give the facts it contains to their people. An important addition to this report are the pictures of the principal Institutions of the Society in the South.

Hardee's Map.

We are indebted to Col. Hardee for a copy of his new and complete Business Directory and Map of New Orleans. The map is folded in convenient pocket size, and is prefaced with fifty pages of reading matter giving such information concerning the city as is needed by all, relating to the city government, street railways, freight railways, banks and insurance companies. There is also a good map of Eads' Jetties, showing the mouth of the river and giving a bird's eye view of South Pass as jettied looking from the light house seaward. The map itself is a marvel of completeness, and is reliable, being altogether the best map of the city we have seen. The Map, bound in the book, is sold for 75 cents.

We spent Sabbath, the 10th inst. at Donaldsonville. Rev. Pierre Landry, the pastor, has entered heartily upon his ministerial work, in addition to his labors as State Senator. The latter work will terminate with the present session. Our Donaldsonville people are hearty Methodists. The congregation at the eleven o'clock sermon was large and the Lord's supper was participated in by a large number. Rev. Landry began with a list of twenty-five subscribers to the Southwelter and intends to double.

We met Mr. Bentley, the active editor of the Donaldsonville *Chief*. The *Chief* is one of our best country papers.

From Jacksonville, Florida.

Jacksonville, Florida, is a city of 13,000 inhabitants. The carpet-bag element have in hand most of the interests. The city is well built, has several fine hotels.

The Churches of the Methodist Episcopal Church are well located. The Trinity Society (white) have a fine lot with a good parsonage building thereon; it is a double tenement; the whole of the lower stories thereof are thrown into one audience room that makes a fine chapel; it is well seated and will accommodate a good congregation, but not so large as our wants demand. In addition to this, the society reserves as fine a church lot as we have seen for their new church, when times will justify building. On this point the Church Extension Society should bestow much care. Rev. W. W. Hicks has had charge of this Church for some time.

The property of our colored society is a well located property, consisting of a church and school, the Cookman Institute. Rev. S. B. Darnell, the able and indefatigable principal of this institution is worthy of all commendation, and his excellent lady gives herself to the good work.

Letter from Dr. Godman.

My Dear Advocate:

It is long since our pen moved for your columns, but you have been none the less loved and remembered. Our work, like the celebrated John Gilpin's nag, goes straight on beyond tree and home and town and passing traveller, and the problem is to get a chance to sit down to pen and paper. However, here is a rainy, blustering day, and business has to lie on oars for awhile.

We came North from the sunny "Crescent City" in June and plunged at once into a sea of work. We found the heat raging and the people going to the seaside. There was no large expectation of our success in any one's mind. But we were cordially received by ministers and people. We began in Grace Church, with Rev. James Morrow at our right hand; thence to St. John's Church, with Charles Hill, Esq., and his excellent lady as coadjutors; thence to Arch street Church, with Bishop and Mrs. Simpson, Dr. Warren, Mr. and Mrs. John Keene and others for active friends. Thus we began, and engagements came about as numerously as we could conveniently meet.

But during the hot months it was impossible to get large audiences in the city. Until late in August we made above expenses only enough to pay one claim for $62.50 against the Home. Late in August, by means of some donations, added to a small amount of proceeds from concerts, we were able to pay $370 on the Cornwall claim, and settle it. In the latter part of September, we began to realize more liberally from concerts. In October we were able to send Mrs. Roberts $500. Later, we sent the Freedmen's Aid Society $500. Since then we've paid something on several smaller claims. We are about ready to send another small sum to Dr. Rust. Bro. Leavitt's claim is receiving attention, also. We are full of faith in ultimate success. It means, however, patient labor and plenty of it. Thank God, He gives us good health. To Him only we ascribe the open hearts of the people, and the measure of success we have had. What is already accomplished sums up thus:

To F. A. Society	$500.00
" Mrs. Roberts	562.50
" Cornwall	370.00
" other claims	300.00
	$1,732.50

We have found many friends, and have only one thing to notice that we would desire to see changed, *i. e.*, the people of God who are rich, with a few noble exceptions, do not seem to recognize their privilege to give largely to the cause of Christ among the Freedmen. Bro. James Armstrong, of this city, is one of the noble exceptions; so, also, is Mrs. Bowman; likewise Mrs. Lauderbach. May Heaven's choicest blessings rest on them. We are going forward trusting in the Lord, waiting his guidance in all our movements. When He shall open the way, we expect to move eastward. We hope to write you occasionally. Pray for us.

W. D. Godman.

Philadelphia, Pa., Jan. 31, 1878.

Gulf District Stewards Meeting.

All the District Stewards on the Gulf District are hereby requested to meet me at Brookhaven on Thursday, the 28th of February, for the purpose of estimating the Presiding Elder's claim, and apportioning it amongst the charges on the District. The Preachers are requested to co-operate in this matter by urging the District Stewards, as far as possible, to attend this meeting, also to explain to them that it is according to the Discipline and law of our Church. L. Bradford, P. E.

Compound Oxygen Treatment.

We were lately in Philadelphia where we had the opportunity of testing the above method under the guidance of Drs. Starkey & Palen. Very many are the evidences of people in all ranks of life who have received great benefit from this new and wonderful discovery.

Write to Drs. Starkey & Palen for a copy of the Brochure, a book of 200 pages, which will be sent free.

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The Arkansas Conference.

The Arkansas Conference met at Little Rock January 24. Bishop Harris presiding. R. W. Hammett was elected Secretary, and J. M. McCoy assistant. The last General Conference gave the Conference authority to divide if, in its judgement, it was thought best, the Bishop concurring. After considerable discussion the resolution to divide on a geographical basis was adopted. According to the *Central* this division was practically on the color line, and adds, "Whether this action was wise, the future alone can determine."

STATISTICS:

Members 4,518, Probationers 927, Local Preachers 103, Churches 46, value $18,460; Parsonages 8, value $1,150; Sunday-schools 62, Officers and Teachers 323, Scholars 2,232.

Collections.—Missions $395 50, Freedmen's Aid Society $144, Episcopal Fund $22 90, Tract Society $7, Sunday-school Union $10 60, Church Extension $9 78, Educational Fund $15 00.

APPOINTMENTS:

Harrison Dist—O. R. Bryant, P. E.
  Harrison and Carrollton, E. Jones.
  Harrison Ct., Jesse P. Lowry.
  Fayetteville, Rich. W. Hammett.
  Yellville, John T. Hendrickson.
  Huntsville, B. D. Jones.
  Batesville, John M. McCoy.
  Polk Bayou, Thomas Sutton.
  Newburgh, Napoleon B. Brashear.
  Jasper, Alex W. Smith.
  Berryville, Thos. H. Knease.
  Mountain Home, to be supplied.
  Marshall, Henry Flood.
  Cincinnati, Jas. Kokey.
  Hico, Moses S. Hyde.
  Tallaqua, to be supplied.
Fort Smith Dist.—T. B. Ford, P. E.
  Fort Smith, Graham W. Hood.
  Little Rock; First Church, Alonzo W. Decker.
  Cedarville, Aaron Hyde.
  Alma and Van Buren, Geo. E. Cunningham.
  Ozark, Jas W Shinn.
  Bloomer, Laval C Obarr.
  Magazine, Geo H Gideon.
  Dayton, Wm J Simmons.
  Waldron, Chas D Fry,
  Danville, To be supplied.
  Ellsworth, Robt C Moter.
  Russellville, John Braggins.
  Centre Valley, D H Upchurch.
  Sringfield, Andrew J Taylor.
  Dallas and Locksburg, Anderson Armstrong.
  Amity, Henry J Newell.

LITTLE ROCK CONFERENCE

Little Rock Dist.—Isaac G. Pollard, P. E.
  Little Rock: Wesley Chapel, Geo R Williams.
  Argenta, U S Kitchens.
  Little Rock Ct, To be supplied.
  Sweet Home, Simon Mars,
  Lonoke, To be supplied.
  Duvall's Bluff, Wm Emory.
  Forest City, Alex L Scott.
  Pine Bluff, Edward Osborn.
  Pine Bluff Ct, C L Howell.
  Hot Springs, Sam Johnson.
  Malvern, Charles Scott.
  Lewisburgh, Manuel Frazier.
  Jacksonport, Geo W Sams.
  Newport, To be supplied.
  Batesville, Thos A Roberson.
  Pocahontas, To be supplied.
Center Point Dist.—Wm H. Crawford, P. E. (P. O. Van Buren.)
  Center Point, Geo W Taylor.
  Murfreesborough, To be supplied.
  Richmond, To be supplied.
  Hope Station and Fulton, C Washington.
  Columbus, To be supplied.
  Lewisville, Wm Walter.
  Magnolia, To be supplied.
  Camden, To be supplied.
  Arkadelphia, To be supplied,
  Van Buren and Fort Smith, Andrew J Phillips.
  Alma to be supplied.
  Fayetteville, Albert R Claudy.
  Bentonville, To be supplied.

Our Work in North Carolina.

In North Carolina the work among the colored people has been steadily growing for years, but among the whites it received a fearful blow in the fall and winter of 1876. T. B. F. James, who had stood well in the M. E. Church South, and also held a high social position, was received into the conference a few years before and given a standing among us equal to that which he had previously held in the other denomination. As presiding elder, the missionary money for the preachers came into his hand, and that for the last quarter of the year was not paid over to the preachers as it should have been, but, with other trust funds of the Church was misapplied, and he fled the country, leaving the preachers in want, some of them in distress. Several were not able to attend the conference session a year ago on account of this loss. This was a terrible blow to the Church and some feared that the whole district would be greatly shaken.

But Rev. W. G. Matton was appointed to that field, and he has done most efficient and heroic service, and through his faithfulness the cause is saved. We are sorry to be called upon to remark that ministers in the Southern Church were found who took advantage of this misfortune to disaffect our people. Some also said that the Cape May agreement was intended to break up the Methodist Episcopal Church in the South, and urged our members to return at once to the Church South. But nearly all stood firm, and though in addition to this a number of families have returned to the North under apprehension of danger to their interest in the new order of things, the membership has actually increased, so that we have now over three thousand white members in the North Carolina Conference. Those with the 2,735 in the Asheville district, if united, would form an influential body in that State. Counting this district, which is in the Holston Conference, we have in North Carolina nearly six thousand white and over seven thousand colored members at this time.—*Methodist Advocate.*

Death of the Pope.

While the announcement of the death of Pope Pius IX. will create little surprise, because the people have been for months expecting such an event, it will tend to still further unsettle the already unsettled condition of European politics, and, although the question of the succession has been duly canvassed, will cause great excitement in Roman Catholic circles.

While the Catholic States of Europe are combining to influence the election of a successor to the deceased Pope, the members of the Catholic Church will pay tribute to the memory of the man who, as priest, bishop, cardinal, and Pope, was distinguished for his benevolent and sympathetic nature. When he became Pope, in 1846, Pius IX. was 54 years of age, and was ripe in church experience and learned in what may be termed church diplomacy.

He was popular with all parties in the Roman Church, and his first official acts were such as to confirm the opinion that under his direction the church would be progressive and harmonious. He instituted many reforms that seemed full of promise, but, looking at subsequent events, many writers have claimed that his actions as to reforms and improvements were the result, not so much of liberal political ideas as of his natural kindness of heart; that he did what he did from impulse rather than conviction, and that the people about him abused his generosity. There is another view, to the effect that his reformatory measures were earnestly undertaken, but that the French revolution of 1848 gave such strength to the reactionary party in the church that he was compelled to change his policy. When he left Rome in 1848 his prospect for a long reign was not a brilliant one. The circumstances of his return in 1850, at the heels of the Austrain and French armies, did not improve the political aspects of the situation. The temporal power of the Pope was on the decline, and as projects ripened for bringing about the unity of Italy the more was Pius IX. made to stand, in his political relations, antagonistic to the people of the old Papal States. With the work of Garibaldi and the triumph of Victor Emanuel the temporal power of the Pope glided out of existence.

Pius IX. was a strict churchman, and his official acts were, many of them, interpreted, even by the most earnest Roman Catholics, to be against the spirit of the age. While he lost the sympathy and support of many of the Old Catholics of Europe, and while some of his ecclesiastical acts gave the Protestants new opportunities for attack, it must be admitted that the church, speaking in a general sense, made good progress during his pontificate. That he had the affection and love of his people to a greater extent than many of his predecessors is certain, and that he had from those outside the Roman church a larger measure of sincere respect than many other pontiffs is equally certain.

His successor will be elected by a conclave of cardinals, which will assemble at once. During the setting of this conclave the cardinals will have no communication with the outside world. As a two-thirds vote is necessary to elect, and as there are many candidates, the session may be a long one, and, if influenced at all by political considerations, a stormy one.—*Inter Ocean.*

The Texas Border.

Gov. Hubbard has written a three-column letter to President Hayes on border affairs. He goes into the details of the causes of the Mexican raids, and gives the history of the same for the last twenty years, including Cortinas' capture of Brownsville in 1859. The Governor's specific charges are:

1. It has been a depredatory war.

2. Custom House officials have been murdered, Custom Houses taken and robbed, Post-offices robbed and burned, hundreds of citizens killed and some tortured. William McMahon, for instance, had his legs cut off and was forced to walk on the stumps. Murdoch was chained, a harrow placed on him, and he was burned while in his own house, within five miles of Corpus Christi. Women have been made prisoners and subjected to treatment too horrible to mention.

3. A million dollars worth of property has been taken from Texas owners, carried into Mexico, and sold in the public markets.

4. Mexico has furnished an asylum for the robbers and a place of deposit for their stolen goods.

5. The Mexican Government has been notified may times by ours of the existence of these evils, but it has not restrained its citizens, and it refuses to permit the United States to break up the hostile bands which commit the atrocities, and has declared an attempt to do so a cause for war.

6. Mexico has refused to execute the extradition treaty by not surrendering raiders who were themselves enemies of mankind, by breaking the jail of Storr county, releasing prisoners therefrom, and wantonly wounding our peace officers, and by turning loose fugitives under indictment for murder in Texas and regularly demanded by our Commissioner of Extradition.

7. She has afforded an asylum to Indians, and permitted them to use her territory to set on foot expeditions to invade the territory of the United States, and to wage a savage warfare upon the people of Texas, including within its scope every age and sex. Children have been captured in Texas, carried into Mexico and held as slaves.

Gov. Hubbard asserts that Texas does not want war, but simply protection from Mexican violence. He charges that the San Elizario mob who shot Howard, McBride and Atkinson to death, was composed largely of Mexican citizens. The Governor recites the horrible massacre, and says, "Mexico should make amends for the crimes committed by her citizens."

Sunday School.

Feb. 24, 1878.—UZZIAH'S PRIDE PUNISHED.

SCRIPTURE.—2 Chron. 26:16-23.

GOLDEN TEXT.—"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

Topic.—"God resisteth the proud"—I Pet 5:5.

(Condensed from National S. S. Teacher.)

The king's pride (16).—Uzziah had a long and most prosperous reign. In the one chapter that is devoted to him, we get, of course, but a small glimpse of the achievements of what must have been a very energetic life. But from what is given, we can see that he had plenty of reasons, as men would count them, for being proud.

The king's provocation (17, 18).—The king succeeded in entering the holy place that never before was trod by unconsecrated feet. The priest, penetrating his design, in hot haste went after him with fourscore valiant assistants. They withstood the king, backed, though he probably was, by a retinue within call. It takes considerable moral courage to withstand the king, no matter what may be his transgressions. It is dangerous to expose royalty. No doubt that the high priest realized all this when he threw himself athwart the path of Uzziah. The two men confronted each other, the one the true, the other the would-be priest, the one animated by a high, and the other by a base resolve. The remonstrance of the priest is at once firm and temperate. "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense." There was in that earnest protest a reference to the penalty annexed to the transgression upon the priestly function mentioned in Num. 18:7: "And the stranger that cometh nigh shall be put to death." Had he been in anything but an imperious and intractable mood, he might have thought of the similar offense of [illegible] and Abiram, and spared himself the infliction of a punishment [illegible] with theirs in [illegible] and in its exhibition of the power of God. But he was in no temper to listen to remonstrance. "Go out of the sanctuary; for thou hast trespassed." They did not hesitate to command as well as to expostulate. They reminded him of [illegible] already he had [illegible] to prevent a [illegible] trespass. *Neither shall it be for thine honor from the Lord.* The king [illegible] thought differently. He [illegible] from his purposed act [illegible] with God and honor from [illegible]. No office permanently can [illegible] honor. When, for a time [illegible], the office is disgraced [illegible] the man elevated. [illegible] make any office honorable [illegible] will make it a by-word [illegible] reproach. No consecrated [illegible] be worthily filled by [illegible] men. All things should [illegible] decently and in order [illegible] to obtain honor [illegible] to obey all his commands [illegible] servant [illegible] before the people. [illegible] by men [illegible] upon them. [illegible] I will [illegible] despise me [illegible]." 1 Sam. [illegible] serve [illegible] honor."

[illegible] (19-23).—[illegible] wroth." Literally [illegible] with wrath. [illegible] accustomed to [illegible]

with him. How little it pays to brave the anger of God!

How much Uzziah lost in those few moments of rebellion! He had expected honor—he gained an enduring infamy instead. Instead of being courted by all men, he became shunned of all. He dwelt in a "several" or "sick" house all the days of his life. He lost the kingdom he had in the vain attempt to grasp a new sort of rule. In place of becoming the chief of the temple—he never again entered within its sacred precincts. He became that most loathsome of things—a leper. He was shunned in death as he had been in life—for he was buried in a field instead of finding a sepulture in the tomb of the kings. In endeavoring to grain the whole world, he nearly lost his own soul. We say "nearly" lost, for the way that he appears to have borne his punishment indicates that, after all, he was a true child of God. Whether one is a son of the Most High is shown, not by being absolutely sinless, but by sorrow for sin and by patient submission to the Father's chastisement. No word of rebllion is recorded as escaping from his lips. On account of its almost complete concord with the facts, it is supposed that the 88th Psalm was written by Uzziah. It certainly has a most wonderful adaption to the woeful condition of a leper. "I am counted with them that go down into the pit. I am as a man that hath no strength. Free amoung the dead, like the slain that lie in the grave, whom thou rememberest no more." Ps. 88: 4, 5.

The Greek Church.

Edward King writes to the Boston *Journal* an interesting account of the faith, practices, and customs of the Russo-Greek Church, which includes in its membership the great bulk of the population of Russia, nearly fifty millions in number. The facts are gathered from a recent work on "Russian Society."

"The Russo-Greek Church differs from the Roman Catholic in the following essential particulars: 1. In not recognizing the primacy of the Pope. 2. In denying that the Holy Ghost proceeds from the Son. 3. In rejecting the purgatory predestination (except in the omniscience of the Deity), indulgences, dispensations, and works of supererogation, although admitting the intercession of saints in prayer. 4. It holds the necessity of complete submersion of the body at baptism, unless in urgent cases when even laymen and women may perform it; but they must immerse the infant with the baptismal words: "In the name of the Father, Son and Holy Ghost," if the infant can bear the immersion; if not, then sprinkling or ablution is used. Should the priest arrive in time, he reads the supplementary prayers, and performs the mystery of annointing with chrism. 5. Whilst admitting the doctrine of transubstantiation in regard to the eucharist, it affirms that the holy bread must be leavened, the wine and water being placed in the chalice; and it is only at the prayer of transubstantiation that part of the *agnus* is placed in the chalice. The element of wine with water is alone administered to children up to the age of seven, for fear of the elements being ejected or falling to the ground. 6. Another important distinction is, that marriage is obligatory on the secular clergy, although monogamy is a strict tenet of the church. A priest may continue to serve after his wife dies. 7. No instrumental music is allowed, but vocal music forms a most attractive portion of the service.

This church rejects all massive images of the Savior or saints as idolatrous; and pictures, mosaics, bas-reliefs and, in short, all that is represented on a flat surface, is not held a violation of the law which says: "Thou shalt not make unto thyself any graven image."

There are four great fasts; 1. Lent, or the great fast, between the carnival and Easter, of seven weeks duration, and of which the first and last are the most rigidly observed, being more specially devoted to repentance, confession, and preparing for the sacraments. 2. The Petrof, or Peter's fast, before St. Peter's Day, in June, of two to five weeks duration according [illegible] Sunday falls. 3. The [illegible], or Assumption fast, called by the people the Gos[illegible], from the first to the fifteenth of August. 4. The Philip[illegible] St. Philip's fast, of six [illegible] before Christmas. The first [illegible] Lent, is the most rigidly [illegible]. Besides the above, the [illegible] Friday of every [illegible] days, and the com[illegible] keep them [illegible] are [illegible] frequently [illegible] Con[illegible] the [illegible]

to comprise mystery, rendering that ceremony supererogatory.

The church festivals and saints' days, kept with Eastern splendor, are numerous, and consequently form drawbacks to the business of life, although they greatly relieve the laboring classes.

The venerative feeling of the people is profound, and they are zealous church-goers, early and late, being due observers, besides, of all the outward forms of religion, in which the essence is sometimes absorbed. There is, however, much genuine piety to be met with; pilgrimages are frequent among all classes; donations, free gifts, offerings and alms being liberally bestowed by both rich and poor. There are no entrance fees, no distinctions for great and little, no pews, no reserved places in Russian churches; the congregation stands; all are equal before God. The Sabbath is not much observed, except as a church-going day. The shops are shut during the hours of worship, but all public places of amusement are afterwards thrown open; visits are made, and business is but little affected by obedience to this salutary ordinance of the Supreme Lawgiver."

Startling Fact.

Carefully prepared statistics show that there are over six hundred thousand drunkards in the United States, and that seventy thousand die annually who go to the grave of a drunkard. Every year one hundred thousand men and women are sent to prison under the influence of intoxication, while three hundred murders and four hundred suicides occur from the same cause. Two hundred thousand orphans are annually thrown upon the charity of the world by this curse of intemperance. Nine-tenths of the crime in our country and not less than seven-eights of the pauperism is the immediate result of whisky, and that at a cost to the Government—besides individual want—of not less than $60,000,000 every year.

Is it not high time that the Christian people of the country throw aside their niceties which have kept them aloof from the inebriate, and rush to his rescue and salvation?—*Religious Telescope.*

The Atlanta, Ga., Cotton Factory was started on Monday, the 28th ult., the machinery working with great accuracy. A force of three hundred hands is to be put to work, though when in full operation between six and seven hundred will be needed. The superintendent is Mr. Geo. B. Harris, of Massachusetts, a young man who has been in charge of large mills for several years. He expects to be able to turn out cloth in about two weeks.—*Methodist Advocate.*

The Atlanta *Methodist Advocate* says, February 5th: "We have a few more names on our list than we had last year on the fourth of February; but we are far below the number we had expected."

WILLIAM M. DAILY.

Wm. M. Daily, D. D., L. L. D., was born in Cashocton, Ohio, in 1812. The same year his father moved to the territory of Indiana, and located his family in Franklin county, on a farm near Brookville, the county town. There he spent his childhood days and attended the county school when there was one. Having a frail constitution, it was decided when he was quite young that he would never be fit for manual labor. When he had learned all he could at the county school, he was sent to Brookville, where he learned all that was taught there. At fifteen he left home to take charge of a school in an adjoining county and begin life for himself, which he preferred to do, when he found he could not do his share of the work on the farm, although his father was a man in comfortable circumstances. He preferred to work and be independent. He was baptized in infancy and grew up in the Church. At sixteen he exhorted and preached—the people going miles to hear him, "the boy preacher," as he was called. In 1831 he joined the Conference. In 1833 he was ordained deacon by Bishop Soule, in Madison, Indiana, where the Conference was held, and Mr. Daily was stationed.

In 1835 he was ordained Elder by Bishop Roberts.

While discharging all the duties the Church required of him as a minister, which were very laborious in those days he kept up his studies, always rising at four o'clock in the morning that he might have a few hours at his books, as well as studying on horseback when going to his appointments.

In 1835-36 he was stationed at Bloomington, Indiana, where he discharged the duties of pastor and student, graduating in 1836 in the Indiana State University. In 1837 he was agent of the Preachers' Aid Society. In 1838 he was transferred to the Mission Conference, and stationed in St. Louis. Soon after he was elected a professor in St. Charles College. He remained in Missouri until 1840, when he returned to Indiana in broken health. He rested a year or two with his father and visiting old friends. His trouble was hemorrhage of the lungs. In the spring of 1843, at the suggestion of Bishop Ames, he was called to take charge of a congregation in Madison, Indiana. Here he met and was married to Miss Permelia A. Northcraft, who survives to mourn his loss.

In the winters of 1844 and 1845 Dr. Daily was chaplain in the United States Congress, after which he was stationed at Rising Sun and Evansville, then agent for the Asbury University, then Presiding Elder of the Bloomington and Madison Districts.

In 1853 he was elected president of the Indiana State University, when, after six years of hard labor, he resigned and returned to Madison in 1859.

The parents of Mrs. Daily having died, Dr. Daily settled the business of their estate. In 1852 Dr. Daily was a member of the General Conference. In 1862 he was appointed hospital chaplain at St. Louis by Mr. Lincoln, through the recommendations of Senator Wright and Governor Morton, which position he held until the close of the war in 1865. At the close of the war, being desirous of going South, at the request of Gov. Yates, Postmaster General Dennison appointed him special mail agent. He received the degree of A. M. from the Indiana State University, and Augusta College, Ky., when Bishop Bascom was president of the latter. He received the title of D. D. from Indiana State University in 1852, and the degree of L. L. D. from the University of Louisville.

Dr. Daily became connected with the Louisiana Annual Conference in January 1869 and was appointed by Bishop Scott to the Baton Rouge District, and after serving four years he was appointed to the Upper District on which he served a term of four years. In January, 1877, Dr. Daily was made Presing Elder of the North New Orleans District, but his time of departure had come. A few days after Conference he was taken seriously ill, and in a few days passed away. Shortly before he died as Drs. Hartzell and Braun, of the Louisiana Conference, stood by his bedside the former remarked "Doctor you are almost home." His reply was "Yes almost home and all prepared." These were his last words. His funeral was very largely attended in Ames Church, New Orleans, and his remains, a few months after his death, were removed to Madison, Indiana, his old home, where they now repose.

HENRY P. TAYLOR.

Henry P. Taylor, died at Houma, La., January 15th, 1877, aged 52 years. He was born at Charlestown, South Carolina, and converted at the early age of 13. He was born in slavery, but such were his natural abilities that he received an education with the free children of his native place. He came to Louisiana in 1845, and assisted in the erection of Wesley Chapel, New Orleans. He joined the Louisiana Conference in 1873, as an Elder from the African Zion Church, and brought with him a whole congregation. He was appointed two years to Plum street, New Orleans, and two years to Houma, where he died. He was twice married. His first wife died some 19 years ago, leaving three children who are an honor to their parents. His last wife survives him, and, with those children, mourns his sudden decease. His last sickness was brief, but it found him at his post and ready to depart. Bro. Taylor died in the triumph of faith, dearly beloved by his brethren in the Church and Ministry. Their memory of him is pleasant, and he "being dead, yet speaketh." He was a fine vocalist, but his voice is mingled with the song of the redeemed in glory. Thus passed away a Christian gentleman, a dearly beloved parent and husband, and a highly respected servant of the Lord Jesus Christ. His end was peace.

Married.

In this city, on the 4th inst., by Rev. Stephen Priestley, Simon Bolding and Rachael McElvine.

Special Notices.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

The Parent of Insomnia.

The parent of insomnia or wakefulness is in nine cases out of ten a dyspeptic stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve entrepot, the brain. Invigorate the stomach, and you restore equilibrium to the great center. A most reliable medicine for the purpose is Hostetter's stomach bitters, which is far preferable to mineral sedatives and powerful narcotics which, though they may for a time exert a soporific influence upon the brain, soon cease to act, and invariably injure the tone of the stomach. The Bitters, on the contrary, restore activity to the operations of that all important organ, and their beneficient influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome impetus is likewise given to the action of the liver and bowels by its use. feb17tomar1.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Handsome Pictures Free!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three-Month's trial of Leisure Hours, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent free to any one sanding fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., Publishers, 162 William street, N. Y. $1,500 in prizes, and big pay, given to agents—write now.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Navasota (Tex.) District Conference.

The Navasota District Conference will be held at Waco, beginning March 14th and closing on the 17th. We hope that the members will be present promptly at the opening with their reports ready. Come, brethren, praying the blessing of the Master upon our meeting.

V. M. COLE, P. E.

Gulf (Miss) District.

FIRST ROUND.

Brookhaven, March 1; Simpson Circuit March 2-3; Crystal Springs, March 4-5; Hazlehurst, March 6-7; New Hope, March 9-10; Union Church, March 11-12; Hamburgh, March 13-14; Fayette and Natchez, March 16-17; Meadville, March 18-19; Liberty, March 20-21; Magnolia; March 22; China Grove, March 23-24; Columbia, March 25-26; Bay St. Louis and Pass Christian, April 6-7; Handsboro and Ocean Springs, April 10-11; Augusta, at Black Creek, April 13-14.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Okolona Circuit, February 23, 24; Aberdeen and Athens, March 2, 3, West Point and Tampico, March 9, 10; Columbus Circuit, March 16, 17; Tupelo Circuit, March 23, 24; Corinth Circuit, March 30, 31; Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Crove, May 11, 12.

D. MCLACHLIN, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Holly Springs and Holly Springs Circuit, February 16, 17; Oxford and Lafayette Springs Circuit, February 22, 24; Grenada and Grenada Circuit March 2, 3; Winona and Vaiden, March 9, 10; Mount Pleasant, March 16, 17; Kosciusko, March 21, 22; District Conference at Kosciusko, March 23, 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalia, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges.

J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosehill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Misshularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Austin (Texas,) District.

FIRST ROUND.

Columbus, January 19, 20; Alleyton, January 26, 27; Columbus Citcuit, February 2, 3; Eagle Lake, February 9, 10; Industry, February 16, 17; Fayetteville, February 23, 24. Irving, March 2, 3; Kingsbury, March 9, 10; Seguin, March 16, 17; San Marcus, March 23, 24; Oakland, March 30, 31; Peach Creek, April 6, 7; Halletsville, April 13, 14; Lagrange Circuit, April 20, 21; Burton, April 27, 28.

S. GATES, P. E.

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Chenneyville, and Holmesville, February 2, 3; Cototeaux and Clouterville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar. 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St. James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Breteren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference. SAM'L. DAVAGE, P. E.

New Advertisements.

PIANOS ORGANS Retail price $750 only $235; $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $65 2, $45—bran new, warranted, 15 days' test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, nov22'77-1y. Washington, N. J.

BROWN'S BRONCHIAL TROCHES

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

dec3'77-17w

QUERU'S

Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

E. H. TRUEX, Proprietor,
NEW YORK,
And druggists generally. oct4-77-1y

SPLENDID FLOWERS OVER 1200 Distinct Varieties

All Strong Plants, each labeled and delivered safely by mail. **Largest assortment. Low prices.** We have been in business 24 years, and guarantee satisfaction. Our stock of ROSES comprises all desirable varieties, and contains none but mature plants. We send purchaser's choice of 6 for $1, or 13 for $2. Our new *Illustrated Hand-Book*, sent free, contains name and description of each plant, with instructions how to cultivate successfully. HOOPES, BRO. & THOMAS, CHERRY HILL NURSERIES, WEST CHESTER, PA.

feb7tomarch21-eow.

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ROSES

[illegible] *for immediate* [illegible] 5 Splendid Varieties, [illegible] for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. Send for our NEW GUIDE TO ROSE CULTURE, and choose from over 500 finest sorts. Our Great Specialty *is growing and distributing Roses.* THE DINGEE & CONARD CO., [illegible], West Grove, Chester Co., Pa.

feb7tojune30-eow.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. feb7'78-1y-eow.

$66 a week in your town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine. feb7'78-1y-eow.

Organs Superb $340 Organs only $95, Pianos. Retail Price by any other manufacturers $900, only $260. Beautiful $650 Pianos, $175—bran new warranted 15 days test trial. Other bargains, want them introduced. Agents wanted. Paper free. Address Daniel F. Beaty, Washington, N. J **Pianos**

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Oxigen Treatment.

For the cure of Chronic Diseases. The safest, cheapest and the most genuine Curative agent now known. We defy the world to produce a more brilliant record of cures than we do.

Mr. W. M. Claflin, Manufacturer, 1006 Arch street, and Mr. H. J. Jacobs, Chief Clerk in the Architectural Bureau, Washington, were both confirmed consumptives, eighteen months ago. We have their testimonials, written this June, that they are entirely well the last year.

Hon. W. D. Kelley thanks us for "renewed health, strength, and the hopes of years of comfortable life."

All Minor Diseases Promptly Cured.

We are also permitted to refer to Hon. S. S. Field, United States Supreme Court; Judge Samuel Smith. New York; Hon. Montgomery Blair; Ex-Gov. Boreman, West Virginia; T. S. Arthur, and many more.

Our Bronchure of 200 pages, containing Exposition, Testimonials, Fees, and all necessary information, will be sent free.

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jan10-13t.

STATE

RegUlation of Vice.

Aaron M. Powell, of New York,

CONTAINS

1. State Regulation of Vice.

A paper read before the New York Committee for the Prevention of Licensed Prostitution.

2. Regulation Efforts in America.

A paper prepared for the International Congress at Geneva, Switzerland, 1877,

3. The Geneva Congress,

embracing a sketch of the proceedings, and in full, the conclusions of the several sections of the Congress: 1. Hygiene; 2. Morals; 3. Social Economy; 4. Rescue Work; 5. Legislation.

5. New York Committee's Address to the Geneva Congress.

The author, Mr. Powell, (formerly editor of the *National Anti-Slavery Standard*), represented the New York Committee as a delegate in the International Congress, at Geneva, to promote the abolition of Government Regulation of Prostitution.

This is a book of great interest and importance to all students of social science; especially to all physicians, ministers, journalists and legislators, and to the intelligent and philanthropic everywhere.

Under the guise of hygiene, and of the public welfare, already several States have broached the question of regulating prostitution by law, and unless the opponents of these movements are wary we shall have in this country laws which will be disgraceful to humanity and oppressive to virtuous women, before we are aware of it. Let every one who favors justice to woman, morality in man, and purity everywhere, buy and help to spread the sale of this book where it will do the most good. Price $1.00

WOOD & HOLBROOK, Publishers,
18 & 15 Laight street, New York.
feb7-2t.

Planters, Attention!

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Intelligence Bureau and Claim Agency,

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The undersigned, having had many years experience in one of the largest Northern cities, in the selection of servants for Employers, and in obtaining situations for the unemployed, and believing in the advantage to the public of a permanent Bureau, where those needing help can call at any time and procure such as may be required, and those out of employment can obtain good situations, inform the public that they have established a Bureau as above, where, at the shortest notice, Private Families, Boarding Houses, Hotels, Restaurants, Steamboats, Stores, Plantations, &c., &c., can be supplied with first-class Cooks, Waiters, Nurses, Stewards, (male and female), Matrons, Housekeepers, Seamstr sses, Traveling servants, Ladies' Maids, Valets, Servants of all Work, Men or Women to work by the day or month. Also Book-keepers, Clerks, Salesmen, Overseers for Plantations, Bar-tenders, Coachmen, Waiters, Grooms, Hostlers, Office-cleaners, Boys for any occupation, and likewise laborers for Plantations, white and colored.

English, French, American, German and Spanish Employers wishing first-class help, and those desiring good situations in the City or Country, will find it to their advantage to call at once, or communicate and have their Names Registered.

Special Attention given to Private Families, and Ladies will find it to their advantage to call in person, and make known their requirements.

Neatly Furnished Sitting Rooms for Those Desiring Situations.

Planters wishing first-class laborers from the North or any of the Southern State (white or colored), can have their orders filled on short notice, by calling in person or addressing this Bureau, as we have Agents in each of the Southern States as well as the Northern cities expressly for the purpose of engaging hands.

Agents wanted in the country parishes and the States of Alabama, Georgia, Mississippi and Texas, to whom a liberal compensation will be paid, for the purpose of engaging and forwarding labor. For particulars, enclose postage stamp.

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Claims of all kinds against the States or United States for Bounty, Pensions, Prize Money, etc., etc., collected promptly.

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Vick's Catalogue, 300 Illustrations, only 2 cents. Address, JAMES VICK,
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The Class-Leader.

His Work, and How to Do It.

With Illustrations of Principles, Needs, Methods, and Results.

BY REV. JOHN ATKINSON, A. M.,

Author of "Garden of Sorrows."

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It is a sociable, practical, pertinent book. It calls upon Class-Leaders to tell their experience. It draws out suggestions and stirring thoughts from practical hands. The Leadership is called into council. And Mr. Atkinson, as leader of the leaders expounds the subject in such a way as to make far the best book written on the subject. He speaks out in meeting as one who means business. He is hortatory, critical and suggestive, all in a free, flowing style that carries the reader upon its rapid current to his journey's end quite as quick as he wishes to stop. Few will begin it without finishing it, and many will find a re-reading at once pleasant.

Here is a book that we would be glad to have go into the hands of every class-leader in the church, because it is just such a book as by its illustrations and suggestions will help them very greatly.

We have read it with great interest, and are delighted with it. It is a very suggestive volume.

Matchless—Unrivaled—FRANZ LISZT.

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MAKING CALLS.

My mamma and I went out calling to-day
The first one we called on was old Mrs. Gray.
She's lame; she's got "rheumatiz" right in her bones,
And that's why she makes twisted faces and groans.
Mamma gave her red flannel and plasters and tea,
And she gave a doll and a doughnut to me.

Then we went to John Butler's. He's got a cracked head,
He fell from the roof; he was shingling the shed.
But they sent for papa—he's the doctor, you see—
And he's growing together as fast as can be.
He called me a duck. I'd as soon be a hen,
But he looked so good natured I'll go there again.

Then we went to the house of the three Misses Spear,
They are all tall and bony, so stiff and so queer!
Miss Priscilla shook hands and said, "Do take a cheer,"
Miss Ann [illegible] a short and said, "What's your name, dear?"
Miss Jane talked with mamma 'bout missions and such,
We didn't stay long, and I didn't care much.

Then we stopped at the Brown's. They have everything nice—
Canary-birds, flowers, a black dog, and white mice,
A bushy-tailed squirrel that whirls on a wheel,
And Guinea-pigs—they have the funniest squeal!
And three little kittens, black, spotted and white.
If mamma'd have stayed, I'd have stayed there all night.

We made our last visit on Widow McCrea,
Her husband is dead. He was drowned in the sea.
She cried, and mamma cried, and I tried to cry,
But the tears would not come—I don't scarcely know why.
[illegible] in the cradle the baby was crowing,
And [illegible], and winking and looking so knowing,

That I went straight and counted her fingers and toes,
And brushed off a fly from the dear little nose,
[illegible] up her face and she stuck out her hand,
And [illegible] in a langurge I can't understand.
[illegible] laughed! Oh! of all things I've played with to-day,
[illegible] darling is sweet Baby May.

[illegible] Evening at the Presidential Mansion.

[illegible] editor of the *Pittsburgh Christian* [illegible], who spent a recent [illegible] evening at the White [illegible], Washington, thus describes [illegible] President's well-ordered home: [illegible] the spirit that reigns [illegible], let a Sabbath evening spent [illegible] White House contain the [illegible]. One of the institutions [illegible] House is the Sabbath [illegible] to song—not gay, [illegible], but cheerful, Chris[illegible]. We met there, upon [illegible] of our visit, the President, [illegible] Hayes, their nieces, [illegible], their son, [illegible] Vice President, General [illegible] daughter, Secretary [illegible] General Devens, [illegible] General Hastings, [illegible], Assistant [illegible] Woodward and [illegible] Dickinson, private [illegible] the Vice President. [illegible] taken the piano, [illegible] song in "Jesus, [illegible]," followed by "Ma[illegible] sits enthroned," "[illegible] eye," "Pass [illegible] Savior," "My days [illegible] by," "Nearer, [illegible]," "Tell me the old, [illegible]. [illegible] singing of such [illegible] up the hour, [illegible]

[illegible] Christian love."

[illegible] general conversation, [illegible] broke up. No [illegible], marred [illegible] Chris[illegible]. Nothing was [illegible] General [illegible] many bat[illegible] will speak [illegible] and [illegible] relish [illegible] of this evening. [illegible] mind; [illegible]

[illegible]

General News Items.

Slade, the spiritual medium, after his expulsion from Vienna, went to Berlin, from which place he was also expelled.

The General Post Office Department has renewed its former arrangements for a fast mail East and West.

The gifts to the United States Government of articles from the Centennial Exhibition are estimated to be worth $1,000,000.

The White Sulphur Springs (Va.) property is to be sold at auction in August next. A million of dollars, it is stated, must be realized in order to satisfy mortgage creditors.

An official statement just published shows that the issue of ordinary letter-stamps has grown from about 200,000,000 in 1859 to nearly 700,000,000 in 1877.

Senor Zamicona, the special agent of Mexico, has paid the second installment of $300,000 on account of the award made by the joint American and Mexican commission in favor of American citizens.

The Syndicate has been asking in vain to be relieved from taking the last $10,000,000 of the new four per cent. loan that it contracted for, pleading that the silver agitation has run down the price of bonds.

Over $3,000,000 has been given by the people of Great Britain and her colonies to relieve those suffering by the famine in India. Since the first appeal for relief, the average daily receipts have been $50,000. A grand exhibition of sympathy and generosity.

A stone was thrown by a blast at Chattanooga, a distance of two hundred roods, crushing through the roof of the passenger depot, falling into the news stand between three boys, splitting the brim of one's hat, and thoroughly demoralizing them all.

The executors of Horace Greely's estate have made their final settlement. The estate consists largely of stocks that have decreased very much in value. Among the assets there are $50.000 in worthless promissory notes, besides $49,000 due the estate from Cornelius Vanderbilt, Jr.

England pays on her public debt of over $400,000,000, interest to the amount of $139,964,165. The Crimean war cost her 60,000 lives and $500,000,000 in money. It is the memory of the Crimean business and the present size of the public debt which have a conservative influence upon the British mind to-day.

A number of St. Louis merchants, impatient for the resumption of specie payments, contemplate bringing about that blissful consummation themselves. They are discussing the feasibility of giving equal proportions of gold, silver and currency in change to customers, up to various specified amounts.

A new steamboat, which bids fair to be the finest on the Mississippi river, now being built in Louisville for John W. Cannon, was launched last week. With her boilers, machinery and outfit on board, ready for running, she will draw but five feet of water, and with her gracefully modeled hull and her immense power, she bids fair to be the finest and fastest steamboat in the United States.

A large number of railroads in this country have been built where they were not wanted—where the business would not justify the building, or upon a vicious and corrupt system, as results show. During 1877 fifty-four roads, aggregating 1,875 miles in length, with a capital stock of $79,530,650 have been foreclosed on bonds and debts amounting to $119,938,795. During the same year sales have been ordered on sixteen other roads of 2,898 miles, with a capital stock $126,931,000, and an indebtedness of $189,833.400. And proceedings have been commenced (and in many cases receivers appointed) against forty-four other roads, aggregating 6,400 miles, with a capital stock of $156,108,090, and liabilities to the amount of $164,573,830.

London has some old business houses. The firm of Martin & Co., was established in 1555, and was contemporary with Shakspeare and Bacon. The firms of Messrs. Child & Co., and Goslings and Sharpe were established before 1650. The Bank of England began business in 1694, and was preceded by some years by Messrs. Hoares, Thomson, [illegible] & Co., Coutts & Co., Bar[illegible] & Co., and the Hud[illegible] Company. Among the [illegible] the house of Messrs. [illegible] & Co. was founded in [illegible] wine merchants [illegible] and Butler was [illegible] Longmans, [illegible] done business [illegible] since 1720, [illegible] years.

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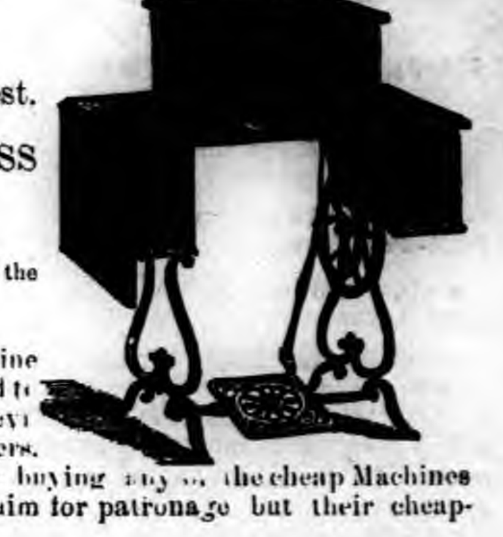

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Southwestern Christian Advocate.

VOL. 13—NO. 8. NEW ORLEANS, LA., THURSDAY, FEBRUARY 21, 1878. WHOLE NUMBER 290.

Southwestern.

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A Mother's Message.

Why [illegible], baby dear?
Mamma [illegible] very near,
Lest [illegible] befall thee.
Sleep, my darling—sweetly sleep,
[illegible] mamma'll keep,
Sleep, my darling—sweetly sleep.

Angels [illegible] darling one,
Thy [illegible]
May [illegible] free.
[illegible] whisper low—
But [illegible] to know,
When [illegible] soft and low.

[illegible] whilst I sing—
[illegible]
"[illegible] to trust in Thee,
[illegible] Calvary.
[illegible] sleep,"
Sleep, [illegible] sweetly sleep.

[illegible]
[illegible] live,
[illegible]
And to say, "Thy will be done;"
[illegible] darling one.

Lay thy head upon my breast,
[illegible] sweetly rest.
[illegible] my heart;
Can it be that we must part?
[illegible] voice I hear,
Calling [illegible].

CHAS. S. B. HALL.
Washington, D. C., Feb. 4, 1878.

Destruction of the Wicked.

BY [illegible], D. D.

[illegible]

rewards and punishments to the particular case of each. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes." Both servants were guilty; one in a small degree, the other to a great extent. Each are punished, and the stripes are in proportion to their guilt. There can be no variation in the duration of their punishment; it shall be evelasting in the case of all who die impenitent. Hence, this variation must be in degree. But annihilation admits of no degrees, but inflicts the same penalty, both in duration and degree, upon the impenitent, who differ immensely in point of guilt. It deals out the same condemnation to the child who cherishes an unholy thought toward his playmate, and the hardened pirate, who bathes his glittering blade in the heart's blood of the innocent and defenseless. It is evident that the punishment of the wicked will be measured by the number and malignity of their crimes; and as annihilation admits of no such adaptation, it derives no countenance from the Scriptures.

3. This destruction can not be annihilation, for that would be most acceptable to the wicked, and would strip the law of God of all its terror, which the apostle urged as a persuasive to a Christian life, and there would be nothing in the terrific quakings of Sinai to arrest the infatuated votary of pleasure in his downward career. Would a God of infinite wisdom, in providing restraints to deter the wicked from injuring the interests of his moral government, affix such penalties as would be most congenial to those engaged in this bitter warfare? No; Jehovah would not thus furnish fuel to feed the flames of rebellion. The idea of being struck out of existence at the termination of a wicked life, would let loose the basest passions of the human heart, and pour a deluge of desolation upon the world. The child in sin would speedily become a giant, and would bid defiance to every holy influence, and console himself with the thought that he should soon be in oblivion, forever freed from conscience and sin. Then all those unpleasant emotions, those goadings of conscience, that wring the sinner's heart in his crimes, shall soon repose in the tomb of annihilation! If this doctrine be true, the guilty who are troubled with their consciences have every inducement to stifle the gentle whisperings of the heavenly monitor, by plunging into dissipation and vice, for there would be no eternity in which they must suffer the merited punishment of a wicked life. Reason and revelation frown most bitterly upon this cherisher of crimes and destroyer of happiness. The nature of man pleads with immortality.

4. This destruction implies *continued existence* accompanied with positive pain. A thing is destroyed when it is rendered unfit for the purpose for which it was prepared. A watch is an exhibition of ingenuity and skill. Its design is to measure time, and it is of immense value. But blot out the figures on the face, by which the different periods of time are delineated, and the watch is rendered unfit for its prepared use; as a watch, it is completely destroyed. Man was created for happiness and usefulness. The moral image of God, which consists in righteousness and true holiness, was impressed on his nature; but it has been blotted out, completely obliterated by sin. Thus man has destroyed himself, as far as happiness is concerned, and has rendered himself unfit for usefulness, and so [illegible] his fallen [illegible], fit only for eternal destruction. This shows that this destruction is not the cessation of existence, but the endurance of positive pain.

* * *

The [illegible] Government has of[illegible] the governors of [illegible] henceforth Protest[illegible] and other agents [illegible] allowed to sell books [illegible] Catholic dominions, [illegible]

The Murphy Movement.

One winter night, near eleven o'clock, the writer having been invited by Mr. Murphy to share his lodging at the Monongahela House until morning, to find opportunity to talk over certain plans for the temperance campaign, on our way we went from the "Old Home" to the press-room of a weekly newspaper, a few blocks aside, to attend to an item of business, perhaps to see by the first impression that all was running well. It was during the January thaw, and the ground was slushy with mud and soot and snow, making some of the minor thoroughfares almost impassable. The wind was blowing fiercely about the eaves and through the courts and lanes of the city. It was altogether a gloomy hour. As we passed down a narrow street, an object was seen moving cautiously but awkwardly into a secluded corner, evidently as if to avoid observation. Mr. Murphy, always alert and ready, saw through the darkness *a man*. Mr. Murphy's companion saw but *a shadow*, and nothing more; and even that was so obscure that no curiosity was excited. But what was a mere shadow to the one was a human being to the other; and just as it (he) was about to disappear behind a dilapidated wall, he was accosted by the Reformer.

"Hello! my good friend. Hold on a bit, if you please. I want to see you."

The shadow—the man—stopped, hesitatingly, and yet as if bidden by a voice that he could not escape, and awaited our approach.

"Good evening, my good man; why were you not at the temperance meeting, to-night?" said Mr. Murphy, in a pleasant tone, stepping off the street into the hiding-place, and offering the stranger his hand. "We need you at our meetings."

"D-do you, sir, have r-reference to the M-murphy meetings?" inquired the man—the shadow.

"Yes, the *temperance* meetings at the 'Old Home,'" said Mr. Murphy. "My dear fellow, we need you there."

"And this is Mr. Murphy himself," ventured the interested third party of the little group, by way of introduction.

The stranger, as if touched by a thrill from some magnetic battery, stared at the one and then at the other of his volunteer comrades, and, bewildered at the situation, questioned.

"W-which one of these r'spect'ble gen'lmen, if I may be s'bold, *is* Mr. Murphy? I m-must not p-permit myself to be mistaken in this 'm portant m-matter."

On being assured that the gentleman who was at that moment holding him by the right hand, and whose left hand was resting upon his own shoulder, was Mr. Murphy, the poor wanderer pressed up close to the great, warm-hearted evangelist, and put his head in a trusting attitude against his manly breast. The man was partially intoxicated, and, belated at some saloon, was wending his way homeward, fearful of the police and ashamed to be met by his acquaintances. Hence the attempt to hide, when he caught sight of two persons likely to cross his path.

"Mr. M-murphy, s-sir" said he, with the simplicity of a child, "I didn't know *I* was needed anywhere, by anybody in this world."

"Yes, my brother, we need you at our meetings. We all need you. Your family needs you. The Lord needs you."

This was a new thought. It was like an inspiration. That he, so long and so utterly forsaken, so chained in the bondage of habit, so neglected and avoided and uncared for, and yet, *to be needed!* And there, standing in the snow, well on toward the midnight hour, in that lonely place, a prayer was lifted to the skies—an audible supplication for the Savior's help, while the temperance apostle held the stranger by the hand, a brother indeed, and the astonished prodigal leaned tenderly and lovingly upon the bosom of the helper who had hailed him in distress. It was a beautiful sight. No crowd of worshipers, on any great day of the feast, in any of the world's magnificent cathedrals, was so worthy of commemoration by artist or poet, as the Reformer, unseen of men, holding precious converse with the sinner in the cold, winter night, and warming his desolate soul with the word of life. The sinner was arrested by love. There was no catechising, no upbraiding, no professionality of service, no formality, no fear. Perfect love casteth out fear anywhere and under all circumstances. It was just about as Christ and the Apostles reached and rescued men. The wayside preaching of the Gospel is the most eloquent of all. No ritual compares in power to the glad new words by the well-curb on the mount, or at the grave-side.—BY ALEXANDER CLARK, D. D., in *Frank Leslie's Magazine for March*.

Henry M. Stanley.

I send you the following particulars concerning H. M. Stanley's youthful days. They are gleaned from the "Darlunydd," a paper published in the Principality of Wales:

H. M. Stanley was born in Denbighshire, North Wales, in the year 1840. His father's name was John Rowlands, who lived on a farm called "Segrwyd." His mother was the daughter of one Moses Parry, a butcher of Blas Pigott. About the time when Henry was born the family moved to a house in the vicinity of Denbigh's ancient castle. When but very young he was sent to school at Llanelwy, and from there to another at Treffynon (Holywell), and later to another at Wyddgrug as an assistant teacher. From there he came to America, working his way as a cabin boy, and landed at New Orleans with but little money in his pocket. It was not long before he found a situation in the office of a merchant, by the name of Stanley, in the city of New Orleans. This merchant became greatly attached to young John Rowlands on account of his superior excellence and faithfulness, and, being himself without children, resolved to make him his heir, with the understanding that the young man was to adopt his name. From that time John Rowlands, the Welshman, became Henry M. Stanley, the American.

However, the merchant suddenly died intestate, leaving young Stanley to turn in another direction to earn his daily bread. Two years after this, and at the beginning of our late civil war, we find him in the Southern army. In one of the first battles of 1862 he was taken prisoner, but he succeeded in making his escape, and through many hardships and privations he reached his mother's house in the village of Bodelwyddan, near Rhyl, in his native country.

In 1863 we find him again in the heat of battle, but this time a seaman in the United States navy, where he was soon promoted to be the admiral's secretary on board the Ticonderoga.

In 1866 he again visited his mother at Bodelwyddan. At this time he visited Denbigh several times, and though it was well known that his adopted name was Stanley, his acquaintances invariably addressed him by the name, John Rowlands, and he wrote his name as John Rowlands in the visitor's register at Denbigh Castle.

He left Wales the third time and came to New York, where he was engaged to go with General Hancock's expedition against the Indians, in which service he manifested a heroic spirit, and a remarkable discriptive power. After his return to New York he was appointed correspondent for the New York *Herald*, in which capacity he repaired with the English army to Abyssinia. Returning to London he visited his mother, and remained a short time at Denbigh. From there, as representative of the New York *Herald*, he proceeded to the Continent, and while in Madrid received a communication from Mr. Bennett, Jr., urging him to go to Africa. From that time forward his history is well known.—*Interior*.

* * *

The grandest operations, both in nature and grace, are the most silent and imperceptible. The shallow brook babbles in its passage, and is heard by every one, but the coming of the season is silent and unseen. The storm rages and alarms, but its fury is soon exhausted and its effects partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity and the very life of large portions of the earth. And these are pictures of the operations of grace in the church and in the soul. —*Cecil*.

* * *

The Mormons are building a magnificent temple on the summit of a high mountain in Manti, Utah. Five hundred men are at work on it, and it will not be completed for four years.

A Call.

In the life of Dr. Nathan Bangs is recorded a striking warning against trusting in impressions. When he traveled in Canada as one of the founders of Methodism there, he was making his way with great difficulty through the snows on the road to one of his preaching appointments, when he saw some distance back from the highway a house almost buried in the snow. Sermons were few and far between in those days in that barren country, and the itinerant evangelist used to stop at the isolated habitations to pray with and exhort their families. Dr. Bangs felt, as he saw this house, that he ought not to pass it without delivering his message. It was important that he should hasten on his course to his appointment; his jaded horse, as well as himself, suffering under the pelting storm; the passage from the highway to the house was obliterated and would be laborious through the drifts; yet he could not get rid of his impression; he attempted to reason it down; he passed the house and was resolute to go on, but the impression deepened momentarily; it seemed an inspiration; it admonished him that he was evading his duty, and that souls in the neglected habitation might be lost through his faithlessness. He had passed it some distance, when he could no long resist the inward impulse; turning his horse back he made his way through the almost impassable snows toward the building; he shouted to its inmates to open, but none appeared; he got nearer, and after straining his lungs in the wintry air to call them out, he dismounted, and, opening a window, saw that it was a deserted house. The only hearers for him there were fasting rats. The veteran evangelist records that this taught him a valuable lesson—never to follow inward impulses that could not be justified by his common sense.

The English Alphabet.

One of the principal difficulties in learning the English language is the inexplicable manner in which most of the words are spelled, the twenty-six letters of the alphabet vieing with each other to represent the forty or forty-two sounds of the language in the most disorderly and bungling manner.

Be the capacity of a child ever so good, yet he must spend years in learning these "curiosities of literature," while a foreigner can only master our noble language by a vast expense of labor, patience and time.

The protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad:

B makes the road broad, turns the ear to bear and Tom into tomb.

C makes limb; climb, hanged changed, a lever clever, and transports a lover to clover.

D turns a bear to beard, a crow to a crowd and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song and makes one gone!

H changes eight into height.

K makes now know and eyed keyed.

L transforms a pear into a pearl

N turns a line into linen, a crow into a crown and makes one none!

P metamorphoses lumber into plumber.

Q, of itself, has no significance.

S turns even to seven, makes have shove, a word a sword, a pear a spear, make slaughter of laughter, and curiously changes having a hoe to shaving a shoe!

T makes a bough bought, turns here to there, alters one to tone, changes ether to tether, and transforms the phrase "allow his own" to "tallow this town!"

W does well, e. g., hose are whose, are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into—what?

Y turns fur to fury, a man to many, to to toy, a rub to a ruby, ours to yours, a lad to a lady!

* * *

The New York Commissioners of Immigration report that the number of aliens landed at that port during 1877 was 54,536, a decrease of 16,729 as compared with the previous year. The total immigration to the United States during last year was 141,857, a decrease as compared with 1876 of 96,134. Total since 1861, 4,473,135. Greatest number in any one year (1872) 437,750.

National Cemeteries.

When the war closed, liberal provision was made for the disbanded volunteers. Thousands of the maimed were furnished with artificial limbs. The first year after the war nearly seven thousand artificial members were thus supplied.

Multitudes had fallen on many a bloody field. From many a fatal camp and prison in all parts of the South untold thousands had gone to their long homes. Their remains were carefully gathered up and committed to cemeteries, of which there are in all the country three hundred and eight where the dead soldiers lie. Of these, eighty-one are national cemeteries—

> "Where sleep the brave who sank to rest
> By all their country's wishes blest."

In these national cemeteries two hundred and fifty-one thousand eight hundred and twenty-seven brave, honored soldiers are kept by the "bivouac of the dead."

The spot where each lies had a head-board suitably inscribed, which has been or is to be replaced with marble. The grounds are beautifully adorned and carefully tended. They are inclosed and guarded. The mounds are grass-covered and dressed. For their decoration an annual holiday is observed. A grateful people throng the national cemeteries to honor the patriot dead.

> "They deck the turf that wraps their clay,
> And there they dress a sweeter sod
> Than fancy's feet have ever trod."

The national cemeteries are in most of the Southern States. They cover an area of eighteen hundred acres, procured at a cost of one hundred and seventy thousand dollars. When completed they will have cost about three and a half millions of dollars. Thus the dead volunteers are honored, and thus their memory is cherished.—*National Repository for March*.

The Wife.

It needs no guilt to break a husband's heart. The absence of content, the mutterings of spleen, the untidy dress and cheerless home, the forbidding scowl and deserted hearth—these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there, beyond the reach of cure, the germ of dark despair. O, may woman, before that sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awaken and keep alive the promise she so kindly gave. And though she may be the injured—not the injuring one—the forgotten, not the forgetting wife—a happy allusion to the hour of peaceful love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past—and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms and bid her live, as she had hoped, her years of matchless bliss, loved, loving and content—the source of comfort and the spring of joy.—*Chambers' Journal*.

A Mother's Influence.

The late Thos. H. Benton who was so long in public life and surrounded by temptations, paid the following tribute to his mother:

"My mother asked me never to use any tobacco, and I have never touched it from that time to the present day; she asked me not to game, and I have not, and I cannot tell who is winning or who is losing in games that can be played. She admonished me, too, against hard drinking, and whatever capacity for endurance I may have at present and whatever usefulness I may attain in life, I attribute it to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence, at a time when I was sole constituent member of my own body, and that I have adhered to it through all the time, I owe to my mother."

* * *

A gentleman whose probocis had suffered amputation was invited out to tea. "My dear," said the good woman of the house to her little daughter, "I want you to be very particular, and to make no remark about Mr. Jenkins' nose." Gathered about the table, everything was going well; the child peeped about, looked rather puzzled, and at last startled the table: "Ma, why did you tell me to say nothing about Mr. Jenkins' nose; he hasn't got any!"

A Dog Story.

The most sagacious dog of all the canine tribe of which tradition tells an authentic history lived and died in China. He was the property of Sin Chun, and dog and master were inseparable companions and greatly attached to each other. Sin Chun fell asleep one day in a thicket and the dog lay watching at his side. The Governor of the province was out on a hunting expedition and ordered the grass of the thicket to be fired to drive the game out of it. The dog saw the fire come sweeping on and tugged at Sin Chun's clothing to waken him. The man slept heavily—probably opium or hasheesh was flying away somewhere with his five senses. The dog knew his duty and did not hesitate to do it. He plunged into a stream near by and came out dripping. Thus he carried water and rolled it off on the grass around his master. This was repeated until the grass was saturated and the billows of flame were stayed at a safe distance from Sin Chun. But the dog was fatally burned. When Sin Chun awoke he found his friend dead at his side. He saw how it was in a minute and told the Governor, who caused the animal to be put in a handsome tomb, which he called the "Tomb of the faithful dog." It was worth a dog's dying for.

Bruce and Lamar.

Senator Bruce has received from the Mississippi Legislature a certified copy of resolutions passed by that body, approving his vote on the Matthews resolution and his attitude toward the Bland silver bill. In the same resolutions Lamar's opposition to the silver legislation was condemned. These resolutions were introduced by an ex-Confederate, and were so unexpected that Bruce is overwhelmed with gratification. The Legislature has passed resolutions instructing both Bruce and Lamar to vote for the Bland bill.

* * *

A Capuchin friar in Turin has constructed a large and complicated work of mechanism by which the passion or sufferings of the Savior, from His death on the cross, are marvelously represented. On a constantly receding platform the figures appear and the scenes change. Not only are the movements of the automata life-like, but the figures and scenery are masterpieces of art. The crowd clamoring for His death is represented by a very numerous group of figures, which are wonderfully distinct in action and appearance. The falling beneath the cross on the way to Calvary is painfully graphic. To render quite audible the lashing of the whips of the soldiers is one of the functions of the machinery. The scenes at the place of execution and the death of the Savior are said to be beyond praise, and a writer in a Turin paper declares that the extraordinary mechanism has but one imperfection—the capacity of making the figures artculate intelligibly. This imperfection is chiefly evident when the words are exchanged between the Redeemer and the penitent thief. The sounds emitted from the figures are in this instance ludicrous, but the friar hopes to remedy this defect, and his mechanism will, in all likelihood, be an object of wonder at the Paris exhibition.

The Governor of Texas has appointed Major John B. Jones to act with the United States Commissioners in investigating the El Paso troubles.

* * *

The great Prussian University at Berlin is closely competing now with the Leipsic University in point of attendance. According to the calendar which has just appeared, the number of matriculated students during the present winter amounts to 2,839, an increase of 600 on the summer semester. They are divided among the faculties as follows: theological, 168; legal, 1,163; medical, 345; philosophical, 1,163. There are 240 foreigners in the list, including 43 from America. Besides these matriculated students there are 2,200 other persons in attendacne on the lectures, belonging to the various technical and art schools of the city. The corps of instructors numbers 210, nearly half of whom are in the philosophical faculty. The winter attendance at Bonn University is 859, an increase of sixty two on the preceding semester. The philosophical faculty includes 375, the legal 219, the medical 126, the Catholic theological 89, and the Evangelical, 50.

General News Items.

The National Democratic committee will meet at Washington on the 22nd instant.

It is thought that General Joseph E. Johnston will be elected to Congress from the Richmond (Va.) district without opposition.

A resolution admitting women to all the University degrees, has been passed, by 242 votes against 132, at a convocation of the University of London.

Gus. Johnson will be hanged on the 15th of March, in Rome, Ga., for the murder of a negro. He will be the first white man hanged in the South for the murder of a negro. So says the Atlanta Constitution.

The Richmond *Transcript* exhumes the fact that Virginia once had a native African for Governor. Gov. Alex. Spottswood, who filled the chair in 1760, was born in Tangier while his father, a British officer, was there on duty.

All the silver coins of the United States were a full legal tender until 1853, wden the law was passed restricting the legal tender of all the silver coins less than a dollar to $5, but the dollar itself remained a full legal tender until the law of 1873.

The Chief Justice allowed a writ of error to the Court of Appeals, Maryland, to bring up and review the decision of that court in refusing to allow Chas. Taylor (colored) to practise at the bar of Maryland courts of record.

Tennessee will not only send a large display of her products to the Paris Exposition, but will have 10,000 pamphlets printed in French and German, and containing such information about the State as immigrants will desire.

Mr. M. C. Jones, School Commissioner of Bulloch county, Ga., and a worthy citizen, is the father of a child recently born, which is entirely destitute of arms. The hands are attached to the body at the shoulders. The child is a large, healthy-looking boy.

Several of the Italian bishops refused to celebrate funeral masses for King Victor Emmanuel. The people of Placewya mobbed the Bishop's carriage and stoned the Bishop's palace. Cardinal Bilio, who encouraged the bishops in their course, is a candidate for the highest office of the church. He is not popular with the people of Italy.

The greater part of Turkey's funded debt of $925,000,000 is held in England, and not a cent of interest has been paid for three years. For the past twenty years the expenditures of the Government exceeded the revenues by from $40,000,000 to $80,000,000. The war has drained the whole empire of money, and since 1875 the Government has, on account of the repudiation of the interest on the bonded debt, been unable to obtain a loan.

The Staunton (Va.) *Vindicator*, in an article on the opium habit, says: "One physician tells us of a case in which a lady, a confirmed opium eater, sent two horses to a neighboring city to sell, the proceeds of one to be invested in morphine. By some difference in price the sale miscarried, and in two or three days the man returned. When she saw him coming down the road leading both horses she fell to the floor in an agony of disappointment and died in a few hours.

Col. Forney, in a late London letter to the *Philadelphia Press*, gives the following astounding statement of England's wealth:

"It is safe to say that there are to-day three hundred millions of pounds sterling (fifteen hundred millions of dollars!) on deposit in London in these receptacles (banks) alone, drawing very small interest, which, with better times and honest dealing, might be attracted to the United States, where all sides agree there is more stability in the Government and fairer prospects for investment.

Nashville Banner: During the past month four hundred and eighty-five persons have settled in Tennessee. They come from Indiana, Michigan, Wisconsin, Minnesota, New York and Pennsylvania. We learn from the Commissioner of the Bureau of Agriculture that more persons come into this State and settle than leave it each month in the year. He says that persons who went to Texas are returning home very much dissatisfied with the country. From eight hundred to one thousand persons came to this city looking for homes last month.

Southwestern.
89 Natchez St., New Orleans, La.
THURSDAY, FEBRUARY 21, 1878.

The early election of a Pope is expected.

King Humbert is going to economize. He has sold off a thousand of his father's horses.

When wanting anything in the Boot and Shoe line do not fail to call upon Pierre Pavia, 150 Royal St. He guarantees his work.

The *Democrat* is doing some noble work in denouncing the Louisiana Lottery swindle. We hope our neighbor will continue the good fight.

The *Louisianian* has improved very much of late in appearance and in its make up. Many of its editorials are timely, and well written.

We are indebted to Hon. R. M. Lusher, State Superintendent of Public Instruction, for a copy of his report for 1877. We will examine the document and speak of it hereafter.

W. P. Johnson, Esq., General Passenger Agent of the Illinois Central Railroad, was one of the distinguished visitors to our city [illegible] week. He left for home last [illegible] evening.

The March-April number of the *North American Review* will contain [illegible] of the subject of Eter- [illegible], written by six of [illegible] prominent clergymen in the country, representing as many [illegible].

Hon. C. M. Conrad, of this city, died on the 11th inst., aged 73 years. He was for several years member of Congress and United States Senator from Louisiana, and [illegible] Secretary of war, before the rebellion. He was a leading member of the Confederate Congress. He was a man universally respected.

[illegible] Emperor Williams, Presiding Elder of North New Orleans [illegible] is doing excellent work in [illegible]. He is well received at [illegible], and is a careful administrator of Discipline. On last [illegible] he spoke at Pleasant [illegible] to the audience [illegible] how much Missionary and Church Extension [illegible] had received. [illegible] surprise to many [illegible] greater efforts in [illegible]

[illegible] the first number [illegible], a monthly [illegible] regarding Conflict [illegible] and Infidelity. [illegible] the defense [illegible] deism, atheism [illegible] and [illegible] scepticism. [illegible] Allied Muigo & [illegible]. We like [illegible] number and wish [illegible] price is $1.00 per [illegible]

[illegible] in the East is still [illegible] be a general [illegible] it is hoped [illegible] of Germany [illegible] English fleet [illegible] Constantinople. [illegible] occupy [illegible] not con- [illegible] with [illegible]. It [illegible] and [illegible] harmo- [illegible]

Jezebel.

This name is a very noted one, in the bible annals. The whole account of the relation between the rival kingdoms of Judah and Israel, involves the name and character of that gifted but bad woman.

Jezebel was the daughter, of Ethbaal, king of Zidon, whom Ahab had married. The alliance was an unholy one and an unlawful one, for this woman was from an idolatrous country and was herself an idolator.

We do not learn from the Scripture account that her relations to Ahab ever changed her mind or heart. She still remained the same in her belief and practice, using both witchcraft and idolatry. Instead of her conversion to the worship of the true God, she perverted the hearts of the people away from the true God, maintaining within the territory of Israel the currupt forms of Baal worship.

She was not only a strong woman but a rich one, and so she maintained four hundred false or wicked priests, prophets or teachers of the groves sacred to Ashtaroth.

Ahab first sinned in making such an alliance, and his whole life was troubled on account of it. While she fed her four hundred priests of Ashtaroth the king supported four hundred prophets of Baal. Here is the sad spectacle of a people for whom God had done much offending him by the grossest conceivable wickedness. It is said in 1 Kings 16:32, "And he reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove."

But judgment must come. A dearth followed which lasted three years and six months. At this dire visitation Jezebel wreaks her vengeance on the prophets of Israel, committing murder by putting them to death. The wholesale slaughter of the prophets was planned to put to death Elijah, to whom she attributed this calamity. Elijah had successfully eluded her pursuit. A long contest follows between Elijah and Ahab which has about it all the fascination of a romance.

Jezebel was a woman, but she was not a very tender one. She was so enraged at God's prophet on account of the defeat on Carmel and the slaughter of the prophets of Baal that she uttered this threat, "So let the gods do to me, and more also, if I make not thy life as one of them by to-morrow this time." Elijah fled for once before a wicked woman. She meant every word she said.

Ahab, the weak and silly king, desired to possess a certain piece of ground, a vineyard, belonging to Naboth, who could not lawfully sell it; and so Jezebel, in the king's name, proclaimed a fast, set Naboth on high, then had him tried and put to death on a charge of blasphemy. She gained her point, but the prophet of God was on her track. Meeting Ahab in the vineyard of Naboth, Elijah told him that his blood should be licked up by the dogs in the place where Naboth's blood was spilled, and that Jezebel's body should be eaten by the walls of Jezreel by the dogs; which prophetic declarations were literally fulfilled.—2 Kings, 9:33, *et seq.*

She made an attempt to capture the heart of Jehu when he went to Jezreel in search of her. "She painted herself and tired her head, and looked out of the window." She supposed he would be charmed with her beauty and be induced to take her for his wife. But no; he had come to find her and slay her, and seeing the two men, who were his confederates, looking down from the window, bade them throw her down, which they did. "And some of her blood was sprinkled upon the wall and upon the horses, and he trode her under foot." Orders were afterwards given for her burial, but to their own astonishment they found no more of her than her skull, her feet and the palms of her hands. It was said: "The dogs shall eat Jezebel by the walls of Jezreel." The prophet had said: "The carcass of Jezebel shall be as dung upon the face of the field in the pasture of Jezreel. So that they shall not say, 'This is Jezebel.'" Several things are learned here:

1. Unholy alliances are always dangerous. "Evil communications corrupt good manners." "Where fore separate yourselves, and come ye out from among them and touch not the unclean thing," etc.

2. High station in life does not [illegible] from guilt. A king or [illegible] be as guilty as the humblest [illegible]. All souls are accountable [illegible] sin is sin, whether [illegible] or poor.

3. [illegible] pow- [illegible] she is more dangerous than man. Elijah was not afraid of Ahab, but he fled before Jezebel in dismay.

4. Judgment may be for a time delayed, but it is written, "'Vengeance is mine, and I will repay,' saith the Lord." "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is continually set in them to do evil." "Be sure your sin will find you out." "Sow to the winds and reap the whirlwind."

Albert Collier McDonald.

Only a short time since we were enabled to secure the facts of the life and death of our friend and brother, Rev. A. C. McDonald, of Mississippi.

Rev. A. C. McDonald, D. D., was born in Henry county, Indiana. He died March 10th, 1877, in Marshall county, Miss., sixteen miles from his home which was at Waterford, Miss. He was returning from his appointment where he had been to preach and hold a quarterly meeting.

Dr. McDonald was converted when a lad and was licensed to preach when quite young. Like Samuel he was called to his sacred work when but a child. At first he feared that his youth would be against his success, but his earnest spirit gave him many friends. His first purpose was to enter the regular work at once but he became convinced that he ought to take a collegiate course and with his brother James, who went to his rest years ago, he attended the Asbury University, at Greencastle, Indiana. He graduated in 1853, and at once entered the regular work of the ministry; joining the Iowa Conference on trial the same year. His first appointment was at Maquoketa, Iowa. In 1854 he was appointed to Keasauqua. In 1855 he was received into full connection and sent to Birmingham. In 1856 to Ottumwa, and in 1857 he was appointed in charge of the Des Moines City Mission. In 1859 he was transferred to the Missouri Conference and was appointed to the Heading Charge, St. Louis. In 1861 he was appointed to Jefferson City where he remained two years and then entered the United States Army as Chaplain.

Of his services as Chaplain we have no particulars, but we run no risk in saying that his work in the army was such as became and did honor to the christian ministry. The close of the war found him in New Orleans, and he at once entered upon the work of reorganizing and establishing the Methodist Episcopal Church in this State. He connected himself with the Mississippi Mission Conference in December, 1866, which then included Louisiana, Texas and Mississippi. In 1867 Bishop Simpson appointed him principal of the Thomson Biblical Institute, an institution established in New Orleans for the education of young men for the Ministry. He taught and lectured for a year. In 1868 the Mississippi Mission Conference was divided into the Louisiana, Texas and Mississippi Conferences, and Dr. McDonald was made Presiding Elder of the Holly Springs District, which then included the Northern half of the State of Mississippi. The following year the Mississippi Conference was formally organized and Dr. McDonald was elected its Secretary, which office he held every year until his death. In 1872 the Freedmen's Aid Society established Shaw University at Holly Springs, Miss., and Dr. McDonald was made President, which position he held four years, resigning only because of his shattered health, through over work. A large number of the present members of the Mississippi Conference spent more or less time at Shaw University and now testify to the faithful and godly example and instructions of Dr. McDonald. He was twice a member of the General Conference, in 1872 and 1876. While President of Shaw University he also acted as its Financial Agent, besides a good share of the time being Presiding Elder of a District. His multiplied labors would have been too much for a man of robust physical constitution. But Dr. McDonald was not a strong man physically. It was only his unconquerable will to do and succeed for the Master which enabled him to labor as long as he did.

The circumstances of his death were peculiarly sad. He was away from home holding his quarterly meeting. Feeling unwell he started on horseback to go home. He was accompanied by a friend, Rev. Jas. J. Shumpert for a few hours, and he then journeyed alone. He spent the first night at the house of a friend, where a sister of his, who was teaching school in the neighborhood, boarded. In the night his moans aroused his sister, who slept in an adjoining room. On entering his room she found him in great distress, but after bathing his head he slept. The following morning, after a light breakfast, he started on his journey, his thought being that he must reach his home. During the day he was met by some friends and he was preaching aloud while passing along the road. They spoke to him, and coming to himself he told them he was sick, and he assured them that he would go but little further and would then stop for the night. But he rode on. Other friends met him later in the day and he was off his horse kneeling by the roadside as if in prayer. The friends waited some moments for him to arise, but as he did not they went to him and he told them that he was very sick. He was helped on his horse and riding a short distance further stopped at the house of a friend, still sixteen miles from home. Here he rapidly grew worse and the next evening, Saturday, he died. His wife was sent for Friday night. One of the children was very sick and it was supposed could not live. The stricken wife wrapped her, as she supposed, dying child, in her arms and rode that sixteen miles in a rough wagon, through a cold atmosphere, only to reach her husband's dying bed in time to see him breath his last, but not in time to receive one look of fond recognition. The last conscious act of the dying man was to refuse a drink of brandy offered by his friends, who supposed it would prolong his life.

Dr. McDonald died the death of a martyr to the cause of Christ among the colored people of the South. He gave his brilliant and cultured intellect to their education. His work among them deprived him of all social recognition and subjected him to every sort of proscription and at times of persecution from the white people of his state, but in the spirit of his Master he went forward in his mission. His ambition for the good of the people he died to help, was such that no labor was too great which would help them. As college president he would teach all the week and on Saturdays and Sundays travel far and near to preach, holding quarterly meetings, lecturing on education, helping young men who wanted to go to school and raising money to pay the workmen on the University building. Uninvited to, and often spurned from the homes of white people, who professed to be Christians and were prepared to entertain him, he was compelled to seek the hospitality of our colored people. At some points those accommodations were good, but often in the smaller places the accommodations were such as to severely try his delicate constitution. Only those who have traveled through the smaller towns and the country places of the South during the winter, can realize now many privations are suffered by even those who are in moderately comfortable circumstances.

Dr. McDonald was an Associate in the Editorship of the SOUTHWESTERN in 1873 and 1874. He took a very deep and active interest in the building up of the paper.

We shall never forget the Memorial services held in the late Mississippi Conference. The words spoken were few but the feeling manifested was such as could only come from the hearts of those who truly loved and respected the departed brother.

Dr. McDonald was a noble specimen of Methodist preacher. He had culture, piety and holy zeal. His works do follow him. His name will always be held in precious momory in Mississippi. His crown is won, and its many stars will shine forever. May the blessed Master comfort the stricken wife and watch over and care for the bereaved children.

The Louisiana Folly.

Awaiting further developments in the Returning Board Prosecution, we publish the following from the New York *Herald* as expressing our views on some points involved:

"There is one thing in the persecution of Gen. Anderson in New Orleans more conspicuous than even its cruelty and injustice, and that is its complete folly. That the law officers of Louisiana should feel it their duty to bring Anderson to trial, had he been accused of grave crimes, in the ordinary course of indictment, would not have surprised any one. And if they had then performed their duty with fairness, no matter how firmly, and no matter what the result to Gen. Anderson, the people of the North would have regarded the matter as not concerning them in the least. They would even have approved of the late-born zeal of the Louisiana authorities in executing their laws, and would not have troubled themselves very much with any violation of real or reported understanding about immunity for "political offenses." Indeed, the people of the United States do not, as yet, understand very clearly in what "political" offenses consist, as distinguished from other violations of law, and they do not feel anxious to see any such distinction set up. But they do understand what decency and justice and reason are in criminal prosecutions, and they see a plentiful lack of these features in the proceedings against Gen. Anderson. They see an arbitrary Judge, whose previous political career has badly stained his name; a prosecuting attorney who was the leader of the revolutionary White League; a jury reputed to be packed; a harsh and unjust refusal of bail; a conviction, secured by a trick, deceiving the colored jurors with a useless "recmendation to mercy." All these things they clearly perceive, and they naturally reason from them that the trial is not a legitimate procedure, required by law and resulting in satisfying justice, but a mere piece of political persecution, under the forms of law.

Nothing could be more unfortunate for the South than for its leading State to produce such an impression as this. We are aware that the leaders of Democratic opinion in the South care very little what impression they may make on the rest of the country. But that is only another sign of their obstinate foolishness. In one sense they are independent of the North. They have control of the State Governments of their own section, and under the Federal Constitution they can make and break State laws very much as they may choose. But in another sense they are not so independent. The material and moral interests of their section require that the best feeling possible should exist between the people of the South and of the rest of the country. That feeling is necessary to the steady development of Southern resources, Southern trade, and Southern industry. The first condition of its existence is that the Southern States should be politically at peace; that their Governments should be administered impartially, and that no more prejudice should be felt by a man brought before their courts because of his politics than would be experienced in New York or New England.

Nor this alone, the bitterness of the past within these States has been a nuisance and an evil to their own people. Entirely apart from the feeling of the North, and the injury which its alienation must work to the South, political tranquillity is a prime necessity in that region. There is very little doubt that in nearly all the Southern States, for a long time to come, the Democrats could afford to be not only just but generous toward their opponents. They have a firm hold on public favor. The real convictions as well as the prejudices of the people, bind them to the Democratic organization. But whether the party can or cannot afford to be just, no Southern State can afford to be ruled by a party that is not just. There is a general lack of confidence in the stability of law and order in the South, which nothing will overcome but the convincing evidence of experience. When it is shown beyond question that Republicans as well as Democrats can live quietly, safely, and on equal terms with their fellow-citizens in the South, a new era will commence for that section. Then, and not till then, it will share in the general distribution of capital and labor, energy and intelligence, which has spread over the country in every direction, but which, unfortunately, has been arrested when it passed the Southern border. In many ways, the South is on a peculiarly sound footing. It has natural resources in great abundance; it possesses many more of the advantages of settled communities than did the West, when, forty years ago, it began its marvelous career; its trade is firmly established and its commercial credit good; but it does not make the progress it ought, simply because of the impression made by just such follies as the persecution of Anderson, that there is no settled political order there.

This impression need not exist. It would be a very easy matter for the Southern leaders to break it up in a few years by simply restraining their passionate animosities, avoiding all useless excitement, and managing their political affairs with prudence, good sense and fairness. They lost one golden opportunity after the war was over. With reasonable self-restraint and adroitness they could have promptly taken possession of their own governments, and while giving ample room to Northern men sincerely and honestly identified with their new homes, could have barred out the "carpet-baggers." This they neglected, preferring the gratification of their hatreds and their vanity to the service of their States and their country. The Anderson incident implies that this foolish disposition is not yet overcome; but, until it is the so-called victory of local self-government in the South will prove barren of really beneficial results.

Philip Phillips.

Philip Phillips, the noted author and singer, is now making a tour of the South giving *Evenings of Sacred Song.* A Richmond, Virginia, paper, in speaking of his last evening of Sacred Song in Centenary Church in that city, says:

"Rarely, indeed, has a Richmond audience so rich a treat. Mr. Phillips was in excellent voice and spirits and sang with soul-stirring power. Wet eyes told plainly that sacred song was doing its work. So wrapt was the attention of the audience, that when the closing hymn was announced with the remark, "The service has occupied an hour and a half," his hearers started with an exclamation of surprise, some affirming it could not have been one-half of that time."

Philip Phillips sings on Monday night, Feb. 25, in Ames Methodist Episcopal Church in this city, and on Wednesday night, Feb. 27, in Union Chapel Methodist Episcopal Church. He sings for the benefit of the churches.

Two Reports.

We place no reliance upon the report that as President Hayes has not as yet by any official act recognized Governor Nicholls, he may yet seek some legal way in which to recognize Governor Packard. The report states that as the United States Senate has admitted Kellogg, it has recognized the Packard government, and the President could make this the basis of action in recognizing Packard as Governor.

But the Nicholls government will remain. No matter if it was, as is claimed, established by murder, bribery and force, there is no constitutional way in which to change it, even if a change would now be considered desirable.

There is another report, however, in which we do place some reliance. It is this: If Republicans are to be persecuted and driven to the wall by Democratic courts and judges under the forms of law in the South, then the leniency of the Administration toward the large number of Southern men indicted for intimidation and murder under the enforcement acts, especially in South Carolina and Louisiana, will cease, and the cases be re-opened and vigorously prosecuted. We have some faith in this report. Perhaps Providence will use the anger and folly of Democratic leaders, even after they have gained complete political supremacy in the South, to rouse the moral sense of the Administration and the nation to do their duty in punishing the murderers of defenseless colored people and their friends, because they were Republicans.

N. W. Ayer and Son.

This enterprising and reliable advertising firm in Philadelphia very justly holds a high rank among the business houses of the country. Their advertising agency is now one of the largest of the kind in America, having thousands of newspapers constantly on file, and extending in its ramifications from the British Provinces to Mexico, and from the Atlantic to the Pacific. Several years' business experience with this firm enables us to speak unqualifiedly of its reliability in every particular.

Their latest publication is their Manual for Advertisers, an invaluable hand-book for all who desire to advertise in any part or the whole of the United States. Every matter of detail as to locality, name, style and circulation of the papers, and the expense per line for one month or longer, is given, so that at a glance the advertiser can have all the facts he needs in placing his advertisements in such papers and localities as he may select. Estimates are furnished free to all who desire.

Sunday School Conferences.

Rev. J. B. Ford, our General Sunday School Agent for the South, is to spend three weeks in Louisiana soon, holding Sunday School Conferences. The New Orleans Preachers' Meeting last Thursday appointed a committee consisting of Revs. J. H. McCarty, J. Braun and M. Dale to arrange programme, etc., for the conferences to be held in this city. Full particulars next week.

Mississippi Conference Minutes.

The Minutes of the Mississippi Conference will be ready to send to the Presiding Elders this week.

The Publishing Committee, Rev. L. Bradford, and the printer, Mr. E. D. Elliott, have done their work well.

Methodist Hymn Books.

The new Methodist Hymn Book will be published in a few weeks. We will let our people know the exact time, and be prepared to supply promptly the demands of all.

Truly times changes. United States Senator Bruce, of Mississippi, is a colored man and sits in the seat once occupied by Jefferson Davis. His colleague is Mr. Lamar an honored son of his State and of the South. Mr. Bruce voted in favor of the Matthews' silver resolution, and Mr. Lamar against it. As a result the Democratic Legislature of Mississippi passed a resolution thanking the colored man for his his vote and severely criticising Mr. Lamar for his.

The United States Senate has passed a bill appropriating $275,000 to purchase the Freedmen's Bank building in Washington. This will insure another dividend of twenty per cent. to the depositors of the defunct institution.

It seems certain that the bill establishing two lines of mail steamers from the United States to Brazil will pass Congress. One line will start from New York and one from New Orleans, so that there will be one out-bound steamer from the United States the first or fifteenth of each month. The New Orleans line will touch at Galveston.

Our Southern Methodism.

Rev. J. F. Marshall, Alexandria, La., sends subscribers and adds: "A revival is in progress in our church. Three persons have been converted. Pray for us that the good work may go forward."

C. E. Alexander, Mason, Tenn.: "We are making improvements in our church and expect to give it a new roof. We have a new bell. The family of our pastor, Brother Price, has been much afflicted, but the oldest daughter, who has been sick for some months, is now fast recovering her health."

Rev. N. Calloway, Lovelady, Texas: "We have a great meeting in progress. There have been a number of conversions and accessions to the church. Some of our Baptist friends united with us and are taking an active part in our services, saying they are tired of close communion. The revival influence is extending over this work."

Rev. W. Graves, La Grange Circuit, Texas: "The Lord is blessing our labors on this work. We have ten recent accessions. At one appointment we have commenced building a new church; at that place heretofore we have had no Sunday school for want of a house in which to meet. I expect to send you the names of twenty new subscribers in a few days."

General Religious Items.

A Chinese Young Men's Christian Association, with a Chinese president, is in full and successful operation in Honolulu.

During the last ten years the Italian government has confiscated and sold at auction $106,000,000 worth of church property.

The Richmond *Christian Advocate* states as a fact that Bishop Soule read Wesley's sermons once a year while he lived. A fair example for young preachers.

The Mormons are building a magnificent temple on the summit of a high mountain in Manti, Utah. 500 men are at work on it, and it will not be completed for four years.

The Bible Depository in Japan is sending out over 20,000 portions of the Scriptures a year. Acts has just been published. Galatians will soon be ready, and a beginning has been made on the old Testament.

The United Brethren in Christ report for this year 4,067 churches in the United States, with a membership of 148,763, and 2,059 ministers. There are 2,897 Sunday schools and 169,530 teachers and scholars.

The countries in which the Roman Catholic is the prevailing religion are Andorra, Argentine Republic, Austria, Hungary, Belgium, Bolivia, Brazil, Chili, Colombia, Costa Rica, Ecuador, France, Bavaria, Baden, Guatemala, Hayti, Honduras, Italy, Mexico, Monaco, Nicaragua, Paraguay, Peru, Portugal, Poland, San Marino, San Salvador, San Domingo, Spain, Uruguay and Venezuela. The Protestant prevails in Denmark and its colonies and dependencies, all of the German Empire except three states, Great Britain, the Netherlands, Orange Republic, Sweden, Norway, Switzerland, Transvaal and the United States. The Greek Church prevails in Greece, Russia, Roumania, Servia and Montenegro.

We wait with no little interest to see what relief is to come to the Christians of Asiatic Turkey, as the result of the late war. They seem to have been left entirely out of the account by the public press in this country as well as in Europe; yet, by a low estimate, they number about four millions, or nearly one-fourth of the entire population, as follows:

Armenians	2,030,000
Greeks	1,130,000
Roman Catholics	730,000
Protestants	40,000

Thus far the war has been only a crushing burden to them, by reason of the greatly increased and terribly oppressive taxation, the stagnation of business, and the outrages, in some sections, of lawless Koords and irregular soldiers. What is to be their condition when the most flourishing portion of the empire is set off under independent governments, and the portion left is called to pay a heavy indemnity?
—*Congregationalist.*

General News Items.

Twenty codfish were lately caught off the coast of Virginia, the first ever known in the waters of that State.

On a recent Sunday evening 185 persons signed the Murphy Temperance pledge in the First Methodist Church of Okland, Cal.

At the Paris Exposition the exhibition of minerals by California will be exceptionally fine. Their estimated weight is 500 tons. A pyramid twenty feet square at the base and nearly seventy feet high will represent the 7,000,000 of cubic inches of gold which have been produced on the Pacific coast. This mass would be equivalent to a solid piece of gold as large as a room sixteen feet square, and very nearly sixteen feet in height.

Trees are cut down by electricity in the West Indies. A platinum wire, connected with the poles of a battery, is passed around the tree, and burns its way in fifteen minutes through one which it would take two hours to fell in the ordinary way.

Paul Leonard and his son, of the same name, pensioners of the war of 1812, aged 107 and 85 years respectively, are living together at St. Scholastique, Ont.

The Paris *North Texan* mentions a gentleman from South Carolina, who is the proprietor of a factory of 1000 spindles, who thinks of removing his machinery to that thriving inland city.

Prof. Hall, of Washington, has decided to call the two satellites of Mars, discovered by him last summer, Deimus and Phœbus. The words mean Fear and Flight, and are the names of the attendants of Mars mentioned in Homer's Iliad.

The Trustees of the Peabody Educational Fund have caused to be struck a medal for presentation as a prize to proficient scholars. Among their recent grants is the sum of $3,000 to the normal college of the University of Tennessee.

The museum of Yale College has received from the Rocky Mountains the nearly complete skeleton of a gigantic reptile. It is thirty feet long, and was found firmly imbedded in rock. Prof Marsh says that it was probably an aquatic animal, and of an order heretofore unknown to scientific men.

In Alabama fifty-three per cent. of the voters are illiterate; even in Kentucky twenty-eight per cent. are illiterate; in Maryland, twenty-two; in Delaware, twenty-four. Of the 2,000,000 illiterate voters in the United States, 1,700,000 are in the Southern States, which elect 32 of the 74 Senators and 109 of the 292 Representatives in Congress.

Secretary Schurz's war upon the timber thieves is showing results. Already 190 civil and 38 criminal suits have been begun, and $873,723 worth of property seized. In Minnesota, the government has won all of the 78 civil and 25 criminal suits, realizing $13,000 in sales and $3775 in judgments. Seventy suits have been begun in Mississippi, and $368,408 of lumber seized; in Florida, 12 suits and $111,800 recovered. The prosecutions in Louisiana have just begun, and promise large results.

The Mississippi Legislature has adopted a concurrent resolution, requesting Senators and Representatives in Congress to apply to the proper authorities for permission to make copies of such portions of the archives of the late Confederacy as relates to Mississippi and its officers and soldiers engaged in the late war. This is for the purpose of securing a memorial, in the language of the resolution, of the ability, courage and constancy of the soldiers of Mississippi, which have become a part of the common but priceless heritage of the American people.

The strait of the Dardanelles connects the Ægean Sea with the Sea of Marmora, and is some distance from Constantinople. The Bosphorus is the narrow channel connecting the Sea of Marmora with the Black Sea. Constantinople is at the junction of this strait with the Sea of Marmora. The Golden Horn is a branch of the strait, or an inlet separating Pera from Constantinople, and is about four miles in length, extending from the strait in a northwesterly direction. The general course of the Bosphorus is a little east of north. The same treaties that close the Dardanelles to war vessels close the Bosphorus.

The True Church.

Zion's Herald says: "Not a little difficulty has been experienced in finding, amid the many Christian names, the true Church of Christ. The Master Himself gave us an infallible sign and criterion. In all ages the genuine Church was to be a mission Church, taking up the great commission, and extending its benedictions till the nations should be redeemed and the whole earth should be filled with the glory of the Lord. Here is the work of the Church. To preach the Gospel in the regions beyond as well as at home, is her whole reason for being. To be without the evangelistic spirit is to be a spurious, and not the true, Church of the Lord. The genuine disciples have heard his last utterance—to go; and with these marching orders they hasten to take possession of the nations that have been given to Him.

Chicago Items.

We have always thought highly of Dr R. M. Hatfield, and the Rock River Conference has gladly received him home again after a full term at Cincinnati, and one at Philadelphia. The Dr is as pugnacious as ever when wrong invades right. And when the infidel Ingersoll flings around his loose assertions about Christianity, Dr. H. is as ready to meet them as he was the proslavery hoard around his church in ante bellum days. The tilt has not really taken place face to face, but the Evanston pulpit has been heard from, and the bugle gives no uncertain sound.

The preachers meeting is a regular young conference. The room holding about seventy is frequently full, and the discussions on future punishment were spirited and interesting. The sermon by Dr H. W. Thomas in his church on "The Cause of Doubt," has doubtless done much damage. Our ministers ought to remember that the world will not read or credit explanations when they can grasp an assertion which will help them in the least. Dr T. is better acquainted with doubt than ninety-nine out of a hundred of his hearers, and it will do no good to increase their defensive alliance.

Centenary Church under his ministrations is full. The interest is rising and we fully believe that the year will be one of great prosperity among that people.

Trinity Church with Pastor Crafts is doing nobly. The $40,000 debt has been reduced to $15,000 and the pew rentals decreased fully a third. That finest of all Methodist audience rooms has a magnificent congregation, and a model Sunday-school with wide awake teachers.

Dr Edwards of the Northwestern is there [illegible] for every good word [illegible]

Chaplain McCabe holds his [illegible] there and when returned [illegible] one of his long flights [illegible] pew [illegible] unobserved as [illegible] the [illegible] has a forced exemption from draft.

[illegible] is doing [illegible] churches in and around the city and the good work of soul saving through the power of God is going on. Some of the churches are in the midst of powerful revivals and others are watching unto prayer.

In [illegible] you speak of [illegible]

[illegible] me [illegible] powerful [illegible] of S. S. [illegible] cannot be [illegible] by any sect or party. [illegible] good thing, a good [illegible], of valuable [illegible] has been [illegible] is duly bound [illegible] the fact to others. [illegible] great interest [illegible] Convention to be [illegible] Ga. April 17-19. [illegible] the committee on [illegible] Who will [illegible] God's word for [illegible] to come. The [illegible]

Died.

Near Okolona, Miss., Feby 6th, 1878. Mrs. Melvina Crumby.

In all the relations of life, as wife, mother, friend and neighbor she was loved and honored. She was a faithful, devoted Christian, and Shady Grove Church, of which she was a memeber, suffers a great loss in her death. No cloud was promitted to obscure her Savior from her spiriritual vision when called to die, and she passed peacefully away.

L. C. DESHAZO, Pastor.

New Publications.

A NEW HISTORY OF METHODISM.

A History of Methodism for the Young People, by W. W. Bennett, D. D., has just been issued by Hitchcock & Walden. It is a book of 273 pages.

The title sufficiently indicates the character of the book. It is a concise history of the origin, growth, and present condition of Methodism told in an attractive manner, for the young. It has several good illustrations. This book should be in all our Sunday-school Libraries, and should be placed in the hands of young converts and all young people who attend upon Methodist services. There is much ignorance concerning the history of Methodism, and every effort made to extend the facts of that history among the people should be encouraged. This is a good book.

ECONOMIC MONOGRAPHS.

These are three pamphlets, 25 cents each, on *"Why We Trade," "The Silver Question,"* and *"The Tariff Question."* The first two are by David A. Wells, and the last is by Horace White. All are published by G. P. Putman's Sons, and are for sale at Eyrich's, 130 Canal street.

THE MATCHLESS MYSTERY.

The Might and Mirth of Literature, is a treatise on figurative language, by John W. V. Macbeth. 555 pages, Harper Bros., New York. For sale by George Ellis, New Orleans.

The object of this volume is to create and fully equipt a new branch of study; to discuss figures of speech far more thoroughly than ever has been done; to urge upon pleaders, preachers and all who write or speak English, many very important practical advices; to comment specially on Shakspeare, Milton, Demosthenes and the Bible; to present a wide review of American and English Literature; and to make the whole subject as absorbing and laughter-exciting as it is instructive. The author avails himself of his familiarity with the ancient and modern languages. The author has produced a most valuable book, as new in its object as it is complete in meeting his ideal. The reader has before him a complete survey of English and American Literature on an entirely new plan. [illegible] biographical notices of the [illegible] of language, and anecdotes of many authors, besides discussions of fundamental principles of criticism and oratory. The author claims—and we judge rightly—that never before in the study of literature has *figurative language* been taken as the point from which to study. There are in literature three figures: Figures of Spelling, Figures of Syntax or alterations of the original construction of words, and Figures of Rhetoric, deviations from the original application of words. Beginning with the first Figure, the author pursues his purpose with great success. Take for example *The Metaphor* treated in Chapter VIII under Figures of Rhetoric, "The Metaphor next introduces itself. Let us take you to hear old Father Taylor preach. He is trying to give his congregation an idea of redemption. He describes a terrific storm at sea, rising to greater and wilder fury; amid the [illegible] waves a vessel is seen [illegible], and driving on a lee shore; the masts bend, break and go overboard; the sails are rent; the helm unshipped; the vessel begins to fill; she sinks deeper, deeper. But what do I see yonder? Through the mist I see it. That flash of lightning has shown it to me. A life-boat!—a life-boat! Christ is that life-boat!

'Christ is like that life-boat,' is a simile, 'Christ is that life-boat,' is the stronger; an expression not of resemblance but of identity; it is a metaphor; shorter, stronger, a flash of thought.'"

Then the chapter opens and, then follow quotations from a great number of authors and orators.

Public speakers and all lovers of literature will find this a most valuable and entertaining work.

HISTORY OF NEW YORK CITY.

The History of the City of New York. From date of settlement to the present time. By Mrs. Martha J. Lamb, New York: A. S. Barnes & Co.

The *London Academy* of January [illegible] speaks of Mrs. Lamb's history of the American Metropolis: "It was full time that a faithful history of New York should be written, and Mrs. Lamb appears to have had access to original materials, hitherto imperfectly worked. [illegible] is pleasant and remark- [illegible] no reason why [illegible] should not prove com- [illegible] important por- [illegible] to be performed. [illegible] wood-cuts [illegible] full-page [illegible]

Advocate Publishing House, St. Louis, and get sample copies of either or all three, with terms to agents. The books are selling rapidly. Some agents have sold 50 copies in a single day.

CREED AND CONDUCT.

Creed and Conduct and other discourses, by O. B. Frothingham. G. P. Putnam's Sons, New York. For sale by Eyrich.

Mr. Frothingham is one of the gifted pulpit orators of the liberal school of theologians of this country. His theology is defective and is pernicious judged by the revealed word of God, but his intellect is a credit to his age and, as far as we know, he is a man of unexceptionably pure character. This little volume contains twelve discourses, all worth reading, some of them valuable, but all injured by misconceptions of what the Church really believes and teaches. That the Church militant has its defects and has at times run into grevious errors is well understood; but Mr. Frothingham and others of his school err greatly when these defects and errors are magnified so as to be made to seem to be the Church herself in teaching and practice.

SHOW AND SUBSTANCE.

Show and Substance and other Lectures, by Thomas Starr King. James R. Osgood & Co., Boston. Price $2.00. For sale at Eyrich's.

This volume is edited by Edwin P. Whipple, who also contributes an introduction. Mr. King belonged to the Emerson school of thinkers and lecturers. He was a man of great purity of character, a brilliant preacher and a successful lecturer. Mr. Whipple says that "in the course of a few years he did much to emancipate the popular mind from its engraved theological and political prejudices." It is always very strange to us that whenever a man of the type of Emerson or King attains success, it is ascribed by their fellow liberalists to their having revolutionized the theology and moral science of the world. A little less egotism on the part of these gentlemen would render their severe criticisms upon the the orthodox ministers and Churches less offensive. Mr. King was a great success as a preacher and lecturer, because his was a great mind: he had his birth in a land of high moral notions, developed by the Christian Church, to which notions his great soul responded, and among which it grew in love and charity. Had Mr. King embraced fully the religion of Jesus Christ he would have been a much greater man and been perhaps free from the criticism of Mr. Whipple, who regrets his "occasional indulgence in certain caprices and audacities of his individuality." This volume contains twelve lectures, any one of which is worth the price of the volume.

WONDER WORLD STORIES.

Wonder World Stories, from Chinese, French, German, Hebrew, Hindoostane, &c., &c. Collected and translated by Marie Pabke and Margery Dean. G. B. Putnam's Sons, New York. For sale at Eyrich's.

This volume is rich in fairy stories, legends, tales of enchantment, &c., for the entertainment of lovers of wonder lore. The selections cover a wide range and no one can read the book without being delighted. The book contains 300 pages, is beautifully illustrated and beautifully printed.

LEEDLE YAWCOB STRAUSS.

Leedle Yawcob Strauss and other poems, by Charles T. Adams. Lee & Shepherd, Boston. Price $1.50. Pages 160. Illustrated and elegantly printed. For sale at Eyrich's.

This is a collection of comic poems, some of them of real merit. We give the first one, "Leedle Yawcob Strauss:"

YACOB STRAUSS.

I haf one funny leedle poy,
  Vot gomes schust to mine knee;
Der queerest schap, der createst rogue,
  As efer you dit see.
He runs, und schumps, und schmashes dings
  In all barts off der house;
But vot off dot? he vas mine son,
  Mine leedle Yawcob Strauss.

He get der measles und der mumbs,
  Und eferyding dot's oudt;
He sbills mine glass off lager beer,
  Poars schnuff indo mine krout.
He fills mine pipe mit Limburg cheese—
  Dot vas der roughest chouse;
I'd dake dot vrom no oder poy
  But leedle Jawcob Strauss.

He dakes der milk-ban for a dhrum,
  Und cuts mine cane in dwo,
To make der schticks to beat it mit,—
  Mine cracious, dot vas drue!
I dinks mine hed vas schplit abart,
  He kicks up such a touse!
But nefer mind; der poys vas few
  Like dot young Yawcob Strauss.

He asks me questions sooch as dese:
  Who baints mine nose so red?
Who vas it cuts dot schmoodth blace oudt
  Vrom der hair ubon mine hed?
Und vhere der plaze goes vrom der lamp
  Vene'er der glim I douse.
How gan I all dose dings eggsblain
  To dot schmall Yawcob Strauss?

I somedimes dink I schall go vild
  Mit sooch a grazy poy,
Und vish vonce more I gould haf rest,
  Und beaceful dimes enshoy;
But ven he vas ashleep in ped,
  So guiet as a mouse,
I prays der Lord, "Dake anyding,
  But leaf dot Yawcob Strauss."

NOVELS.

Bound in Honor. Lee & Shepherd. 328 pages. Price 50 cents in paper and $1.00 in cloth. A readable book.

Something Better, Lee & Shepherd. 232 pages. Price 50 cents in paper and $1.00 in cloth.

Good Old Times. Lee & Shepherd. 280 pages. Price 50 cents in paper and $1.00 in cloth.

That Lover of Mine. T. B. Peterson & Bros, Philadelphia. Paper 50 cents.

Kathleen. T. B. Peterson & Bros.. Philadelphia. Paper 50 cents.

Love and Duty, by same publishers and one of *Peterson's Dollar Series*. This is an interesting and [illegible] novel.

All these novels are for sale at Eyrich's, 130 Canal street.

Special Notices.

The Parent of Insomnia.

The parent of insomnia or wakefulness is in nine cases out of ten a dyspeptic stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve entrepot, the brain. Invigorate the stomach, and you restore equilibrium to the great center. A most reliable medicine for the purpose is Hostetter's stomach bitters, which is far preferable to mineral sedatives and powerful narcotics which, though they may for a time exert a soporific influence upon the brain, soon cease to act, and invariably injure the tone of the stomach. The Bitters, on the contrary, restore activity to the operations of that all important organ, and their beneficient influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome impetus is likewise given to the action of the liver and bowels by its use. feb17tomar1.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William street, N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Navasota (Tex.) District Conference.

The Navasota District Conference will be held at Waco, beginning March 14th and closing on the 17th. We hope that the members will be present promptly at the opening with their reports ready. Come, brethren, praying the blessing of the Master upon our meeting.

V. M. COLE, P. E.

Gulf (Miss) District.

FIRST ROUND.

Brookhaven, March 1; Simpson Circuit March 2-3; Crystal Springs, March 4-5; Hazlehurst, March 6-7; New Hope, March 9-10; Union Church, March 11-12; Hamburgh, March 13-14; Fayette and Natchez, March 16-17; Meadville, March 18-19; Liberty, March 20-21; Magnolia; March 22; China Grove, March 23-24; Columbia, March 25-26; Bay St. Louis and Pass Christian, April 6-7; Handsboro and Ocean Springs, April 10-11; Augusta, at Black Creek, April 13-14.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Dessonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Okolona Circuit, February 23, 24; Aberdeen and Athens, March 2, 3, West Point and Tampico, March 9, 10; Columbus Circuit, March 16, 17; Tupelo Circuit, March 23, 24; Corinth Circuit, March 30, 31; Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. MCLACHLIN, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Holly Springs and Holly Springs Circuit, February 16, 17; Oxford and Lafayette Springs Circuit, February 22, 24; Grenada and Grenada Circuit March 2, 3; Winona and Vaiden, March 9, 10; Mount Pleasant, March 16, 17; Kosciusko, March 21, 22; District Conference at Kosciusko, March 23, 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalia, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges.

J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosehill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mishularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Austin (Texas,) District.

FIRST ROUND.

Columbus, January 19, 20; Alleyton, January 26, 27; Columbus Circuit, February 2, 3; Eagle Lake, February 9, 10; Industry, February 16, 17; Fayetteville, February 23, 24. Irving, March 2, 3; Kingsbury, March 9, 10; Seguin, March 16, 17; San Marcus, March 23, 24; Oakland, March 30, 31; Peach Creek, April 6, 7; Halletsville, April 13, 14; Lagrange Circuit, April 20, 21; Burton, April 27, 28.

S. GATES, P. E.

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Chenneyville, and Holmesville, February 2, 3; Cototeaux and Clouterville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar. 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St. James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Breteren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference.

SAM'L. DAVAGE, P. E.

New Advertisements.

Coughs and Colds.

BROWN'S BRONCHIAL TROCHES

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

dec6'77-17w

PIANOS ORGANS Retail price $750 only $235; $650, $175. Organs, 16 stops, $120; 13, $96; 12, $85; 9, $65 2, $45—*bran new*, warranted, 15 days' test trial. Other bargains. 24-pp. Illustrated Newspaper all about Piano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. nov22'77-1y.

QUERU'S

Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

E. H. TRUEX, Proprietor,
NEW YORK,

And druggists generally. oct4-77-1y

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Foreign and Domestic DRY GOODS,

Would call especial attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men and Boys' Wear, Corsets, Ladies' Ready-made Underwear, &c., &c.

SAMPLES SENT FREE!

Also to their

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Cloaks, Dresses, &c., made to order promptly in a superior manner and in the latest style, at moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimate of cost, upon application.

All orders amounting to $20.00 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for the return of the money.

feb21'78-1y.

ROWELL & CHESMAN [illegible]

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THE SORGO HAND BOOK

A Treatise on Sorgo and Imphee Canes, Varieties, Seed, Culture, and Manufacture, *Sent free, on application.* We are prepared to furnish

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40 Flowered, Diamond, Watered, Damask, Cards no 2 alike ONLY 10c Name neatly printed on all. Star Card Co., Northford, Ct. feb21'78-13t.

DR. PIERCE'S STANDARD REMEDIES

Are not advertised as "cure-alls," but are specifics in the diseases for which they are recommended.

Natural Selection.

Investigators of natural science have demonstrated beyond controversy, that throughout the animal kingdom the "survival of the fittest" is the only law that vouchsafes thrift and perpetuity. Does not the same principle govern the commercial prosperity of man? An inferior cannot supersede a superior article. By reason of superior merit, Dr. Pierce's Standard Medicines have outrivaled all others. Their sale in the United States alone exceeds one million dollars per annum, while the amount exported foots up to several hundred thousand more. No business could grow to such gigantic proportions and rest upon any other basis than that of merit.

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Catarrh Remedy
Is Pleasant to Use.

DR. SAGE'S
Catarrh Remedy
Its cures extend over a period of 20 years.

DR. SAGE'S
Catarrh Remedy
Its sale constantly increases.

DR. SAGE'S
Catarrh Remedy
Cures by its Mild, Soothing effect.

DR. SAGE'S
Catarrh Remedy
Cures "Cold in the Head" and Catarrh, or Ozœna.

AN OPEN LETTER.

IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Chtarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

A Cloud of Witnesses

The following named parties are among the thousands who have been cured of catarrh by the use of Dr. Sage's Catarrh Remedy:

A. F. Downs, New Geneva, Pa.; D. J. Brown, St. Joseph, Mo.; E. C. Lewis, Rutland, Vt.; Levi Springer, Nettle Lake, Ohio; Chas. Norcrop, North Chesterfield, Me.; Milton Jones, Scriba, N. Y.; J. E. Miller, Bridger Station, Wyo.; J. C. Merriman, Logansport, Ind.; M. M. Post, Logansport, Ind.; J. W. Baily, Tremont, Pa.; H. B. Ayres, La Porte, Ind.; Jessie M. Sears, Ft. Branch, Ind.; L. Williams, Canton, Mo.; W. A. Thayer, Onarga, Ill.; S. B. Nichols, Jr., Galveston, Texas; Jonas F. Reinert, Stonesville, Pa.; S. W. Lusk, McFarland, Wis.; Johnson Williams, Helmick, Ohio; Mrs. M. A. Curry, Trenton, Tenn.; J. G. Joslin, Keene, N. H.; A. J. Casper, Table Rock, W. Va.; Louis Anders, Gaysport, Ohio; C. H. Chase, Elkhart, Ind.; Mrs. Henry Haight, San Francisco, Cal.; Mrs. E. M. Gallusha, Lawrenceville, N. Y.; W. J. Graham, Adel, Iowa; A. O. Smith, Newman, Ga.; Chas. E. Rice, Baltimore, Md.; Jessee M. Sears, Carlisle, Ind.; Daniel B. Miller, Ft. Wayne, Ind.; Mrs. Minnie Arnise, 290 Delancy street, New York; H. W. Hall, Hastings, Mich.; Wm. F. Marston, Lowell, Mass.; I. W. Roberts, Maricopa, Ariz.; Chas. S. Delaney, Harrisburg, Pa.; M. C. Cole, Lowell, Mass.; Mrs. C. J. Spurtin, Camden, Ala.; Chas. F. Kaw, Fredericktown, Ohio.; Mrs. Lucy Hunter, Farmington, Ill.; Capt. E. J. Spaulding, Camp Stambaugh, Wyo.; J. W. Tracy, Steamboat Rock, Iowa; Mrs. Lydia Waite, Shushan, N. Y.; J. M. Peck, Junction City, Mont.; Henry Ebe, Bantas, Cal.; L. P. Cummings, Rantoul, Ill.; S. E. Jones, Charleston Four Corners, N. Y.; Geo. F. Hall, Pueblo, Cal.; Wm. E. Bartrie, Sterling, Pa.; J. R. Jackman, Samuel's Depot, Ky.; Henry Zobrist, Geneva, N. Y.; Miss Hattie Parrott, Montgomery, Ohio; L. Ledbrook, Chatham, Ill.; S. B. McCoy, Nashport, Ohio; W. W. Warner, North Jackson, Mich.; Miss Mary A. Winne, Darien, Wis.; John Ziegler, Carlisle Springs, Pa.; James Tompkins, St. Cloud, Minn.; Enoch Duer, Pawnee City, Neb.; Joseph T. Miller, Xenia, Ohio; S. B. Nichols, Galveston, Texas; H. L. Laird, Upper Alton, Ill.; John Davis, Prescott, Ariz.; Mrs. Nancy Graham, Forest Cove, Oregon.

GOLDEN MEDICAL DISCOVERY
Is Alterative, or Blood-cleansing.

GOLDEN MEDICAL DISCOVERY
Is Pectoral.

GOLDEN MEDICAL DISCOVERY
Is a Cholagogue, or Liver Stimulant.

GOLDEN MEDICAL DISCOVERY
Is Tonic.

GOLDEN MEDICAL DISCOVERY

By reason of its Alterative properties, cures Diseases of the Blood and Skin, as Scrofula, or King's Evil, Tumors, Ulcers, or Old Sores, Blotches, Pimples, and Eruptions. By virtue of its Pectoral properties, it cures Bronchial, Throat and Lung Affections, Incipient Consumption, Lingering coughs, and Chronic Laryngitis. Its Cholagoguge properties render it an unequaled remedy for Biliousness, Torpid Liver, or "Liver Complaint:" and its Tonic Properties make it equally efficacious in curing Indigestion, Loss of Appetite, and Dyspepsia.

Where the skin is sallow and covered with blotches and pimples, or where there are scroflous swellings and affections, a few bottles of Golden Medical Discovery will effect an entire cure. If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint," only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it affects perfect cures, leaving the liver strengthened and healthy.

THE PEOPLE'S MEDICAL SERVANT

DR. R. V. PIERCE is the sole proprietor and manufacturer of the foregoing remedies, all of which are sold by druggists. He is also the Author of the People's Common Sense Medical Adviser, a work of nearly one thousand pages, with two hundred and eighty-two wood engravings and colored plates. He has already sold of this popular work

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English, French, American, German and Spanish Employers wishing first-class help, and those desiring good situations in the City or Country, will find it to their advantage to call at once, or communicate and have their Names Registered.

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Neatly Furnished Sitting Rooms for Those Desiring Situations.

Planters wishing first-class laborers from the North or any of the Southern State (white or colored), can have their orders filled on short notice, by calling in person or addressing this Bureau, as we have Agents in each of the Southern States as well as the Northern cities expressly for the purpose of engaging hands.

Agents wanted in the country parishes and the States of Alabama, Georgia, Mississippi and Texas, to whom a liberal compensation will be paid, for the purpose of engaging and forwarding labor. For particulars, enclose postage stamp.

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Claims of all kinds against the States or United States for Bounty, Pensions, Prize Money, etc., etc., collected promptly.

Land warrants of the Revolutionary, Black Hawk, Florida, Mexican Wars, and War of 1812 bought and sold.

Compensation obtained for all losses of Stock, Produce, or otherwise, sustained by acts of the Federal Army during the war.

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Organs Superb $340 Organs only $95, Pianos. Retail Price by any other manufacturers $900, only $260. Beautiful $650 Pianos, $175—bran new warranted 15 days test trial. Other bargains, want them introduced. Agents wanted. Paper free. Address Daniel F. Beaty, Washington, N. J. **Pianos**

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With Illustrations of Principles, Needs, Methods, and Results.

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Matchless—Unrivaled—FRANZ LISZT.

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STATE

RegUlation of Vice.

Aaron M. Powell, of New York.

CONTAINS

1. State Regulation of Vice.

A paper read before the New York Committee for the Prevention of Licensed Prostitution.

2. Regulation Efforts in America.

A paper prepared for the International Congress at Geneva, Switzerland, 1877,

3. The Geneva Congress,

embracing a sketch of the proceedinga, and in full, the conclusions of the several sections of the Congress: 1. Hygiene; 2. Morals; 3. Social Economy; 4. Rescue Work; 5. Legislation.

5. New York Committee's Address to the Geneva Congress.

The author, Mr. Powell, (formerly editor of the *National Anti-Slavery Standard*), represented the New York Committee as a delegate in the International Congress, at Geneva, to promote the abolition of Government Regulation of Prostitution.

This is a book of great interest and importance to all students of social science; especially to all physicians, ministers, journalists and legislators, and to the intelligent and philanthropic everywhere.

Under the guise of hygiene, and of the public welfare, already several States have broached the question of regulating prostitution by law, and unless the opponents of these movements are wary we shall have in this country laws which will be disgraceful to humanity and oppressive to virtuous women, before we are aware of it. Let every one who favors justice to woman, morality in man, and purity everywhere, buy and help to spread the sale of this book where it will do the most good. Price $1.00

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The twelve numbers for the year will contain 1,152 pages of reading-matter, which, published in book form, would make not less than fifteen volumes, worth $1.50 each, and will comprise a variety that will be more interesting and valuable to the general reader than can be procured in books for many times the yearly price of the magazine.

We earnestly request you to take the National Repository for 1878—to give it one year's trial, and thereby determine for yourselves whether it is worthy of a place in the Christian home.

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Perseverance.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick" upon another,
And the highest wall is made;
One flake upon another,
And the deepest show is laid.

So the little coral-workers,
By their slow but constant motion,
Have built up those pretty islands,
In the distant dark blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft repeated effort
Have been patiently achieved.

A little—'tis a little word,
But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well
The way to ruin thus begins,
Down, down like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

Bertie's Dream.

"Only two creatures can scale the pyramids—the eagle and the [illegible]

Little Bertie Foss read this proverb in his aunt's handwriting on a card in his arithmetic.

"[illegible]," he sighed, "I wonder [illegible] has to do with this old [illegible]."

Bertie did not like his books very well, he could read a short story in the paper, or an anecdote in his history, but would much rather be [illegible] than studying his arithmetic [illegible]

[illegible] before play, was the [illegible] the Foss homestead, so on [illegible] sunshiny day Herbert [illegible] table with book, slate [illegible] before him, but wishing [illegible] was done, rather than [illegible] to accomplish it. "[illegible] snail," he repeated [illegible] the card, "I'd like [illegible] pyramids, perhaps I will [illegible] his eyes [illegible] recollect exactly how [illegible] of them looked. [illegible] a large collection of [illegible] seemed to be [illegible] of the largest [illegible] the tall camel [illegible] and the unwieldy [illegible] the pelican [illegible] little [illegible] the turtle [illegible] the hen, the [illegible] besides many [illegible]

[illegible]

emy. None of his pupils study harder than does this teacher whose motto is excelsior, rise higher. Don't you think he will yet scale the pyramid?—*Gospel Banner*.

Charles Simon & Sons.

INTERESTING INFORMATION CONCERNING ONE OF OUR LARGEST DRY GOODS HOUSES—THE LARGEST DRESS MAKING DEPARTMENT IN BALTIMORE.

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This house is the oldest in its line in Baltimore, having been established in 1816 by the late Mr. Chas. Simon. This gentleman continued in business until the time of his death, and the name of the firm experienced no change until 1866, when the present style was adopted. During these fifty years Mr. Chas. Simon had steadily advanced his interest until his house had become the center of a large and prosperous business, drawing its patronage from all classes in society and from all parts of this and neighboring States. Mr. Simon also won for himself a highly honorable reputation, and was recognized as one of our most capable, scrupulous and successful business men.

The firm of Charles Simon & Sons now consists of Charles Simon, Jr., Herman Simon, Adolph Simon, Edmund Simon and August Simon—all sons of the original founder of the house. They are all plain, thorough and experienced business men. They were brought up in the store and have devoted their entire time and abilities to the development of the business. It is seldom that we have found a firm where the members themselves gave such close personal attention to the details of the business, and were so thoroughly acquainted with the condition of their trade and the tastes and wants of their customers. We believe that a large share of the success of the firm is attributable to this circumstance.

The firm does an exclusively retail business, and employs fifty salesmen and operatives. They occupy the entire building at No. 63 North Howard street, which is three stories high and two hundred and thirty-six feet deep. Their stock is very large, and includes all kinds of foreign and domestic dry goods. Their assortment is, in all respects, unsurpassed, and is every way ample to meet the wants of their patrons.

A very interesting feature of the business of this establishment, is their dressmaking department, which has met with great success, considering it was inaugurated only about four years ago. It seems to have filled a very general want, and the public have been quick to appreciate the enterprise of the firm in supplying it. Their unlimited facilities for the purchase of material and for making garments in the latest style have given them great advantages, and these have been liberally conceded to their patrons. The orders for their dressmaking department come from every Southern and border State, and their patronage is increasing largely every season.

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Southwestern Christian Advocate.

VOL. 13---NO. 9. NEW ORLEANS, LA., THURSDAY, FEBRUARY 28, 1878. WHOLE NUMBER 291

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

39 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

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Can I Not Trust?

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straightly and so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer often, when beset
With questions fierce and subtle on my way;
And often have but strength to faintly pray.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path:
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light:
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever:
So I can trust.

How to Get On amid Depressing Circumstances.

OUTLINES OF A SERMON BY REV. WAYLAND HOYT, D. D., BROOKLYN.

And Daniel continued even unto the first year of King Cyrus.—Daniel I: XXI.

The Bible is largely the record of human lives. And though the men that figured in it are dead ages ago, they, in those ancient lives, disclosed and illustrated spiritual principles and forces as needful now as when they lived. Abraham and Moses and Elijah are dead, but the need in you and me for the *faith* of Abraham, the patience and meekness of Moses, and the bravery of Elijah, is not dead.

The life fullest of advantages is still a life, on some sides and in some sort, hindered It is the doom of life that it must contend with obstacles. We must refuse to be overcome by circumstances, but determine rather to compel, from even adverse surroundings, a richer and larger growth of character.

The vital question for you and me is, how to carry one's self when such circumstances surround him? Since nothing helps life like life, for answer let me show you a life thrust amid hostile circumstances for all its allotted time on earth, yet, though surrounded thus, achieving the noblest sort of character, and rendering the worthiest service.

Nebuchadnezzar the Great came up against Jerusalem. It was in the declining days of the Hebrew monarchy, and the city fell.

I suppose it is impossible for us to understand the then passionate devotion of a Jew to his own Jerusalem. That city, and that temple which was its jewel, held for the Jew all that was best of earth, and all that was most like Heaven. Exile from it was the heaviest of curses.

But it was the custom of those Oriental conquerors to carry captive to their own country some of the best blood belonging to the conquered land, and to train them for service in their own courts. Nebuchadnezzar did not forget this custom. Among the well-favored children, in whom was no blemish, skilful in all wisdom, and understanding science, carried off thus captive for a compelled service in a foreign and hated heathen court, was Daniel.

Difficult circumstances stood around him now with rocky front, if ever round any man. His fairest hopes for life were dashed. If any man's place was ever hard, his was. How the love of home and friends, and the love of his dear Faith, must have risen up and [illegible] itself against the unyielding [illegible] of his captivity!

I [illegible] know a more inspiring [illegible] out of Scripture, than [illegible] in which Daniel [illegible] his difficult [illegible] been use- [illegible] and fret; he might have been moody and despondent, losing interest in everything about him, doing what he must like a slave; he might have weakened himself with a vague hope of escape, heedless about present duty, because, fastening his eye upon that distant chance, he had no vision to spare for any possible alleviation which to-day might bring him. But there is no hint of anything like this in the record. He is rather the master of such circumstances even. He is the conqueror of evil destiny.

Now, the vital and helpful question for you and me is, how was such result achieved? And here the record is full of suggestions for us, when we stand, as did Daniel, surrounded with desolate and depressing circumstances.

First: *Daniel was constantly careful to comply with the demands of a personal rectitude.*

Daniel was a Hebrew. The religion of the Hebrews was much occupied about the food they ate. Certain articles God had specified in His law as clean—they could be eaten; others were unclean—these might not be eaten. It was the command of Nebuchadnezzar that Daniel be supplied with food from the king's table. But now the meat furnished from the table of a Gentile king was, doubtless, much of it gathered from what, to the Hebrew, were unclean sources. To partake, then, of such food would be direct treachery to his religion; would be deliberate fracture of personal rectitude. Also, there was another element involved in this eating or not eating of the king's meats. Daniel's future—whatever that might be—hung upon scrupulous obedience to the king. Disobedience to that despotic will meant death. It was the extreme of temerity to withstand that will in the least particular. And so the question of eating or not eating was a question between thorough personal rectitude on the one hand, and personal worldly advantage on the other. It was apparently, in itself, a very little thing whether Daniel should allow himself to be nourished by food from the king's table or by some other food; but really, it was a question involving a principle which went down into the very roots and springs of moral being. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. You know well enough the method by which it was arranged that he should be fed on pulse instead. Daniel *would be* loyal to his God? Daniel *would preserve* his personal rectitude unfractured.

And now, in this scrupulous resolve and action of Daniel, I am sure there is very profound suggestion for the right carriage of one's self in difficult and depressing circumstances.

We have had experience enough of such circumstances to know that in great danger there is a tendency toward moral carelessness, a relaxing of the moral tone. Faith grows feeble; moral purpose weakens in the close air of hostile circumstances. A kind of despair settles down and paralyzes. We are apt to say, "What's the use; God has forgotten us; our hopes are blighted, our prospects darkened. Why keep up the difficult strain toward personal purity and righteousness? Why fight against temptation? Why not allow one's self in the evil thing which seems to promise, at least, some mitigation of our misery? Why preserve integrity when everybody seems flourishing in dishonesty? Why not drown disappointment in sensual indulgence? Why not let the current drift us devil-ward, when, with our utmost effort we have made such slight headway up the stream?"

I commend to you this example of Daniel, so anxiously careful of a personal rectitude, though now he was nothing but a slave. If ever you needed the power of a pure rectitude you need it now, hedged in as you are by difficulty. In that only is the clear vision, the sustained energy, the deft skill which can extricate you. Do not add an accusing conscience to your other troubles.

3. *What was given Daniel to do, even in these circumstances he did with the utmost thoroughness.*

Was it the acquisition of the Chaldean learning? When the three years of tutelage had passed, and the time arrived for him to stand the examination of the king, no man was better versed than he. In all matters of wisdom and understanding that the king inquired of him he found him ten times better than all the magicians and astrologers that were in all his realm. Was it the interpretation of the king's dream? To that he gave his best resource of prayer, his intense expenditure of knowledge and of skill. Was it his, afterward, to administer a department of the government? So thoroughly exact and just was he that though his enemies, rendered lynx eyed by envy, searched through all the records of his administration, they could find no least occasion for fault. Oh, there is no solvent for difficulty like the exact doing of daily duty; like the taking hold of the thing next us. It will surely lead us outward—upward.

4. *This slave, Daniel, never lost his faith in God.* Evermore God was his resource. Evermore toward God he turned.

So Daniel continued even unto the first year of King Cyrus. Opportunity opened for him on every side. He was the mainstay of his captured countrymen. Notwithstanding the severity of his early surroundings, he achieved a life how splendid! He was the master of his circumstances. They were not his master.

Personal integrity, conscientious attention to daily duty, though it be the lowly duty of a slave, constant faith in God, these will triumph anywhere.—*Metropolitan Pulpit.*

Letter from West Texas.

DEAR SOUTHWESTERN: Your enlarged borders, improved health and continued visits are a pleasure and a delight to us. We only wish it in our power to send you fifty paid up subscribers with this letter—we shall move toward this end before long.

You will see by the inclosed circulars that we are planting a Christian colony in Western Texas. While on a visit recently to the sunset end of my district, some three hundred miles distant, I took occasion to attend to this little matter also. Such hundreds of people continually coming here, and such thousands of letters also, that I became perfectly overwhelmed and bewildered. We now think we have the questions cornered at least.

We fixed our location in Donley county, the only spot left available where vacant State lands could be found, and perhaps no spot in all Western Texas more to our hand in all respects than this. By a kind Providence this tract of two or three hundred sections has been kept or left for us. The soil is of a dark sandy loam, well watered, rolling and level, with wood enough for fuel, and an abundance of building stone. We ran our lines of survey and laid out our town near the center of the county and named it "Clarendon." A party of about a dozen men, and several families started this week with teams, plows, merchandise, tools, etc., to commence operations. A larger company will go out May 1st. It is a golden opportunity for everybody to secure a home cheap. For the first time we are able to accommodate our people by selling in tractions of 320, 160, 80 or 40 acres. We make this auxilliary to our Conference work. Next year an "appointment," flanking everything known in ecclesiastical records will appear upon our roll, and a man on horseback be commissioned to occupy every settlement and opening as fast as they appear. We are in the midst of territory large enough for a State and for an annual Conference. The outlook is grand beyond my power to portray. We will send circulars and information to any who will forward their names to us at Sherman.

Bro. Daugherty, of Denison, will dedicate his church next Sunday, the 17th, "a thing of beauty and a joy forever." Doubtless we are building finer churches for less money, in Texas, than in any other portion of our great field. It is wonderful how much church five thousand dollars will build when handled with severe economy. This church is ample in size, of brick, frescoed, carpeted, and in every respect well finished. Of this more anon.

At Sherman we are building a really better house than we have at Dallas. As to the arrangement, it is of brick, the roof is on, and in about one month it will be ready for use. On the whole the most quickly executed church enterprise of its magnitude of which I have any knowledge. We now worship in the Opera House. Our Sunday-school and congregations are increasing in size and character, and our membership also. With our friends of the Church South we are on excellent terms, of course, and expect to remain so. We each have our field to cultivate, both having more than we can possibly do.

With district, pastoral and other work, my hands are fearfully full. Your work is similar; we can sympathize. "We are in sympathy, you and I."

Our work in the South part of the State is prospering. Fort Worth, Waco and Austin are putting on strength. Dr. Brush is tenting on the field, and we expect to put matters beyond doubt in this latitude this year.

When can you swing this way? We regard the SOUTHWESTERN as an indispensable factor and a power immeasurable in importance.

Yours, in the work,
L. H. CARHART,
Austin Conference.

Sherman, Texas, Feb. 15, 1878.

The Sunday School our Stronghold.

BY REV. J. B. FORD.

The following words are from one of our Tennessee pastors. He says:

We are working up our Sunday-school cause and its interests. Fifty additions to the Sunday-school the past three months. Expense nearly $50 and all paid but a few dollars. Sunday-school Union collection, $2 20; Church membership, 40. If you can beat that send us the name of the appointment. The Sunday-school is our strong hold. Through it we will win the day. Prospects flattering; we are growing in grace, numbers and influence. Praise the Lord.

I wish all of our preachers felt that the Sunday-school was "our strong-hold." The preacher who takes hold of this important department of *Church work* with a strong, firm hand and faith in God will, in spite of the world, the flesh and the devil, succeed. One of our prominent German preachers said in my hearing, "We cannot expect to do much with the old people, but we can build up a strong Church if we can only get the children into our Sunday-school. Give us the children and we will win." I fear many of our preachers do not realize the truth of this, or they would give more attention to the Sunday-sshool work. Why it is I cannot tell. If they preach two sermons on Sunday and one or two through the week, then visit a few families their work is done, the Sunday-school is hardly thought of. If I could get the ear of all of the preachers I would speak so that all would understand and say, next to the pulpit God has chosen the Sunday school as a great moral agent to save the world from sin, and if you would succeed give special attention to this department of work; organize and set in operation with all of the appliances you can command Sunday-schools, and urge upon all to attend, gather all in, old and young. Whatever you neglect do not neglect the Sunday-school cause. You, brethren, who are not very active in Sunday-school operations, stop for a moment and think, then enter into your closet and pray over the subject. Read what the Discipline says upon the importance of Sunday-schools and the instruction of children. Some one says, "I am not adapted to this kind of work." Why not? Then pray God to teach you and fill your head and heart with enthusiasm upon this subject. Subscribe for the *Sunday School Journal*, read it carefully and study the Berean lesson prayerfully. Send to New York, 805 Broadway street, and get the "Church School and its Officers," by Dr. Vincent. My word for it you will, in a very few months, become an enthusiastic Sunday-school worker. Remember you cannot succeed if you spend all of your labor in the pulpit, and neglect the Sunday-school.

Spring is upon us, go to work and at every point where you can get ten scholars organize a Sunday-school and supply it from our own "Union," visit the schools as often as you can, and when there take a part in the exercises.

At all of your preaching places preach at least twice upon the subject of Sunday-schools.

Cope's Tobacco Plant estimates that the tobacco annually consumed in the world amounts to about 2,000,000,000—two thousand millions—of pounds, and that if the leaves were made into a roll two inches in diameter, we should have "a tobacco serpent" which, following the direction of the equator, would wind around the earth thirty times.

Foreign Letter.

Scotland has had a present from the Pope—a practical benediction? shall I call it? At all events a Roman Catholic hierarchy for that country has been appointed. The Archbishop of St. Andrews and Edinburg is Dr. John Strain. The Archbishop of Glasgow is Dr. Eyre. The former will have four suffragans—two MacDonalds, a MacLachlan and a Rigg. These names are nearly all Presbyterian. Of course Scotland is angry and denounces the encroachment, but the hierarchy is a fact.

Stanley, who has just returned from Africa, where he has done a work which will immortalize him, is received with every mark of grateful recognition and honor. The freedom of the city of London will be conferred upon him at an early day. He well deserves every mark of distinction that can be given him; he has opened up a country to civilization—marked out a path for the Missionary of the Cross to carry the Gospel to the teeming population of Africa.

The Archbishop of Canterbury brought the subject of Temperance before the House of Lords, and a most influential committee was formed to assist the benevolent movement, which is becoming very popular and assuming large proportions. All the different denominations are alive to the importance of making special efforts to abate drunkenness.

The disestablishment of the National Church of England is ably advocated by the Liberal Society. Mr. W. E. Foster, however, a leading Liberal statesman, declared his opposition to the measure a few days ago, and he has been severely criticized and censured by clergymen of the establishment as well as by those who supported him at the last general election. The growth of Ritualism will do more to disestablish the Church than all the efforts of outsiders.

The Burial Question must be settled in some way or other. The clergy of the National Church are not willing that nonconformist ministers should bury their dead in the parish Church yards; but sometimes they refuse to read the burial service themselves. Excuse—the deceased had been baptised by Methodist Ministers. The two Archbishops are in favor of a compromise, but the majority of the clergy are opposed to any concession to the Dissenters in this matter.

The Methodist world here is not disturbed by any doctrinal deflections in its ministers as is the case in other bodies. The doctrine, Methodism, is a unit, except in reference to holiness. On this subject ultra and superficial men are doing some injury. The Wesleyan President has just issued a pastoral calling upon his ecclesiastical and religious constituency to pray for peace. The war continues; blood is still in the Eastern sky, and the noise of battle is still soughing through the heavens.

Feb. 5, 1878. JUNIUS.

From Our Mission Rooms.

"East China" now ceases to be the designation of our work in the region of Foo Choo. The last General Conference authoized the erection of this mission into an Annual conference and now Bishop Wiley writes to the Missionary Secretaries, under date Foo Chow, Dec 21, 1877, saying: "I drop you a line from the Foo Chow Conference. Yesterday morning we organized the Conference by transferring five foreigners and fifteen Chinese from home Conferences. To these quite a number will be admitted on trial. I am delighted with the work here. It is beyong my expectation and I was expecting much. Besides these who are in the Conference about forty local preachers will be employed during the year. We have Districts reaching 150 miles west and 150 miles South of Foo Chow. The five Presiding Elders are grand men, and a noble class of young men are coming on. The Conference will continue till next Tuesday and close on Christmas day."

In company with Bro. Baldwin the Bishop had been for a week's trip up into the Ku Cheng District. They went seventy miles up the river and then thirty miles into the country to the city of Ku Cheng. This city, of 20,000 inhabitants, is the center of the District. They held a District Meeting. Sunday was a grand day, begining with a six o'clock morning prayer meeting, general Sunday School at 8:30, Love Feast at 9:30 followed by the baptism of four children and two adults. The Love Feast was like a first-rate warm Love Feast at home. Then came preaching from Bro. Baldwin, after which the sacrament, when fifty-two natives communed, eight of whom were women. At 3 p. m. preaching to the public, and at 7 p. m. preaching by Brother Chandler, followed by a warm prayer meeting. How is that for a Sunday in heathen China?

A special meeting of the Missionary Board was held on the 5th of February to consider some important propositions for Mexico, submitted by Bishop Merrill and Dr. Dashiell. Rev. Daniel Wise, D. D., presided. A grant was also made to cover the cost of property secured in Italy.

AFRICA RE-ENFORCED.

Bishop Haven, on February 6th, appointed two new men to Africa—Rev. Melville Y. Bovard, of Indiana, a graduate of Moore's Hill College, was appointed Superintendent of the Baporo Mission in Interior Africa. Rev. Royal J. Kellogg, of the Wyoming Conference, was appointed Principal of the Monrovia Seminary. Brother Joel Osgood, who was appointed also to Baporo, and who sailed January 2, must now be nearing Liberia, and also another brother, a colored man of excellent education, accompanying Brother Osgood, is appointed as teacher in the Monrovia Seminary, and orders have already gone forward for the opening of the Seminary at once. Thus, four men are under appointment to African Mission work.

Book Committee.

EASTERN SECTION.

TUESDAY, Febuary 12th, at 10 o'clock, A. M. the members of the Eastern Section of the Book Committee met in the Preachers' room at the Publishing House of the Western Methodist Book Concern at Cincinnati. Present were: Reverends Thompson Mitchell, Chairman; Sandford Hunt, Secretary; Ami Prince, Jacob B Graw, Lucius C. Matlack, Wm, B. Slaughter, and James H. Taft, Esq. Absent, George J. Ferry and John B. Cornell, Esqs., whose personal illness and family affliction hindered them from meeting with the Committee. The Eastern Section received the report of the Local Committee of New York, and the informal report of the Book Agents, Nelson and Phillips; the interest of the Methodist Book Concern at New York, and its Depositories at Boston, Buffalo, Pittsburg, and San Francisco, was taken into consideration, and the secretary was requested to prepare a report to the Book Committee. After continued sessions the Eastern Section adjourned to meet at the call of the chairman.

WESTERN SECTION.

At another room in the same building and at the same time the members of the Western Section met and held continuous sessions. Present were: Reverends Fernando C. Holliday, Chairman; R. A. W. Bruehl, Secretary; Wm. Brush, John L. Smith, Wm P. Stowe, Wm. S. Prentice, William Koeneke, Amos Shinkle, Esq., and Charles W. Rowland, Esq. The Local Committee of Cincinnati rendered detailed statements, and the Book Agents, Hitchcock and Walden, informal statements of the buiness finances to this Section, and upon them the interest and affairs of the Western Methodist Book Concern and its Depositories at Chicago, St Louis, and Atlanta were discussed; the secretary was also requested to prepare a report to the Book Committe. This Section adjourned to meet again at the call of the chairman.

BOOK COMMITTEE.

The members of the Book Committee assembled February 13th at nine o'clock A. M. in the preachers' room at the Publishing-house at Cincinnati, and held continuous sessions on this and the following day.

The above named members of the Eastern and Western Section, except George J. Ferry and John B. Cornell were present. Rev. John L. Smith in the chair, and Rev. L. C. Matlack, Secretary. Present were also the four Book Agents, Rev. R. Nelson, John. M. Phillips, Esq., Rev. L. Hitchcock, J. M. Walden, and the following editors: Revs. C. H. Fowler, O. F. Warren, Alfred Wheeler, Daniel Curry, F. S. Hoyt, W. Nast, H. Liebhart, A. Edwards, B. St. James Fry, and E. Q. Fuller. All were invited to attend the sessions and to participate in the discussion. The secretaries of the two sections made at the first meeting a full report of all the facts relating to the buisness and financial standing of the two Publishing-houses based upon the reports of the respective local committees at New York and Cincinnati, of whom it was said, that they had faithfully performed their duties by making through examinations of the books and accounts and all finaces of the two Concerns. The secretaries reported further such recommendations as the two sections judged proper for consideration.

These reports opened up discussions and free questioning of the Book Agents, who gave every information needed by the Book Committee, and every thing was sifted to the bottom. The Eastern and Western Book Agents rendered full and formal reports. The sales of books and perodicals at New York have been $630,705,37; at the Eastern Depositories, $205,207,95; total, $835,913,32. The net capital above all liabilities is $974,192,01. The Publishing House at New York printed and distributed not less than 47,669,892 copies of weekly, semi-monthly, monthly and quarterly periodical publications for adults and the youth, and issued 25 new books, containing 5,211 pages, and 71 tracts, containing 1,018 pages.

The Western Methodist Book Concern sold at Cincinnati books and periodicals for $391,622,09, at its Depositories for $266,852,31; total, 658,474,40. The net capital above all liabilities of this Concern is $129,474,63. The Publishing House at Cincinnati and its depositories printed and distributed not less than 34,411,974 weekly, semi-monthly, monthly, and quarterly periodical publications for adults and youth. It issued 15 new books in the English and German languages, containing 4,339 pages. The total capital of the two Concerns is $1,403,666.64; the total book and periodical sales were during the last year, $1,494,387.72; and the total amount of periodical publications were 82,111,866 copies; what an amount of good these latter have to the hundred thousands of old and yound readers only eternity will reveal.

The following committees were voted to be appointed by the Chairman:

To fix upon the amount to be assessed the conferences in behalf of of the Episcopal Fund: W. P. Stowe, J. B. Graw, W. S. Prentice, J. H. Taft, W. B. Slaughter.

To report on salaries: F. C. Holliday, W. Brush, A. Prince, S. Hunt, A. Shinkle.

To inquire into the condition of Depositories: C. W. Rowland, T. Mitchell, W. P. Stowe, S. Hunt, W. Koeneke; the Book Agents and members of the Local Committees were added for the purpose of answering inquiries.

To prepare a report for publication in the Church papers: L. C. Matlack, S. Hunt, R. A. W. Bruehl.

To prepare the report to the Annual Conferences: L. C. Matlack, R. A. W. Bruehl, S. Hunt.

Drs. Hunt and Walden were appointed official reporters for the daily papers. The several committees did their work thoroughly. The reports on Episcopal fund and Depositories when presented were adopted. The Committee on Salaries made a report, which was discussed, amended and then adopted. To the Committee to prepare reports for the Church papers and to the annual conferences, time was granted to make their reports, and they were instructed to publish them when ready.

The report of the receipts for the Episcopal Fund shows that the entire support of the bishops can be confidently expected from the people at an early day. The collections thus far reported for the current year are very largely in advance of the previous year. May the preachers and members of our church see the importance of raising the assessed amounts more and more, and may all cheerful givers be bountifully blessed!

The general business of the Book Concerns, as conducted at New York and Cincinnati, has been profitable during the past year, the most of the Depositories, however, have been unprofitable, and some losses have been sustained. The general policy of the Church in regard to depositories was carefully considered.

Resolutions were adopted expressive of sympathy with brothers Ferry and Cornell, whose personal illness and family affliction have detalued them from our annual meeting.

The editors represented their respective papers, which were reported as gaining subscribers without almost any exception. May the editors realize their hopes for still larger increases of subscribers! All the interests of the two Concerns received the most considerate attention. May the Concerns prosper and be the medium to bring forth much good to the readers of their publications, and may the latter be a great help to the brethren of the ministry to spread the Gospel truths over our beloved country!

The greatest harmony existed among the members of the Book Committee. After the important business intrusted to them had been finished, the doxology was sung and the Book Committee adjourned *sine die*. All the members bid each other a hearty good-bye, and most of them went to their homes by the evening trains. May they all safely arrive at their homes and join their families in good health; and may the Lord prosper their work every where.

L. C. MATLACK,
S. HUNT,
R. A. W. BRUEHL,
Committee.

General News Items.

Nearly $100,000 have been subscribed at Mempis, Tenn., towards establishing a cotton manufactory there.

Gov. Holliday has appointed Gen. Joe Johnston the first commissioner from Virginia to the Paris Exposition.

The mayor and marshal of Hempstead, Texas, were indicted by the late grand jury for not breaking up gambling.

About three fourths of South Carolina's bonded debt is declared invalid by the inspecting committee. This amount will doubtless be repudiated.

Vice President Wheeler and Speaker Randell are stringently enforceing the rules by which the sale of liquor in the Capitol is foribiden.

By the present railroad and steamboat system of travel, one person is killed in every 600,000 passengers; when we traveled by stage coach the ratio was one in 300,000.

The good effects of the education given to Chinese and Japanese students in this country has led the King of Siam to consider the idea of sending thirty young princes and nobles hither for instruction.

There is a family in Madison county, Fla., of remarkable stature. The Recorder reports their heights as follows: The father is seven feet four; the mother is six feet eight; two sons seven feet three, and one daughter is seven feet nine.

The United States within the last ten years, have sold $43,000,000 worth of arms and munitions of war to Europe, and still the demand continues. Hitherto Turkey has been our best customer, but now orders upon a liberal scale are coming from Russia.

It estimated that 20,000 oil wells have thus far been dug in Pennsylvania, and West Virginia, at an aggregate cost of $192,000,000. They have yielded about 88,000,000 barrels of oil, valued at the wells at $300,000,000 or $4000,000,000 at the seaboard.

An appropriation of about $500,000 is asked for the beginning of work on a system of moveable dams on the Ohio river, where by the navigation may be improved. It was mentioned by one of the advocates of the scheme that there are more than fifty such dams on a river in France, and that they serve the purpose admirably.

The State of Georgia lets out its convicts for $13 a year apiece to companies that furnish guards and employ the prisoners in mines or on farms. A contract has just been entered into between ex-Gov. Brown and the State, by which the former agrees to pay the latter $500,000, in yearly installments of $25,000, for the use of all convicts for twenty years from April, 1879.

Secretary Sherman says there can be no immediate bad effects from the introduction of silver. There can only two and a half millions a month go out from the mints, and there would be no appreciable effect even on customs receipts for the first few months. He has an idea that paper will go up to premium immediately, but that no premium can stand because there will be no further use for it if the silver can be used.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, FEBRUARY 28, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Rev. Graham Bell has been appointed the special agent of the SOUTHWESTERN for the city of New Orleans. He is authorized to take subscriptions and make collections.

United States Senator Eustis has introduced a bill to re-open the U. S. Mint in this city, and appropriate $60,000 to defray the expenses. It is thought the bill will pass.

The New Orleans *Times* says: "For seventeen years New Orleans has longed for quiet and prayed for peace. At last we have it, but strangely enough times were never so hard and distress never so great.

Captain Eades proposes the improvement of the Mississippi River, by his jetty system for a distance of 1,300 miles. He says that for $50,000,000 a depth of twenty feet could be attained and that then the stream would, being much narrower and straighter, keep its channel clear.

As seen in our news columns Judge Whitaker sentenced General Anderson to the Penitentiary for two years. We have already expressed our opinion of these prosecutions. They are simply persecutions for political offences under the forms of law.

A walking match is arranged to take place in this city, at Grunewald Hall, commencing March 5th. Miss Ellen Wickers, of Chicago, is to walk 250 miles and Mr. Henry Schmehl 400 miles; the one accomplishing the feat in the shortest time to be the victor.

We give the text of the Silver Bill, in another column, as it has passed Congress and goes to the President. It is probable that the President will sign the bill, but should he not do so there will be a two-thirds majority in Congress to pass it over his veto.

Messrs. S. Brainard's Sons, the well known Music Publishers of Cleveland, have opened a branch House at 74 West Fourth St., Cincinnati, under the firm name of Williams & Manss, where a complete stock of their popular publications will always be found.

We have received from Rev. R. A. W. Bruehl of the Book Committee a report of the proceedings of that body, which assembled in Cincinnati the 12th, and publish them elsewhere. We trust all our readers will read the entire document. It contains many important facts concerning our publishing interest.

A very good judge of such matters, residing not far from New York City, in a note accompanying his subscription for 1878, says: "I like your paper firstrate, and find the ladies of my household consulting the notes on the Sunday school lesson in the SOUTHWESTERN in preference to those in the *New York Advocate.*"

Cardinal Pecci has been elected Pope, as successor to Pius IX. In the language in which he conducts his religious service, the Latin, the verb *pecco* means to sin. Is there any connection between his election and the words "and that man of sin be revealed," of Saint Paul's prophecy? ii Thess., 2-3.

The Galveston *News* pronounces the persecution of the Returning Board members in Louisiana a signal instance of political inexpediency and says: "To inflict legal punishment upon Anderson and Wells for political crimes of the Returning Board would be well enough abstractly considered, but to do so with deliberate recklessness, at the cost of reviving sectional frenzy and [illegible]ting the infinite mischiefs [illegible] sectional politics, would look like a supreme freak of madness."

Senator Bruce writes a letter discouraging the movement in the Southern States in favor of negro [illegible]tion to Liberia. He argues [illegible] the movement under its present auspices, is not only incongru[illegible] antagonistic to the results [illegible] and the institutions of [illegible] have brought to the col[illegible] The negro of America, [illegible] not African, but Amer[illegible] physical qualities and his mental develop[illegible] in his religious be[illegible] in his political [illegible]sitions." There [illegible] negro's success [illegible] causes, and [illegible] him to work

The New Pope.

The successor of Pius IX was elected by the Sacred College in Rome, February 20th. The successful candidate was Cardinal Pecci, who, for a short time, was chamberlain to Pius IX. The circumstances of his election are thus described by a despatch from Rome. In the morning ballot Cardinal Pecci received thirty-six votes, which was five short of the requisite two-thirds majority. When the voting was finished and the papers were burned, Cardinal Franchi and those holding the same views with him advanced and knelt before Cardinal Pecci. This example being followed by others, Cardinal Pecci's election was accomplished by the method known as "by adoration."

Count Legur immediately informed the Pope that he purposed to present him with 1,000,000 francs, as the first donation of Peter's pence from the French Episcopate.

As soon as the result of the election became known, the bells in all the churches of Rome were rung, and the diplomats went to the Vatican to congratulate the new Pope.

The Ultramontanes are furious at the result of the election. Cardinal Pecci, when he was Camerlengo, ordered the Pontifical carriages to be prepared for the new Pope and drive out in a solemn progress. The correspondent adds that the myth of the Pope's captivity is thus exploded.

A Paris dispatch says the election of Cardinal Pecci as Pope has made a favorable impression there.

A correspondent at Berlin says Prince Bismarck considers Cardinal Pecci's election to the Papacy the most suitable one possible at the present time.

The Rome correspondent of the London *Times*, in a letter to that journal, under date of the 14th of the present month, spoke as follows of Cardinal Pecci, to-day elected Pope: "Pecci is tall, with fine head, high forehead, narrowing at temples; long face and straight features. He has a large mouth, prominent chin, cheerful, open countenance, and large, well-shaped ears. His face reminds one of Consalvi, the renowned minister of Pius VII. He has a fine, sonorous voice, great dignity, even austerity, of manners in public life, but privately is affectionate, unassuming, sociable and witty. As Camerlengo, he has been at the head of that party which, without formally renouncing the right to the Holy See, acknowledges the wisdom of submitting to the decrees of Providence, accepting what seem to be irrevocably accomplished facts. The general opinion is that, for learning, tact, energy, dignity, amiability, real moral worth and sincere piety, the Sacred College could not find a more deserving Pope than Cardinal Pecci. At Perugia he followed the same policy recommended by the late Cardinal Riario Sforza. At Naples he advised good Catholics to fulfill their duties as citizens at the municipal and provincial elections, even when the clerical press, professing to interpret the wish of the Vatican, enjoined the policy of abstention. Cardinal Pecci spoke with great effect against the proposal for the removal of the Conclave from Rome, and other measures advocated by the Reactionary party. He enjoys the confidence and support of the Liberals, or at least a reasonable majority of them, in the Sacred College, and plays the same part as was sustained by Cardinal Gizzi in the Conclave of 1846. Cardinal Pecci's private life at all periods is above reproach. He has considerable literary talent and has written poetry. He never has had intercourse with functionaries of the present Italian Government, but is esteemed by them all, and those with whom the necessity of his duty brings him into contact are perfectly charmed with him."

The new Pope assumes the title of Leo XIII. Being an Italian there was great joy over his election in Rome. The indications are general that the new Pope is much more in harmony with modern ideas than his predecessor, and does not regard the advance made in science and secular government as unmixed evils. He also seems ready to accept the destruction of the temporal power of the Pope as settled. But we remember that Pius IX began his reign with a similar announcement of liberal ideas, and in a few years became, and continued to be until his death, the representative and tool of Jesuitism.

Pope Leo XIII will enter upon his career at the head of the Roman Catholic Church simply as the *Pope of a Church.* All semblance of temporal authority was stripped from his predecessor, and the Roman Catholic Church stands now on a footing with Protestant Christianity, with no right or power to wield the sword in its defense.

The Returning Board Prosecution.

The prosecution of General Anderson, Governor Wells and Messrs. Casnave and Kenner of the celebrated Louisiana Board has awakened a profound feeling throughout the entire nation. The sentiments expressed in the SOUTHWESTERN last week is a fair representation of the sentiment all Republicans and, as far as we can judge, of fair-minded Democrats. Among Republicans, including the Administration at Washington, the proceedings are universally denounced as in direct violation of the pledges made by the Nicholls Government when the State was given up to them. Among fair minded Democrats the proceedings are either condemned on similar grounds or as unwise and tending to re-open questions sure to revive and perpetuate sectional strife and hostility.

Much indignation is felt over the fact that the trial should be conducted before a man of the character of Judge Whitaker. It is a well-known fact, greatly regretted by the leading members of the bar in this city, that he is an habitual drunkard, and thoroughly reliable gentlemen state that they have seen him drunk while on the bench during these trials. He is also a defaulter to the United States Government for the large amount of $600,000. He was appointed Assistant Treasurer in this city by President Johnson in 1866. In 1877 there being hints of crookedness a special agent was sent to investigate. The agent found that the cash was $1,100,000 short. The cashier said that the money was in Mr. Whitaker's box, and he was out of town. The box, when opened was found to contain a few papers and an $80,000 certified check from Mr. May on a bank of which he was President, and who was Mr. Whitaker's predecessor. Whitaker acknowledged his deficiency. He admitted that when he took possession of the office he had receipted to May for $500,000 of certificates of deposits on May's bank, calling them so much cash. When orders were sent from the Treasury to transfer money, he used May's certified checks instead of cash. Thus the crooked business was covered up. The bank was taken possession of and from May there was recovered about $500,000, but from Whitaker very little or nothing. He had lost the money by personal speculations in gold. He was indicted, tried, the case proved, as above stated, and the jury being all of that class that were called rebels in those days, he was acquitted without their leaving their seats. Whitaker was Internal Revenue Collector from 1863 to 1865, and is in default as Collector for $11,000. Such is an example of the purity and virtue which New Orleans people demand in their Judges. Mr. Whitaker is a fit person to use in the conspiracy against Gen. Anderson.

But, irrespective of this character of the Judge, the following from Washington indicates the sentiments of the President, his Cabinet, and the great mass of the American people:

WASHINGTON, Feb. 11.—Mr. Sherman was asked to-day if it was true, as stated in the morning papers, that he, Matthews, Garfield, Hale and White had sent a dispatch to Anderson. He said it was true, and, as that fact had been made public, he would furnish a copy of the dispatch, and they meant all they said.

Mr. Sherman then said that he regarded the arrest, trial and conviction of Anderson as a great outrage, under the color of the forms of law. Anderson was not indicted; the Grand Jury had refused to indict him; the proceedings against him is called an information, and is expressly prohibited in cases of felony by the Constitution of the United States and most of the several States, but is provided for by the laws of Louisiana. The Judge who tried the case is a public defaulter for over $600,000.

When Anderson was arrested he was the acting Collector of the Port of New Orleans, and the arrest was made while he was in the discharge of his duty at the Custom House. He was hurried to a prison, required to give excessive bail, and failing to do so, was kept in custody, denied all postponement, forced to trial and convicted, and is now held for sentence without benefit of bail.

The jury was packed to convict. The panel had been selected almost exclusively of one political party and from one race; the examination, so-called, showed the deepest and strongest prejudice against the defendant, and in any tribunal he (Mr. Sherman) knew nearly every one would have been rejected on his oath, and yet, though challenged, they were sworn in.

The cause of this excitement against Anderson and his associates is, that in the performance of a public duty, in plain pursuance of law and upon ample testimony, they eliminated from the election returns in Louisiana the results of violence and intimidation.

Though this was not alone in the information, yet everybody knew that this was the gravamen of their offence, and without it no man on the jury would have convicted Anderson. It is this that excited this populace, heated with passion, to the highest state of resentment.

The pretense set up for the prosecution was that Anderson had participated in a forgery or alteration of the Vernon parish returns, but there was not one particle of evidence to connect him with this act.

The whole matter had been thoroughly examined by the commissions of Congress, and all the records and returns had been spread before them, and even Littlefield, who made the alterations, had exculpated Anderson from knowledge of it.

The truth is, the Vernon returns were opened by the Returning Board, before hosts of witnesses, on the ninth day of the examination; were printed promptly as they were in the papers and in both houses of Congress, and the subsequent alteration was done there as a put up job by him in the interest of the local candidates, having no effect upon the general result. There does not appear to be a single scrap of testimony showing that Anderson participated in it in the slightest degree.

There was no motive for such an alteration by Anderson. The true returns being printed in so many forms it was absurd to think he would utter it, and yet upon this false pretext he was convicted.

I still hope that this conviction will not be carried into execution, but if it is, as a matter of course the deepest feeling of resentment and hostility will exist in the minds of the great mass of our people, who believe that these Returning Board officers did but their simple duty. Nothing has been done pending the trial to interfere in any way with the course of judicial proceedings.

But if Anderson is imprisoned under this sentence it will be a mockery of public justice, and will bring into contempt all efforts at peace and conciliation. It is an unlooked for and terrible commentary upon the efforts of the President to quiet the turbulence and violence of Louisiana politics, and seems to me an act of folly and madness.

The following is a copy of the dispatch referred to:

WASHINGTON, Feb. 4, 1878.

To Gen. Thomas C. Anderson, New Orleans:

The undersigned feel it due to you under the present circumstances, to assure you of our unhesitating belief that in the matter wherein you stand charged, you are altogether guiltless of any offense against the law. That you are falsely accused and maliciously prosecuted. That the proceeding against you, though in the form of law, is without the substance of justice. That we hereby tender our earnest sympathies, and express our hope that the sense and love of justice of the people of Louisiana will protect you, and not permit the best interests of the whole country to be disturbed by a revival of sectional animosities.

In any event we are confident that the American people will redress any injustice of which you may be made the victim.

JOHN SHERMAN,
STANLEY MATTHEWS,
J. A. GARFIELD,
EUGENE HALE,
HARRY WHITE.

General Anderson's Counsel made a motion for a new trial, but on Saturday, 23d inst., the motion was denied. A motion was then made to arrest judgment. On Monday, 25th, at 10 a.m., this motion was also denied, and General Anderson sentenced.

The Court having asked the prisoner if he had anything to say why sentence should not be passed upon him, the latter, with much excitement, answered:

Sir—You are about to act upon the finding of twelve persons. I am in your power. God knows that I am innocent of the charge. This is a cruel persecution under the forms of law. I am ready to receive your sentence.

Judge Whitaker replied as follows:

I think the action of the Grand Jury and the law officers of the State, and of the jury who sat on your trial, and the court that presided upon it, was fully justified by the evidence, and I have seen no indication of any attempt at persecution. I think the verdict rendered was in accordance with the evidence adduced on the trial; that you had a fair trial by a jury impartially selected from the good people of the State. Considering the verdict of the jury, and their recommendation to the mercy of the Court, under section 833 of the Revised Statutes I sentence you to two years at hard labor in the State Penitentiary, and to pay the costs of this prosecution.

The New York *Witness* says:

The Methodist Ministers of the Louisiana Conference (Northern Church) who lately held their annual session at Baton Rouge bore united testimony to the present settled condition of society in that State.

By "Northern Church" we suppose the *Witness* means the Methodist Episcopal Church, and refers to the late Annual Conference. That body took no active bearing on the political condition of society in this State. A correspondent writing from the Conference to a Northern paper said: "We have peace in all our borders. The laws have been rigidly enforced. Criminals are brought to justice as fast as possible. All classes of citizens are respected in their rights." We wish the remarks of that correspondent were true. The are no doubt true in his immediate sphere, but a wider observation would, we are sure, convince him that in his anxiety to state the favorable side of affairs in Louisiana he has been over sanguine.

Boston Letter.

The season for popular lectures has closed, but the literary attractions of this city are by no means exhausted. Cook still reigns in Tremont Temple, and sways a scepter whose influence is becoming omnipresent despite the vigorous attacks which it meets on every side.

James T. Fields is drawing a large audience to hear his lectures on the literary men of America. His sparkling style and inexhaustible store of personal reminiscences of the subjects of his lecture make him one of the most entertaining and attractive speakers of the modern platform.

In the field of Theology courses of unusual interest have been delivered to the students of Boston University by Prof. Bowne, Dr. Robinson and Dr. Dorchester. Dr. Bowne occupies the chair of Philosophy in the College of Liberal Arts, and is frequently quoted as the most acute philosophical critic in America. He stands in direct opposition to John Fiske, of Howard, and the materialistic school of Durrison and Clifford in England. His critique of Herbert Spencer philosophy is yet unchallenged as the most able expose of the subtle fallacies of materialism which has ever been written. He is withall an earnest believer in the truth of the Bible and an able exponent of the most advanced Christian Philosophy of the day.

Dr. Robinson, of Brown University discusses the subject of the relation of Theology and Ethics, and asserts the necessity of a type of Christianity which looks squarely in the face of the moral law. His sword is unsheathed when he speaks of that experience which has a maximum of *gush and glory* and with but a minimum of sturdy character. He characterizes many of the songs of the modern camp meeting and social service as so much doggerel which, to an alarming degree, obscures the true Bible ideal of a Christian life. The Doctor speaks without notes, and in this and the imposing presence which he presents, wins his audience at the start. Very much attention has been given of late to the subject of eternal punishment. Mr. Cook was heard from last Sabbath in a masterly answer to Cannon Farrar. Dr. Dorchester in a recent course of lectures presented the concessions of Liberalists on that subject, while almost every pulpit has given it attention and it seems likely that the views of the Church are destined to have a restatement of the Bible doctrine, in which the harshness of the Edwardian theology will find little place. The Unitarians and Universalists are at one in the fight. The former are universally restorationists and thus parallel with the more moderate Universalists. The interest increases and the war is but begun.

The Missionary field is receiving an unusual degree of attention upon the part of the theologians of the University. Two or three are expecting to join Taylor in his South American work the coming Spring. Another goes to join Thompson at Buenos Ayres, while others are looking to India as their prospective field. The Church has an increased financial duty before her in providing for those who are waiting to represent her cause, on the world's frontier. Major Whittle is holding evangelistic services in the Tabernacle, and with good results, but the interest awakened will not compare with that of last year.

Mr. Moody is expected to take the leadership again about March 1st, and his coming is awaited with no less expectancy than that which greeted his first appearance in 1877. His hold on Boston seems to have lost none of its tenacity during the months of his absence. W.

Boston, Feb. 20th.

Shaw University.

The first quarterly conference of this district was held at this place on Saturday. The members of the conference are fully awake in regard to the educational interests of the Church, and have unanimously agreed to double the apportionment imposed by the Annual Conference, and to exert every effort to raise an average of one dollar per member, instead of fifty cents, to aid in the erection of a new building for our University. If the same efforts are made in all parts of the district by the presiding elder, preacher in charge and official members, Holly Springs District will do a grand work this year. We have heard from several points and are glad to learn that our preachers are suiting their actions to their words by following the resolutions passed at Conference.

Actions are what tell, brethren. Let there be a uniform effort all along the line, in every district, circuit and charge. Let it no longer be said of us that we promise many things and do but few; pass stirring resolutions but never think of them after leaving the Conference room.

We have made good promises, passed fitting resolutions, and it *is possible* for us to keep them. *Let us do it.* Some members may not be able to pay fifty cents but many can and will give more if properly instructed and influenced. Much also may be obtained from parties not members of the Church, so that an average of fifty cents per church member may be obtained on every circuit and at every charge. Many who have not money will gladly give labor; turn that labor into money by making it productive.

The offer that we now have of receiving a dollar from abroad for every dollar raised in our Conference may soon be withdrawn, and it certainly will if we do not show wisdom by diligence. Only those who make faithful efforts to help themselves are worthy to be aided.

Be in earnest, brother, be in earnest and let the Church and the world see what you can do.

This work of Christian education is God's own work and absolutely necessary to the existence of his Church; and those who neglect it will not be held guiltless. Dr. Wentworth says: "A Church which ceases to educate its people can no more exist than a Church which ceases to practise charity or to observe the Ten Commandments." You are not now called upon to support the teachers of your school but to give only one-half of the money that is to be put into permanent improvements to be used by your children and handed down to posterity. Now, brethren, if you wish to succeed in this work you must begin now. Do not wait till the last months of the year before you commence, and then expect to do a year's work in a few weeks. If you wished to fail this would be the way to do it. But you do not want to fail, so now, to-day, begin and continue faithfully to labor through the whole year. God says; "Now, to-day." Let these words be in your hearts, and let your deeds ever be in harmony with them.

We have now a large number of new students, and when those who are teaching come in we shall have the largest number and best class of students that have ever been at the University.

Respectfully, W. W. Hooper.

From West Virginia.

Rev. David Cunningham, Mannington, West Va., renews his subscription for another year and adds: "My ancestors from away back of the Revolutionary war were Southern people. I voted the Democratic ticket until less than 300,000 slaveholders, with John Bull and the Pope at their back, undertook to bulldoze the only truly Democratic Government on the face of the earth. Ku Kluxism and like forms of Devilism seem to have had their day. The ghosts of Chisholm and of Rev. Lewis Davis will not "down" at their bidding.

Here sin is defiant but is checkmated by revivals of religion. There is a glorious outpouring of the Holy Ghost all through West Virginia, and hundreds are being converted. Being in my seventy-fifth year I had concluded that my labors, after forty-two years public service, were well nigh closed. But, blessed be God, I have worked and enjoyed more this winter than for years before.

Forty five years ago my wife and myself were converted. Since then we have had nine children. Four of them died happy, after being converted, one died in childhood, the mother passed over the River of Jordan triumphant, Oct. 30th, 1876, singing,

There's room enough in Paradise,
For us all a home in glory.

and the other four children are on their way to meet their mother on the Shining Shore. My own experience is that we may, as parents in the Lord, be as instrumental in bringing our children to Christ as into the world. God is all he promises.

The *Methodist Advocate* says: "Dr. Rust spent a few days in Atlanta last week, looking after the interests of Clark University. On his way he visited Bennett Seminary, at Greensboro, N. C., and reports prosperity in that school. The new Seminary building is under cover, will be completed in about two months, and will be one of the handsomest and most commodious school buildings in North Carolina. It occupies a commanding site overlooking the whole town. It is a donation from Lyman Bennett, Esq., of Troy, N. Y. We learn that it will be dedicated in June, by Rev. Dr. Thayer, of Boston, the father of the Principal. Bishop Haven and Dr. Rust also expect to be present at the dedication."

A Boston preacher roused a sleepy audience by a solemn assurance that though the times were hard, very hard indeed, the wages of sin had not been cut down in the least.

Our Southern Methodism.

Rev. J. W. Hilton, Fairfield, La., reports that the outlook on his work is good; that the people are in good spirits and church and Sunday school doing well.

Rev. J. R. Carnes, Giddings, Texas: "In a protracted meeting just closed there were six conversions, and thirteen united with the church on probation. We have a missionary society now in successful operation. Our people are united and in good spirits."

Rev. I. Hayward, Baton Rouge, La., sends money for subscribers, and adds: "The Lord has been recently preaching some effective sermons to this community. Two men who had neglected the salvation of their souls were called to die. They fully realized their condition, and their words of terror and despair upon their dying beds have made a profound impression upon all who knew them. Their companions in wickedness have no desire to experience the death of the Infidel."

Rev. M. Dale, of Wesley Chapel, in this city: "We commenced a protracted meeting on the 11th inst. Twenty persons have been converted, and forty-two are at the anxious seat desiring the prayers of God's people. The attendance is very large. There is a mighty outpouring of God's Spirit. All Christian's are invited to participate; the meeting is still going at this date, Feb. 25th."

Anatole Panally, Thibodeaux, La.: "A very gracious revival is attending the labors of our pastor, Rev. G. B. Lynch, on this work. For the last three weeks the church has been thronged with people, night after night. Some have come out of darkness into light, while others fill the space by them made vacant around the altar. Oh! that they may all come to the fold of God, for there need not one be left behind; to this end may all lend us their prayers. Our interest is alike in the great cause of Christ."

Rev. J. H. Dozier, Belton, Texas: "We have just closed our first Quarterly Meeting at this place and we are now in the midst of a glorious revival of religion. The first Quarterly Conference for Belton convened on the 9th inst. The old church having been burned down nearly three years ago, by request of the Conference and Trustees the Elder and myself were appointed to make sale of the old church lot and purchase another on which to erect a house of worship. On Sunday, at 2.30 p. m., Elder Gregory preached, and administered the Lord's supper, and preached again at night. At the Love Feast the Lord did abundantly pour out his blessings upon us all. Monday morning we proceeded to sell the lot and closed the sale on Tuesday. On Wednesday the Elder carried a subscription paper around among the citizens and raised seventy odd dollars. The people are still subscribing largely to the church, saying they will do all they can for us. We want to have the church ready for dedication by the next Quarterly Conference."

Rev. W. L. Molloy, Presiding Elder, Houston, writes from Houston: "I returned last night to the city from Richmond, where I have been engaged for the last week in holding revival services. The preacher, Bro. Nobles, and Rev. S. Hardwell rendered efficient help. The Lord was with us at every service. The altar was filled with mourners and several were converted. The Church at Richmond is gradually and surely gaining, and is in better condition than it has been for several years. Twenty or twenty-five have united with the Church this year. The pastor, Bro. Nobles, is very much loved by the people. The Lord has been with us at all our Quarterly meetings since Conference. All the brethren are at their post and doing good work for the Master. I have resolved to give a talk at every meeting I hold this year on the subject of Christian perfection, and I find that God is blessing me in it. If this doctrine is true, then it is our duty to talk more to the people about it. Pray for us."

General Religious Items.

It is said of the 6,000,000 Catholics in the United States, 1,237,000 are Germans. These are served by 1,373 priests.

The Presbyterian Board of Foreign Missions has, since its organization, spent $938,000, or an average of $23,000 annually, among the Indians of this country.

In 1870 the Episcopal Church had 2,803 ministers, exclusive of bishops, for 208,000 communicants, or one minister for every seventy-five communicants; in 1877 she had 3,216 ministers for 280,000 or one for every eighty eight.

The average number of baptisms by Baptist ministers in the United States last year was eight. The average number by Baptist missionaries in foreign lands was fourteen.

The Reformed Episcopal Church is gaining ground in England. Bishop Sugden and five ministers have seceded from the Free Church of England to join it. Bishop Sugden has been declared coadjutor bishop with Bishop Gregg.

Of the ten Catholic Archbishops in the United States four are Irish; of the 56 living Bishops, 29 are of the same nationality; of the 5,200 priests, no less than 3,000 belong to the Irish race. The same proportion holds good in the laity, who who are officially returned at 6,500,000, and of these 4,000,000 have been supplied by Ireland.

The Seventh Day Adventist are the only Adventist body in this country that have a complete and efficient organization. They have 16 annual Conferences and a General Conference. Each annual Conference has a Missionary and Tract Society. The past year these societies reported that 5,165 families were visited and 1,000 tracts distributed, not including periodicals and other literary matter.

General News Items.

Only one of the six court judges recently elected by the South Carolina Legislature is a Republican.

Prof. Reiley states officially, as chairman of a United States commission, that the country will not in 1878 be troubled by grasshoppers.

In the investigation of the wrecking of the Metropolis a number of witnesses from the ship's crew testified that the Captain said that he had been ordered by the owners to make "a good wreck of it," meaning that she was worthless and that they desired to obtain the insurance money by sinking her.

Ample provision for the educational future of Nebraska has been made by the General Government. The public schools of the State are endowed by a vast landed estate, 1,280 acres in a township, amounting in the aggregate to 2,500,000 acres. The sale of these lands forms the principal of a school fund which the Constitution of the State guarantees against diminution, and the income will eventually be sufficient for school purposes. Hence the State furnishes the best facilities for the free education of her youth, and taxation for school purposes will soon be unnecessary.

The Florida *Sun and Press* announces that Rev. J. L. Lyons, of Jacksonville, has received a letter from parties in the Turkish Empire, who, weary of Turkish tyranny and oppression, desire to emigrate to the United States. They are from the ancient and interesting city of Damascus, Syria. They represent that they have a few thousand dollars in gold, and several thousand in Turkish consols, which they deem worthless. They would like to go to Florida, as the climate is similar to that of their own native land. They are not of the nomadic tribes called Bedouin, but belong to the better class, and are connected with the Greek Church. The writer of the letter received by Mr. Lyons says: "I loathe and dread living in the Turkish Empire, and desire to take my children to America—that land of happiness and security. I desire a place of civilization and education; of peace and safety; far from this wretched land and its religious and political despotism. I therefore entreat you, by the name of the Lord, to listen to this plea, and give the benefit of your advice and counsel to the strangers."

Text of the Silver Bill.

An Act to authorize the coinage of the standard silver dollar, and to restore its legal tender character.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be coined at the several mints of the United States silver dollars of the weight of 412½ grains Troy, of standard silver, as provided in the Act of January 18, 1837, on which shall be the devices and superscriptions provided by said Act, which coins, together with all silver dollars heretofore coined by the United States of like weight and fineness, shall be a legal tender, at their nominal value for all debts and duties, public and private, except where otherwise expressly stipulated in the contract, and the Secretary of the Treasury is authorized and directed to purchase from time to time silver bullion at the market price thereof; not less than two millions of dollars worth per month, and not more than four millions of dollars worth per month, and cause the same to be coined monthly, as fast as purchased, into such dollars.

A sum sufficient to carry out the foregoing provision is hereby appropriated out of any money in the Treasury not otherwise appropriated, and any gain or seigniorage arising from this coinage shall be accounted for and paid into the Treasury as provided under existing laws relative to the subsidiary coinage; Provided, that the amount of money at any one time invested in such silver bullion, exclusive of such resulting coin, shall not exceed $5,000,000; and provided further, that nothing in this Act shall be construed to authorize the payment in silver, of certificates of deposit, issued under provisions of section 254 of the Revised Statutes.

Sec. 2. That immediately after the passage of this Act, the President shall invite the governments of the countries composing the Latin Union, so-called, and of such other European nations as he may deem advisable, to join the United States in a Conference to adopt a common ratio as between gold and silver, for the purpose of establishing the internationality of bi-metalic money, and securing a fixity of relative value between those metals, such conference to be held in such place in Europe, or in the United States, at such time within six months as may be mutually agreed upon.

The executives of the governments joining in the same, whenever the governments so united, or any three of them, shall have signified their willingness to unite in the same, the President shall, by and with the consent of the Senate, appoint three commissioners, who shall attend such conference on behalf of the United States and shall report the doings thereof to the President of the United States and Congress.

Said commissioners shall each receive the sum of $2500 and their reasonable expenses, to be approved by the Secretary of State, and the amount necessary to pay such compensation and expenses is hereby appropriated out of any money in the Treasury not otherwise appropriated.

Sec. 3. That any holder of the coin authorized by this Act may deposit the same with the Treasurer or Assistant Treasurer of the United States, in sums not less than ten dollars, and receive therefor certificates of not less than ten dollars each, corresponding with the denominations of the United States notes. The coin deposited for, or representing the certificates, shall be retained in the Treasury for the payment of the same on demand. Said certificates shall be received for customs, for taxes, and all public dues, and when so received may be reissued.

Sec. 4. All Acts and parts of Acts inconsistent with the provisions of this Act are hereby repealed.

Sunday School.

March 10, 1878—HEZEKIAH'S GOOD REIGN.
SCRIPTURE—2 Chron. 29: 1-11.

GOLDEN TEXT.—"And in every work that he began * * * he did it with all his heart and prospered."—31: 21.

TOPIC—"Return unto the Lord and He will have mercy."—Is. 55: 7.

(Condensed from National S. S. Teacher.)

THE SANCTUARY OPENED (1-3) —Ahaz, the worst of all the kings of Judah, was the father of one who turned out to be the best of her kings. "After him there was none like him among all the kings of Judah, nor any that went before him." So rare is it for the son to present completely the reverse side of the father's character that, when it does happen, it always is a constant surprise.

The childhood and youth of Hezekiah were passed amidst scenes the most demoralizing. He lived in the most corrupt times. Though evil surrounded him upon every side, the influences for good seem to have been specially concentrated and intense. It is altogether probable that the instructions of a mother, the grossness of the evil of his times, and the contrasting purity of the worship of the true God, all had something to do with forming the character that has excited the admiration of the centuries.

He was an energetic king. He commenced his reformation "in the first year of his reign, in the first month." He put off nothing either on account of laziness or of policy. For a young man he exhibited unusual nerve and readiness to cope with the gigantic evils that faced him on assuming the reins of government. Evidently he was a man unusually matured, to move forward so confidently on the very threshold of his career. His first act was to open the doors of the temple that had been shut by his father. He both opened and repaired them.

SANCTIFICATION ENJOINED (4, 5.)—While that work was going on, most likely, he assembled the priests and the Levites, who by the act of [illegible] had been scattered throughout the land. They had been over[illegible] by that wicked king, and [illegible] him into cowardice. The [illegible] the call does not appear [illegible] general or prompt. [illegible] specially, were back[illegible] Levites were more [illegible] sanctify them[illegible] 34. The king, in this instance, rebuked the priests, instead of the priests rebuking the king. He exhorted them, first, to sanctify themselves, and then to sanctify the temple. It was long since either had been done.

SINS ACKNOWLEDGED (6-9.)—To get at the cause of public calamities is to ensure their cure. When Hezekiah came to the throne, and saw the prostration and the poverty of the people, the diminished kingdom and the calamities that had made the nation an "astonishment" and a "hissing" in the eyes of the nations round about, he did not lay the blame of the defeats that Judah had suffered on a defective military organization, nor ascribe the invasions to a wrong foreign policy, but leaped boldly to the truth, and declared the real cause for all their troubles was that they had forsaken the Lord and turned their backs upon his sanctuary. His idea of the true method of a return to prosperity was a return to the Lord.

SERVICES ORDERED (10, 11.)—The first service to be rendered was a service of the heart. Hezekiah says: "Now it is in mine heart to make a convenant with the Lord God of Israel." When it is in the heart of any one to make a convenant with him, God is ready. It is the sinner only that hangs back. The Lord is ready to make one that shall last through time and through eternity. But the convenant which Hezekiah desired to make, in order that the fierce wrath of God might be turned away from Judah, was not one in which God and himself were to be the only parties, but was to be like the one made by Jehoiada, the priest, "between him, and between all the people, and between the king, that they should be the Lord's people." 23: 16. Having seen the cause of all these evils, Hezekiah, with equal clearness, saw the way out of them. And that was through repentance and return to God. How many statesmen would be willing to urge in Congress that method out of *our* difficulties?

My sons be not now negligent. Literally, "withdraw not yourselves." "For the Lord hath chosen you," etc. That was a rebuke for having abandoned the services of the temple at all. No matter if a king did say that the temple should be closed, the Lord had given them the command to keep it open. They ought to have answered as sturdily as did Peter and John before the Sanhedrin: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4: 19. The priests had withdrawn, and, apparently, still felt like withdrawing. The king spread before them their divine commission. They were appointed of God to do their work, and they must not let it stop.

The hearts of the fourteen Levites were set on flame by this appeal. They made their names immortal by gathering their bretheren, and pushing on the work till its completion. Out of all the crowd that was in "the east street," there were only these fourteen that enthusiastically entered into the work—and they were not priests.

Hezekiah did not stop in his good work with the opening of the temple and the resumption of its services. Next he summoned the people to a celebration of the neglected passover, which, in the imposing extent of its sacrifices, had nothing to equal it since the days of Solomon.

Neither did the work end here; for the multitude that had been gathered at the passover, seized with a spasm of just indignation, went throughout the land, and even into Manasseh and Ephraim, breaking in pieces the idols cutting down the groves, and throwing down the high places and the altars, until they had utterly destroyed them all. Other kings unavailingly tried to exterminate the high places or left them altogether untouched. Hezekiah extirpated them and their kindred abominations off from the face of the earth with one magnificent sweep of his arm. In his conscientiousness, he did one thing at which he might well have hesitated. He broke in pieces the brazen serpent which have been preserved for over seven hundred years, and which had become an object of idolatrous veneration to which the people were in the habit of offering incense. 2 K. 18: 4. Although it must have cost him some pain to destroy so sacred a relic, yet he did not waver. With the contemptuous expression that it was "Nehushtan," a mere piece of brass, he put it out of the power of the people longer to make an idol out of that. What Hezekiah did, he did thoroughly. For once the land was pure. "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Died.

At Handsboro, Miss., February [illegible], 1878, rejoicing in hope of eternal [illegible], Kitty Moffet, a faithful member of the M. E. Church.
JOHN GASTON, Pastor.

Card to the Public.

The second International Sunday School Convention will meet at Atlanta, Ga., April 17-19 ensuing. The Executive Committee have issued a call asking a report from delegates—representing the various States. Texas is entitled to sixteen delegates. No delegates were appointed at our last meeting at Houston, and our next, in May, will be too late. We therefore issue this Card to our State Sunday School workers, asking for personal or voluntary nominations for Atlanta.

Texas is too large and too grand to be defeated by technicalities, and too much in need to be neglected. We will arrange credentials, railroad commutation, &c. Who will go? Names must be reported to me by March 20th, to assure entertainment, and recognition in Convention. Let us go! Will the press of the State please pass this along the line?

Address, L. H. CARHART,
Member Inter. S. S. Com.
Sherman, Texas.
Feb. 8, 1878.

The Louisiana Trials.

The following we quote from *Harper's Weekly*:

There is no doubt that the prosecution of the members of the Louisiana Returning Board is largely due to partisan passion. All the facts as reported indicate this, and especially the total failure, so far as appears, to connect Mr. Anderson with the fraudulent action charged. The spirit of the prosecution is shown, moreover, by the universal expectation that the accused persons would be convicted. But the crowning proof that the object is political revenge, and not justice, that the purpose is not to ascertain the truth of the election, but to punish prejudged offenders, appears in the fact that there is no proposition to investigate the crimes that were unquestionably committed by Democrats to terrorize the colored Republicans. In the face of the testimony that was furnished during the canvass of the votes in Louisiana, to avoid an inquiry into the facts is morally to satisfy every candid man that the vote as thrown was in no just sense whatever an indication of the popular will; while, if the general inquiry into attempted frauds in the election of 1876 should be made, nothing so flagrant and startling would be found as the reply from No. 15 Gramercy Park, New York, to the dispatch from Oregon, stating that money would be advanced to buy one Republican elector if the obligation were made contingent upon success.

The prosecutions in New Orleans are in every point of view unwise. There is probably not a well-informed person in the country who believes that the trials are honest and impartial, and the moral value of the result, therefore, is wholly lost. The prosecution merely deepens the distrust of many men in the Northern States toward the South, and plays into the eager hands of those who would carefully nurse sectional hostility as the basis of national politics. But it is absurd to suppose that such is the true policy. In the present situation of the country a truly wise statesmanship will constantly labor for a better mutual understanding. If each party is to follow the leadership of its most malignant instead of its most enlightened sentiment, we may expect to see such spectacles as the trial in New Orleans become universal. Good citizens must not permit the tone of politics in this country to be determined by the fire-eaters on either side. The present performance in Louisiana is but one of the noxious results of the war, and of the long angry period that preceded it; and if the intelligent and patriotic sentiment of the country should refuse generosity and magnanimity as long as the fierce passions bred of ignorance and slavery showed themselves anywhere and in any degree, it would be only because the sagacity and courage of our race had failed us. Under the American system—a system which is approved by reason and experience—such troubles as this in New Orleans must be worked out in every State for itself. It is mere folly to expect of a community like Louisiana, with a population of mixed races, with the traditions of slavery, and with the consequences of emancipation by war and immediate enfranchisement of the slaves—a State in which education has been imperfect, and industry long prostrated, and race and party passions infuriated, and corruption notorious—the order and peaceful proceedures of States like New York and Michigan. Such a situation is, indeed, the misfortune of good people in that State, but we must make our account with it; and since we have no power to govern other States as we in New York might wish to see them governed, it is our plain duty to do what we lawfully and morally may do to strengthen the better sentiment in those States.

This will certainly not be accomplished by wholesale denunciation, and by showing the intelligent and patriotic people of such States that we are eager to seize every blunder or crime as decisive evidence of the hopeless treachery and malice of "the South." All truly honorable Americans in Louisiana and in every State do unquestionable deprecate the revival of sectional animosities. Yet, as they are sensible men, they expect, of course, that they will be occasionally revived, and they do not wish, with every outbreak, that an army could march and establish martial law. Those who wish that this could be done are essentially disunionists. They hold, in fact, that the association of the Northern and Southern States upon equal terms is impracticable. The New Orleans trials may show vividly that a malignant spirit is still powerful in Louisiana. But they do not discredit the action of the Administration, which was not ignorant of that spirit, and which deliberately discarded the old methods of dealing with it that had utterly failed. Nobody out of a lunatic asylum could have supposed that because, all things considered, the action of the Administration was wise, there would be no further trouble or indication of bad blood in the Southern States. But the most intelligent men in those States must see that when the malignant spirit of which we speak is seen absolutely to control local affairs, all resolute and right-minded citizens in the country will combine to take care that it does not control national affairs.

The National Sunday School Teacher, for March, as usual comes fullfreighted with information for the teacher. Its several departments of "Chronological," "Historical," "Nationalities," "Antiquities," are replete with the very facts that a teacher, who desires to instruct his class intelligently, needs to know. The expositions, too, are equal to the best. The Notes, Chitchat, News, etc., are as pleasant reading as ever. The Scholars' Weekly is rapidly growing into popular favor. It is for intermediate classes. The Little Folks exactly suits the little people. Chicago: Adams, Blackmer, & Lyon Pub. Co.

Special Notices.

The Parent of Insomnia.

The parent of insomnia or wakefulness is in nine cases out of ten a dyspeptic stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve entrepot, the brain. Invigorate the stomach, and you restore equilibrium to the great center. A most reliable medicine for the purpose is Hostetter's stomach bitters, which is far preferable to mineral sedatives and powerful narcotics which, though they may for a time exert a soporific influence upon the brain, soon cease to act, and invariably injure the tone of the stomach. The Bitters, on the contrary, restore activity to the operations of that all important organ, and their beneficient influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome impetus is likewise given to the action of the liver and bowels by its use. feb17tomar1.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, Powers' Block, Rochester, N. Y. jan24-1m.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramm, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-1f.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Handsome Pictures Free!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three-Month's trial of Leisure Hours, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent free to any one sending fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., Publishers, 162 William street, N. Y. $1,500 in prizes, and big pay, given to agents—write now.

Rheumatism Quickly Cured.
"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro, April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8 9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.
REV. WM. S. BUTLER, P. E.

Navasota (Tex.) District Conference.

The Navasota District Conference will be held at Waco, beginning March 14th and closing on the 17th. We hope that the members will be present promptly at the opening with their reports ready. Come, bretheren, praying the blessing of the Master upon our meeting.
V. M. COLE, P. E.

Gulf (Miss) District.

FIRST ROUND.

Brookhaven, March 1; Simpson Circuit March 2-3; Crystal Springs, March 4-5; Hazlehurst, March 6-7; New Hope, March 9-10; Union Church, March 11-12; Hamburgh, March 13-14; Fayette and Natchez, March 16-17; Meadville, March 18-19; Liberty, March 20-21; Magnolia; March 22; China Grove, March 23-24; Columbia, March 25-26; Bay St. Louis and Pass Christian, April 6-7; Handsboro and Ocean Springs, April 10-11; Augusta, at Black Creek, April 13-14.
L. BRADFORD, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.
J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Okolona Circuit, February 23, 24; Aberdeen and Athens, March 2, 3; West Point and Tampico, March 9, 10; Columbus Circuit, March 16, 17; Tupelo Circuit, March 23, 24; Corinth Circuit, March 30, 31; Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.
D. McLACHLIN, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Holly Springs and Holly Springs Circuit, February 16, 17; Oxford and Lafayette Springs Circuit, February 22, 24; Grenada and Grenada Circuit March 2, 3; Winona and Vaiden, March 9, 10; Mount Pleasant, March 16, 17; Kosciusko, March 21, 22; District Conference at Kosciusko, March 23, 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalia, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges.
J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosebill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Landerdale, April 11, 12; Daleville, April 13, 14; Misshularville, April 16, 17; Expurie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27 28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.
M. ADAMS, P. E.

Austin (Texas,) District.

FIRST ROUND.

Columbus, January 19, 20; Alleyton, January 26, 27; Columbus Circuit, February 2, 3; Eagle Lake, February 9, 10; Industry, February 16, 17; Fayetteville, February 23, 24. Irving, March 2, 3; Kingsbury, March 9, 10; Seguin, March 16, 17; San Marcus, March 23, 24; Oakland, March 30, 31; Peach Creek, April 6, 7; Halletsville, April 13, 14; Lagrange Circuit, April 20, 21; Burton, April 27, 28.
S. GATES, P. E.

Shreveport District.

FIRST ROUND.

Alexandria, January 26, 27; Chenneyville, and Holmesville, February 2, 3; Cototeaux and Clouterville, February 9, 10; Natchitoches and Campti, February 16, 17; Allensville, February 23, 24; Coushatta, Mar. 2, 3; Red Springs and Mansfield, March 9, 10; Shreveport—St. James and St. Paul—March 16, 17; Fairfield Circuit, March 20, 21; Scott Circuit, March 23, 24; Cross Lake, March 27, 28; China Grove, April 6, 7.

Bretheren, do not fail to hold a public meeting in the interest of the SOUTHWESTERN, at once, as directed by the Annual Conference.
SAM'L. DAVAGE, P. E.

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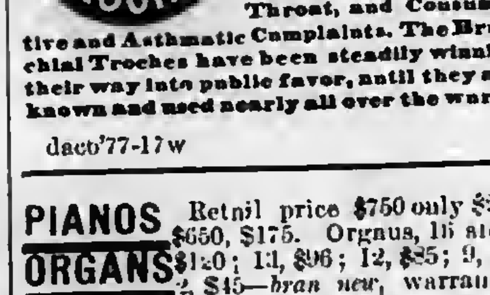

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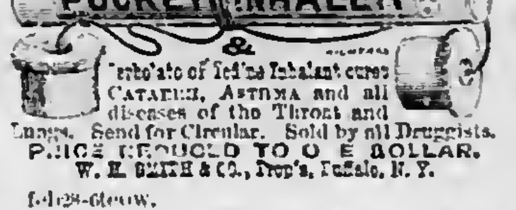

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An Aim.

Give me a man with an aim,
Whatever that aim may be.
Whether it's wealth or whether it's fame,
It matters not to me.
Let him walk in the path of right
And keep his aim in sight,
And work and pray in faith alway
With his eye on the glittering height.

Give me a man who says,
"I will do something well,
And make the fleeting days
A story of labor tell."
Though the aim he has be small,
It is better than none at all:
With something to do all the year through,
He will not stumble or fall.

But Satan weaves a snare
For the feet of those who stray,
Who've never a thought or a care
Where the path may lead them away.
The man who has no aim,
Not only leaves no name
When this life is done, but ten to one
He leaves a record of shame.

Give me a man whose heart
Is filled with ambition's fire:
Who sets his mark in the start,
And keeps moving it high and higher.
Better to die in the strife,
The hands with labor rife,
Than to glide with the tide in an idle dream,
And live a purposeless life.

Better to strive and climb
And never reach the goal,
Than to drift along with time—
An aimless, worthless soul,
Ay, better to climb and fall,
Or sow, though the yield may be small,
Than to throw away day after day,
And never strive at all.

Good Society.

Many parents who have sons and daughters growing up are anxious for them to get in good society. This is an honorable anxiety, if it interprets good society after some lofty fashion.

Parents, your daughter is in good society when she is with girls who are sweet and pure and true-hearted; who are not vain or frivolous; who think of something besides dress, or flirting, or marriage; between whom and their parents there is confidence; who are useful as well as ornamental in the house; who cultivate their minds, and train their hands to skillful workmanship. If society of this sort is not to be had then none at all is preferable to a worthless article. See to it that you impress this on your children, and above all, that you do not encourage them to think that good society is a matter of fine clothes, or wealth, or boasting to be somebody. As you value your child's soul, guard her against these miserable counterfeits; and impress upon her that intelligence, and simplicity, and modesty, and goodness, are the only legal coin.

The same rule holds for boys as for girls. You would have these enter into good society. Do not imagine that you have accomplished it when you have got them in with a set of boys whose parents are wealthier than you, who dress better than your boy can afford to, and who pride themselves upon their social position. Good society for a boy is the society of boys who are honest and straight-forward, who have no bad habits, who are earnest and ambitious. They are not in a hurry to be men. They are not ambitious for the company of shallow, heartless women, old enough to be their mothers, and are not envious of their friends who fancy there is something grand in dolling all the edge of their heart's hope upon such jaded favorites.

There is nothing sadder than to either young men or women priding themselves upon the society which they enjoy, when verily it is a Dead Sea apple that will choke them with its dust, when they need some generous juicy fruit to cool their lips and stay the hunger of their souls.—*Christian Register.*

"The Ninety and Nine."

On the Aletnsch Glacier I saw a strange, a beautiful sight—the parable of the "Ninety and nine," re-acted to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep had got lost. One of the shepherds, in his German *patois*, appealed to us if we had seen it. Fortunately, one of the parties had a field-glass. With its aid we discovered the lost sheep far [illegible] a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier [illegible] (knowing they would stand there perfectly still and safe,) and went clambering back after the lost sheep until he found it. And he [illegible] put it on his shoulder and "returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought [illegible] Lord's teaching home to us with [illegible] which none can realize [illegible] who saw the incident.

[illegible], the first [illegible]

The Sovereigns of Christendom.

There are at the present moment thirty-six reigning sovereigns in christendom, from the Queen of England, to whom 237,000,000 of human beings owe allegiance, to the Prince of Monaco, whom 5,742 subjects acknowledge as their leige lord. Of these princes, ten are nominally Roman Catholic, namely, the emperors of Austria and Brazil, the kings of Italy, Spain, Portugal, Belgium, Bavaria, Saxony, the princes of Lichenstein and Monaco. Of the remaining twenty-six, two belong to the Greek Church, though the Czar and the King of the Hellenes belong to the different branches of it. The other twenty-four are Protestants, sixteen being called Lutherans, four (including the German Emperor) belonging to the "Evangelical" confession, three to the "Reformed" Church, and one being the "supreme head on earth" of the Church of England, but the vast majority of Queen Victoria's subjects (139,000,000,) are neither Protestants nor Catholics, but Hindoos, while the Mohammedans, 40,000,000 in number, are themselves more numerous than the Protestants of all denominations in the empire.—*Northern Advocate.*

How to be Miserable.

The best recipe we know, if you want to miserable, is to think about yourself, how much you have lost, how much you have not made, and the poor prospects for the future. A brave man with a soul in him gets out of such pitiful ruts and laughs at discouragement, rolls up his sleeves, whistles and sings, and makes the best of life. This earth never was intended for Paradise, and a man who rises above his discouragement and keeps his manhood will only be the stronger and better for his adversities. Many a noble ship has been saved by throwing over board its most valuable cargo, and many a man is better and more humane after he has lost his gold.

When Abraham Lincoln was a poor lawyer, he found himself one cold day at a village some distance from Springfield, Ill., and with no means of conveyance. Seeing a gentleman driving along the Springfield road in a carriage, he ran up to him and politely said: "Sir, will you have the goodness to take my overcoat to town for me?" "With pleasure," answered the gentleman. "But how will you get it again?" "Oh, very easily," said Mr. Lincoln, "as I intend to remain in it." "Jump in," said the gentleman, laughing, and the future President had a pleasant ride.

At a celebration of the first anniversary of the Inauguration of the Murphy movement at Wheeling, W. Va., a speaker said: "There has not been a man or woman of the Murphy movement who has yet been obliged to beg for bread; there has not been one of those who signed the Murphy pledge sent to prison; there has not been one that has lost the confidence or spect of his fellow-men, and there is not one of the six thousand who signed the pledge in this city that is not happy in the consciousness of a happy home."

Lost Friends.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

My daughter, Luna Fitch was carried away from here by her owner in 1864. Any information concerning her will be thankfully received. Address Frances Fitch, care Rev. H. Heslup, Durant, Miss.

Our family belonged to Black Hardeman, in Washington county, Texas. My brothers and sisters were named Willis, Jack, Manda, and Charlotte, and it is concerning them I desire information. Address Harriett Hardeman, Luling, Texas.

I wish information of Bonaparte Pugh, who formerly belonged to Stephen Davis, Warrenton, North Carolina. His parents were Daniel and Nancy Pugh, and his brothers Peter, Bill and Washington. We heard at one time that he was in New Orleans. Address D. D. Pugh, care Rev. D. A. Williams, Grenada, Miss.

My mother was Mary Insley. My sisters were named Frances, Nancy, Lucinda and Mahala, and my brothers Carroll, Prince, Oliver and Robert. I was sold away from them at Nashville, Tenn., in 1854. Any information concerning them will be thankfully received. Address Adeline Williams, Goliad, Texas.

A letter from Circleville, Texas, and another from Crockett, Texas, each enclosing fifty cents and making enquiry for friends have been received, but the writers neglected to sign their names to their communications.

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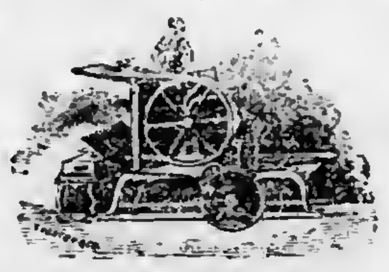

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AN OPEN LETTER.
IT SPEAKS FOR ITSELF.
ROCKPORT, MASS., April 2, 1877.
MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would snuff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.
Yours truly, S. D. REMICK.
A Cloud of Witnesses
The following named parties are among the thousands who have been cured of catarrh by the use of Dr. Sage's Catarrh Remedy:
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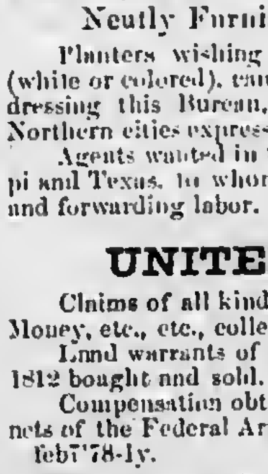

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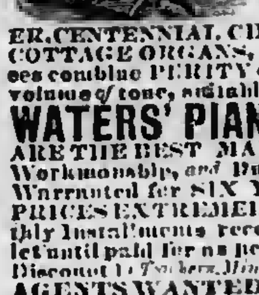

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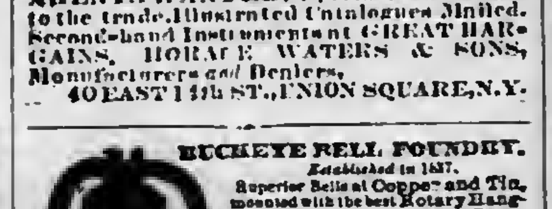

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Southwestern Christian Advocate.

VOL. 13—NO. 10. NEW ORLEANS, LA., THURSDAY, MARCH 7, 1878. WHOLE NUMBER 292

Southwestern [illegible]

[illegible]

[illegible] Camp St., New Orleans, La.

[illegible] Agents.

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LIGHT AND SHADE.

There comes a time to every life,
When heart-sick, weary of the strife
And toil of living,
[illegible] would lay us down to rest,
And [illegible] we indeed were blest,
[illegible] folded o'er the troubled breast,
And God forgiving
Our [illegible] and errors of this life
Which we are living.

[illegible] all dull and gray.
For after midnight comes the ray
Of early morning:
And after darkest nights of pain
Our eyes behold the day again.
As rainbows follow after rain.
The [illegible]
With hues which chase away the gray
Of early morning.

[illegible] our Father sends the light,
[illegible] too, He also sends the night,
His wisdom showing;
[illegible] makes the day more fair.
[illegible] lightning clears the air:
[illegible] this, dare
[illegible] loving:
[illegible] both day and night,
[illegible] glowing."

Contagion.

[illegible], D. D.

[illegible] tions have no [illegible] for their financial [illegible] the years that have [illegible] disastrous tides [illegible] The gale [illegible] of almost [illegible] in the work of [illegible] churches, by [illegible] built, and [illegible] in process of [illegible] of dollars had [illegible] large debts [illegible] swept away bes [illegible] thousand, very [illegible] been lost. So [illegible] concerned, you [illegible] on your fingers [illegible] instances, the [illegible] the con- [illegible] and who [illegible] paid, [illegible] the people [illegible] and negotiate [illegible] to the rescue, [illegible] Church [illegible] thereof, [illegible] caused the [illegible] by [illegible] than [illegible]

[illegible] But, best of all, the pastors themselves are moving in the matter, and there are evidences of a great uprising among the people to save all that is in peril. The probabilities are that the monetary stringency will pass away, and the danger with it, with the loss of very few houses of worship. And when the next welcome wave of commercial prosperity strikes the country even these will be rescued. It is safe to say, judging the future from the past, that many more moneyed corporations than churches will fail to meet their monetary obligations.

The Church, like the nation, is immortal. Individuals may die, but the Church lives on. Men may fail and be discouraged, but a company of Christian people who have the "form and power of godliness," no matter how poor they may be, can be inspired to most heroic deeds of self-denial and liberality. Often the death of a rich man, upon whom the Church has greatly depended, and whose loss seemed to be an irreparable calamity, has had the effect to unify the host of givers and make every member feel that *now* he must do his best. Small offerings no longer seem insignificant.

Whatever congregation, from whatever cause, executes a well-devised plan of universal giving, has reached the source of financial plenty. A congregation of 500 members of plain, working people, if thoroughly united and disciplined, need not despair of paying any Church debt, however great. The one problem of the pastor is "how to get all at work." Before the united efforts of such a company of courageous and harmonious Christians a debt of $10,000 or $20,000 will melt away like snow before the sun. The possibilities of such activity, which can always be brought about under the leadership of an earnest, hard-working and consecrated pastor, are real and available assets of the Church. Men estimate the value of silver mines upon the probabilities of the case. They reason upon the theory that what *has* been *will* be. No probabilities of financial success in mining so nearly approximate the boundaries of the absolutely certain as that a church of Christian people can be inspired to determined, persistent and victorious effort to pay every dollar of just financial obligation resting upon it. It may be that a want of candor upon the part of the official members, or a failure to make thorough financial reports, may have produced an ill-defined impression upon the minds of the congregation that there has been carelessness, to say the least, in the administration of the financial interests of the Church; and the official body may find that, insensibly, from want of thorough, open-hearted dealing, they have lost the confidence of the people; but, when this impression is removed, if it can be, and when a "clean breast is made of it," the people will rally to the call of their chosen leader. How often upon the eve [illegible] effort to pay off a Church [illegible], some faint-hearted business [illegible] who never believes anything [illegible] what he can understand, [illegible] therefore, has a very small [illegible] will say to his pastor, "I [illegible] see where the money is to [illegible] from?"

[illegible] course not. Nor can we see [illegible] the next year's missionary [illegible] is to come from. It will [illegible], at the call of con- [illegible] of God. The banner [illegible] not be lowered at [illegible] Zion. It is this [illegible] Church that makes [illegible] and trustworthy [illegible]

[illegible] raised, [illegible]

[illegible] the full amount of the claim.

The Social Effects of Tobacco.

1st. Its uncleanliness. If any one can see the uncleanliness of this vile habit without considering it a vitiation of society, he must have the credit, if credit it be, of being blind to the rules of decency, and unconscious of the keen senses that inhabit other men. To go into a store or depot, a railroad car, or a church, and see the filth produced by this habit, is enough to make a well person sick. It is said there was a valley outside of Jerusalem into which dead animals and other filth of the city were carried. It was called Gehenna. Such is the supposed necessity of the railway train—the smoking car. It is the Gehenna of the railway train. Here, as in some other places, are puddles of Tobacco juice, in which the garments of inoffensive men and women may be draggled, or by which some unfortunate one may be thrown to the floor and injured; quids of Tobacco, nauseating and disgusting; or, it may be, the matron of a house defiling not only her own garments and brains, but the food of which others are to partake. Surely these are no slight evils to society.

2d. Its disagreeableness. This is also an injury to good society. The fumes of tobacco smoke, choking and strangling to some; the effluvia, nauseating to others; the poison taken up into the system of all, to a greater or less extent poisoning the very life-blood, are no benefit, but a great evil to society. Gov. Morris was asked by a smoking divine if gentlemen smoked in France. He replied, "Gentlemen, sir, gentlemen smoke nowhere." In a depot a young man, well dressed, smoking a cigar, thought the depot agent very ungentlemanly because the latter referred him to the sign on the wall, forbidding smoking. Which was the gentleman?

3d. Diminishing of Physical Power. The power in a community, judiciously used, the more productive is that community, and the richer it will be. The lazy, weakened Tobacco lounger is an unproductive incubus.

4th. Diminishing of Mental Force. The more thought the more vigor in society. "The time spent by a single individual in taking chews, and lighting and puffing pipes and cigars, would, if properly improved, in many instances be sufficient to acquire a thorough knowledge of several useful sciences. Multiply this by the whole number of Tobacco-users, and it will amount to centuries of precious time consumed not only in useless but degrading practices." The deranged tobacco mind can be of little use, but a burden to others.

5th. Financially. In this respect it is a great evil to the world. Whatever is spent in society for a useless, or a hurtful article, is so much loss. If a flour store of a million of barrels be consumed by fire, there is so much less in the country, and, consequently, if it be worth ten dollars a barrel, the country will be worth ten million dollars less. Flour is a useful article while Tobacco is worse than useless. If millions of dollars be consumed in this article, this value might be invested in something useful, and so much added to the productive interests of society. Some may say that the money paid for it is still in the country. So it might be in the case of the flour, yet no one will deny that the burning of the flour is a loss. Though the money remains, it must be paid for flour, because the price must be proportionally higher; but the money spent in this useless article might otherwise be spent for useful articles, so benefiting somebody; whereas, now it is a positive injury to society.

Look at some facts concerning the amounts expended on this noxious weed. For the single item of [illegible] there is more expended in [illegible] United States than for the [illegible] the children in all its [illegible] Would it not be [illegible]

[illegible] Tobacco and its appendages cost Great Britain [illegible] a year. This would pay quite a heavy tax. The total amount of tobacco produced in the world is estimated as follows: Asia, 300,000,000 pounds; Europe 281,844,500 pounds; America, 245,290,300 pounds; Africa, 24,300,000 pounds; and Australia, 714,000 pounds; making a total of nearly a billion pounds. The human family spend enough every year, for this useless article, to build two railroads around the earth, or sixteen railroads from the Atlantic to the Pacific.

Such a drain upon the value of the products of the world cannot be otherwise than injurious in its social influence. With this value, how many poor might be fed and clothed, how many Bibles might be sent to the heathen; how many churches might be built; how many benevolent institutions sustained; how many schools supported?

"The labor of producing Tobacco and preparing it for use, is amazing. Five and a half millions of acres are cultivated in this soil-impoverishing crop throughout the world. In a great tobacco factory in Seville, Spain, five thousand young girls are employed in a single room. In the city of Hamburg, ten thousand persons are engaged in the manufacture of cigars."

The following facts are taken from official statistics, received from Washington, and embrace the year ending June 30th, 1875:

The whole amount of Revenue received on Tobacco was $37,303,461.88. This vast amount does not come out of the raiser, or the manufacturer, or the merchant, but ultimately out of the consumer. The estimated number of consumers in the country is 8,800,000. The estimated annual amount to each of these is 15 pounds of Tobacco and 246 cigars. The number of pounds of Tobacco on which revenue was paid, was 128,815,190, and the number of cigars 1,967,959,662. The average expense of these, as now sold in the market, is 80 cts. per pound for Tobacco, and 4 cts. each for cigars. This gives us, reckoning the imports and exports about equal, the vast sum of $102,892,152.00 consumed in the country for the use of this filthy weed. Besides this, there is a large quantity consumed not embraced in the revenue report, so that, probably the amount will reach $200,000,000.

Taking the average for each consumer, we find it to be about $23.00.

There are employed as manufacturers and salesmen over 450,000 men who might be engaged in a more profitable industry.

There is an increase in the revenue, but this does not positively indicate an increase in the consumption, though, doubtless, the latter increases every year.

"In New York city alone, there are 200,000 smokers, and nearly as many chewers of Tobacco, to say nothing of snuff-takers. It is estimated that its citizens spend daily $10,000 for cigars, and less than $9,000 for bread. Many fashionable ladies smoke cigarettes, and a cigar dealer in Boston makes the astonishing announcement that he sells an average of 300 cigars daily for the use of the fair ones in New England."

People complain of hard times. If this waste was stopped, the hard times would be greatly softened. The panic has not lessened the consumption of Tobacco. Some church members use seventy-five dollars worth a year. A young man confessed to smoking ninety-one dollars' worth of cigars in a year.

If these are facts, of which there is no doubt in the minds of those who have investigated the subject, there is no great sin to society by this foolish waste of land, time and money.

How are we to get rid of this evil? The following fable will illustrate: "The rats once assembled in a large cellar to devise some method of safely getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches and the proposal of many elaborate but fruitless plans, [illegible] It is my opinion that, if with one paw we can keep down the spring, we can safely take the bait from the trap with the other. All the rats present loudly squeaked assent. When they were startled by a faint voice, and a gray rat with only three legs, limping into the ring, stood up to speak. 'My friends, I have tried the plan you propose, and you see the result. Now let me suggest a plan to escape the trap. Let it alone.'" That was a sensible rat. If you wish to escape the Tobacco trap, let it alone.

Another means of getting rid of the evil may be used by the ladies as suggested by the following stanzas:

"May never lady press his lips,
His proffered love returning,
Who makes a furnace of his mouth,
And keeps its chimney burning;
May each true woman shun his sight,
For fear his fumes might choke her:
Let none but those who smoke themselves,
Have kisses for a smoker."

Mother Comfort.

The Rev. Dr. Deems, in Frank Leslie's Sunday Magazine, for February, says:

This beautiful expression occurs in Isaiah lxvi. 13: "As one whom his mother comforteth, so will I comfort you."

It was Luther who spoke of God as being our father and mother.

Whatever there is in the universe has been first in the mind, in the heart, in the nature of God. Even sex seems to be there. He calls himself our Father, and now he speaks of himself as our mother.

All human relationships seem to be intended to show us God. We could never reach to the conception of the fatherhood of God if we did not have human fathers, and there are loves in the recesses of the nature of God which we can only reach through our knowledge of the heart that is in our mothers.

The study of mother-love gives us an idea of God's love for us. Nothing is so close to a man as his mother. His first life is a life hid in her. His first sustenance taken by his own action is drawn from her. And so it is of the soul and God. In him we live, and move, and have our being. We are his offspring. Each one of us is his offspring. It is important to recollect that.

Her many children never become confounded in a mother's heart. She not only knows *all*; she knows *each*; she knows his peculiarities of bodily constitution and of temperament, and his mental peculiarities. She knows how to reach him, and what to do for him. The wife may be as fond as wife can be, but she does not know what kind of babe or boy her husband was; but his mother knows it all. So the Lord "knoweth our frame; he remembereth that we are dust."

In its little hurts, disappointments, and distresses, no one can comfort a child like its mother; for no one will allow for it and be tender to it, even when it is naughty and bad. So God comforts us with the comfort which each one needs.

He can comfort us all the more if we will recognize that he is verily our spiritual mother, if we can call him, as the Psalms do—"Our own God." Another man's mother may be best for him, but my own mother is my best comfort.

A mother's love never fails her child. Ordinarily, as long as he lives, though he himself should become an old man before his mother dies, she is tender toward him. In his infancy, in the night when others weary, she wakes and watches and yearns over him, and that yearning goes out to him through his career of life. She loves him with an everlasting love, and the Lord says to each one of his children, "I will love thee with an everlasting love."

A mother sacrifices ease, comfort, pleasure, for her child; devotes her days and nights to the wearied, the sick or disabled child. Just as she fondles, consoles, forgives and cheers her child, so the Lord does his child. You will readily recall a passage of Scripture to suit each word in the preceding sentence. But nothing can make you over think too tenderly of God, nor feel too fondly toward him who has said to you, "As one whom his mother comforteth, so will I comfort you."

◆

General Le Duc is obtaining date seeds in Egypt for the purpose of reclaiming the Colorado desert with date groves.

Congress and President Lincoln.

When the late civil war was beginning, Alexander H. Stephens, in a [illegible] speech, warned the people of Georgia of the [illegible] of the struggle. [illegible] A little later, as Vice President of the Confederacy, Mr. Stephens made another speech, declaring that [illegible] government was established on the corner-stone of slavery. A few days since, in the presence of both Houses, and as a Representative from Georgia, Mr. Stephens, on behalf of the House of Representatives, spoke at the reception by Congress of Carpenter's picture of the signing of the proclamation of emancipation. The picture contains portraits of President Lincoln and all his cabinet. All but one who appear in the picture are dead. The room, carefully studied from the fact, is remodelled. The Union is regenerated and renewed, and it is Mr. Stephens who says: "I can say for myself, and for those of my immediate circle of acquaintances, and for the whole Southern people, that there is not one who would now change the condition of things, re-subjugate the colored man, or put him in the condition he was in before." Mr Stephens did not assume to forecast the result of emancipation, nor even to say that the act was wise. But he declared it to be irreversible, and he begged that sectional strife might end. It is for him and his associates to preach this gospel constantly and zealously at home, and to take care that sectional hatred of the North is as vigorously reproved at the South by Southern men as a similar feeling at the North is reproved by Northern men.

Mr. Stephens spoke of Mr. Lincoln in the most cordial tone. He knew him well in Congress, and honored the simplicity and rectitude of his nature, and felt a pang at his unnatural taking off. His words are the most striking and touching tribute to Mr. Lincoln that we recall from any Southern man, and it is a singular vindication of the deep earnestness of Lincoln's solemn words in speaking of the Southerners that Mr. Stephens should say that he knew that in Mr. Lincoln's heart there was malice toward none, and charity for all. What he says brings out again and strongly the "providential" character of Abraham Lincoln. The country might well believe itself to be the peculiar object of Divine favor which in its hour of extremity found that it had chosen such a man to be its leader. The great act of emancipation, which, as General Garfield truly stated in his admirable speech, was passionately demanded by a powerful public opinion before it was approved by the President, seems to have proceeded from him more fitly than from any other man then living, or from any other President since Washington.

Whatever incident vividly recalls the truly great men in the nation's history is a public benefit, and this simple ceremony of receiving the memorial picture, by uniting the voices of a brave Union soldier and of the Vice-President of the Confederacy in affectionate reverence for Lincoln, reminds the country of his noble character and of his immeasurable services. As the orators and the occasion vividly renewed the recollection of the contest and its mighty result, did some musing listener, thinking of that sore extremity of the nation, of the great cost of the sacrifice for its life, and of its solemnly pledged faith to repay that cost, doubt for a moment what Abraham Lincoln would have said of a proposal to break that faith and dishonor the nation? Did he doubt that the war President would refuse to believe that in the very moment in which both friend and foe were proudly praising him, the honor of the nation for which he died lay trembling in the balance?—*Harpers Weekly.*

◆

The Baldwin Locomotive Works, Philadelphia, completed on the 13th ult., the last of forty locomotives ordered by the Russian Government, which has two large steamships now on the way to receive them. A force of men to put them up will be sent along. The order was received Dec. 17th, and in eight weeks all were ready. The same firm has filled two orders for Australia and is expecting another shortly.

The First Successful Steamboat.

The experiment was sufficiently successful to induce Fulton and Livingston to order an engine of Messrs. Boulton and Watt, directing it to be sent to America, where Livingston soon returned. In 1806 Fulton followed, reaching New York in December, and at once going to work on the vessel for which the English firm sent the engine, without being informed of its intended use.

In the spring of 1807 the Clermont, as the new boat was christened, was launched from the ship yard of Charles Brown, on the East River, New York.

In August the machinery was on board and in successful operation. The hull of this boat was one hundred and thirty-three feet long, eighteen feet beam, and seven feet in depth.

The boat soon afterward made a trip to Albany, making the distance of one hundred and fifty miles in thirty-two hours running time, and returned in thirty hours. The sails were not used on either occasion.

This was the first voyage of considerable length ever made by a steam-vessel, and the Clermont was soon after regularly employed as a passenger boat between the two cities.

Fulton, though not to be classed with James Watt as an inventor, is entitled to the great honor of being the first to make steam-navigation an every day commercial success, and of having thus made the first application of the steam-engine to ship-propulsion which was not followed by the retirement of the experimentor from the field of his labors before success was permanently insured.

The engine of the Clermont was of rather peculiar form, the engine being coupled to the crank shaft by a bell crank, and the paddle wheel shaft being separated from the crank shaft, but connected with the latter by gearing. The cylinders were twenty-four inches in diameter and of four feet stroke. The paddle wheels had buckets four feet long, with a dip of two feet.

An old drawing made by Fulton's own hand, showing this engine as it was improved in 1808, is in the Stevens Institute of Technology.

The voyage of this steamer to Albany was attended with some ludicrous incidents, which found their counterparts wherever subsequently steamers were for the first time introduced.

Mr. Colden, the biographer of Fulton, says that she was described by persons who had seen her passing at night, "as a monster moving on the waters, defying wind and tide, and breathing flames and smoke."

This first steamboat used dry pine wood for fuel, and the flame rose to a considerable distance above the smoke pipe, and, when the fires were disturbed, mingled smoke and sparks rose high in the air.

"This uncommon light," says Colden, "first attracted the attention of the crews of other vessels. Notwithstanding the wind and tide were averse to its approach, they saw with astonishment that it was rapidly coming toward them, and, when it came so near that the noise of the machinery and paddles was heard, the crews (if what was said in the newspapers of the time be true), in some instances, shrunk beneath their decks from the terrific sight, and left their vessels to go on shore; while others prostrated themselves, and besought Providence to protect them from the approach of the horrible monster which was marching on the tides, and lighting its path by the fires which it vomited."—*Popular Science Monthly.*

◆

The ratifications of the treaty between the United States and Samoa were exchanged by Secretary Evarts and the Samoan Ambassador on the 11th ult. A survey of the harbor of Pago Pago, voluntarily ceded to the United States for a coaling station, will soon be made. This harbor, according to Commodore Wilkes, is the best in the South Pacific. The Samoan Islands are in the direct line from San Francisco to Australia, and the Pacific mail steamers, which now pass in sight of them, will probably soon touch at them for delivery of mails. The United States and the Sandwich Islands are the only governments that have yet recognized Samoa as a nationality. Its annual revenue is $100,000.

General News Items.

It has been decided to hold a Valley Forge centennial on June 19th.

The Suez Canal is doing an increasing and profitable business. It raised $[illegible] in tolls in 1875, $[illegible] in 1876, and last year the aggregate was $[illegible].

Berea College, Ky., has five professors and six lady teachers, with about two hundred students, male and female, colored and white. The white are now most numerous.

The oldest Postmaster in the United States is said to be Nathan Wood, who has been postmaster of Deep River, Indiana, for more than forty years, having been appointed under General Jackson's administration.

Pyramid Lake, in Nevada, 4,000 feet above the level of the sea, has been sounded to the depth of 600 fathoms without finding bottom. It is forty miles long, and from fifteen to twenty wide, and contains many islands.

The government is distributing tea plants in Georgia. General Toombs said to a reporter of the *Atlanta Constitution*, "If the people would only learn the process of curing the leaf, as good tea can be produced in Georgia as in China.

Oil discoveries have become very frequent. The last important discovery is in the Black Hills region one hundred miles north of Deadwood. The oil is claimed to be superior to that produced in Western Pennsylvania, it being much purer, and susceptible of use for burning lamps without undergoing the refining process.

The Maxwell family's recent adventure, near Fort Bozeman, was like an incident in a dime novel. They numbered six men and two women, and were traveling in a wagon, on their way to a border settlement. Seeing the approach of a band of hostile savages, they decided to select a favorable position in which to defend themselves, and soon found a spot that was bounded on two sides by a deep gorge. They hastily built a barricade of the wagon, stones and earth, working all of one night at it. In the morning the Indians made an attack, but the men in the fort, armed with breach-loading rifles, repulsed them. During two days fighting was kept up, and then a rescuing party of soldiers arrived. Eight Indians were killed, and one of the white men was injured.

A writer in *Nature* says that by combining the telephone with the kinesgraph he can produce a talking picture which will move and gesticulate as a man does when he is earnestly engaged in speaking. This he proposes to do by taking instantaneous photographs of the speaker at intervals of a quarter or half a second, and these, after fixing, are to be placed one below another on a strip of ribbon or paper wound from one cylinder to another. As each picture passes before the eye it is to be lighted up by an electric spark, and the man will thus be presented to us at successive moments, while the recording phonograph speaks the words which the man uttered. It may be years before producing the form, motion, and natural voice of the original. Who dare say now that the time will not come when whole dramas will be produced *ad libitum* from actual performances, with such fidelity that they cannot be distinguished from the original?

New Orleans has no reason to be ashamed of the business she did last year. In cotton receipts we are 180,023 bales ahead to date, although the total receipts at all the ports are still behind those of 1877. From Red River we have received 59,192 bales more than last year, from the Ouachita 52,417 more, from the Arkansas river 31,027 more, and from Mobile 33,927 more, while our cotton seed receipts are almost double those of 1877. Nearly 40 per cent. of the cotton receipts of Mobile had been shipped to New Orleans. It is not in cotton, however, but in grain that New Orleans makes the best showing. The increase of grain receipts is unprecedented. These have sprung from 327,950 bushels of corn last year to 2,830,644 bushels, wheat from 93,725 to 530,074 bushels, and oats, rye and other cereals in proportion. Even in sugar and molasses, although last year's crop was a failure, we are fairly ahead of the receipts last year at this time.—*Democrat.*

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, MARCH 7, 1878.

The Canvass.

[illegible] the canvass, brethren. These are the weeks and months [illegible]. Send in your lists. Send for specimen copies whenever [illegible] need them. tf.

Read our advertisement of books.

Prof. Morrow, formerly of New Orleans University, and now of [illegible] Institute, Huntsville, Ala., is spending a week in this city.

The coronation of the new Pope, Leo XIII, took place on last Sunday in the Sistine Chapel of the Vatican, in Rome, the ceremony being private.

The latest news in regard to the [illegible] war is that Russia has abandoned claim to the Turkish fleet, [illegible] concessions in regard to [illegible] of Bulgaria, and the [illegible] peace negotiations seems [illegible] at hand.

[illegible] evening Rev. Dr. [illegible] preached a sermon on [illegible] before the Ladies' [illegible] Union of this city. He [illegible] M. E. Church, of [illegible], and the audience [illegible] large and we hear the sermon [illegible] spoken of.

[illegible] Hayes sent in a message [illegible] on Thursday, vetoing [illegible] Bill. But it was at [illegible] up and within two hours [illegible] passed both branches of [illegible] with the necessary two-[illegible] majority to make it a law. [illegible] stood in the House 196 to [illegible] Senate 46 to 19.

[illegible] and one of our missionaries [illegible] had an interview [illegible] Diaz, to the City of [illegible] President received [illegible] during the interview [illegible] the belief that free [illegible] was essential to true [illegible] opposition of [illegible] to the [illegible] opposition [illegible] stage.

[illegible] by J. [illegible] street, [illegible] to [illegible] Board [illegible] 20 [illegible] yes, will [illegible] of real [illegible] effective [illegible] service [illegible] Concerts, and [illegible]

[illegible] Asso- [illegible] married mis- [illegible] the Mand- [illegible] of the stu- [illegible] (Andrew [illegible] Miller [illegible]

"Principles not Sections."

Some time since the *Pacific Methodist*, a Southern Methodist paper published in San Francisco, Cal., published an extended editorial on "The Two Methodisms; they are not and cannot be one body." The N. O. *Christian Advocate* of this city copied it in full and editorially commended it. The article gives various reasons why organic union between the Methodist Episcopal and the Methodist Episcopal Church South is impossible. The *Pacific Methodist* is right. Organic union between these churches, for the present at least, is neither desirable nor possible. They are rapidly coming to hold the proper relations to each other. Fraternity, as a fact, between these churches is growing slowly it is true, but thank God, it grows, and in a few years these two Methodisms will operate side by side, mutually recognizing and helping one another, wherever either in the providence of God may be called to plant itself.

The reasons assigned by the *Pacific Methodist* forbidding organic union are mostly of the type which Southern Methodist editors usually present, but which with thoughtful, disinterested parties can have but little weight. Their general animus consists in accusing the Methodist Episcopal Church of sectionalism, and yet their every word betrays an intense Southern sectionalism around which every argument centers. This style of argument is having less and less force as the liberal minded people, North and South, are coming to know each other better. To such arguments it is useless to reply. They are founded in prejudice, and if fully answered their authors will at once retort that they are misrepresented and, assuming the role of injured innocence, proceed at once to reiterate the same old statement.

But in the course of three columns the *Pacific Methodist* gets in a paragraph which does give good and valid reasons for the continued separate existence of the two Methodisms. Here it is;

"The words Northern and Southern, when applied to Methodism, mean not merely the regions in which each body is centered and domiciled. These geographical terms stand for *principles*, not *sections*. Here in California, we are geographically neither North nor South, and yet the principles represented by Northern Methodism suit some, and the principles represented by Southern Methodism suit others. The differences are real, not imaginary."

Principles, not geographical lines, separate "Northern" and "Southern" Methodism. On this ground we shake hands with every Southern Methodist whether he be in Oregon, New York or Louisiana.

It was a matter of principle which separated the Church in 1844. The Methodists of the North said slavery was wrong; the Methodists of the South said slavery was right. The annual conferences of the respective sections had administered the discipline in the light of these different beliefs, and the General Conference of 1844 brought the two great sections face to face on opposite sides of this great question. The result was division. The Methodist Episcopal Church forbade slaveholding, and the Methodist Episcopal Church, South, while slavery lasted, had slave holding bishops, [illegible] and laity, and incorporated with its accepted book on Moral Philosophy a chapter in which slavery was held to be an institution of God himself. The *division* of [illegible] then was upon *principle*. But a Southern Methodist brother will say, slavery was the *occasion* not the *cause* of the division. The [illegible] this brother says, was the [illegible]tional way in which [illegible] Andrews, in 1844, was proc- [illegible] deposed without a trial. [illegible] Bishop had slaves and the General Conference asked him to [illegible] from his episcopal functions until that disability was removed. The Southern delegates protested [illegible] the General Conference had no [illegible] to do this, claiming that the [illegible] is a co-ordinate branch [illegible] and not subject to the authority of the General Conference [illegible] when constitutionally deposed [illegible]. The *principle* involved is [illegible] important one in church [illegible]. It bears directly upon the [illegible] as "high" or "low" [illegible] in Episcopal Church [illegible] Church, Bishops are [illegible] General Conference [illegible] general sense [illegible] E. Church [illegible] tendency [illegible] church [illegible] their stead. Not so in the M. E. Church South: the tendency is to "high churchism" in the sense of establishing an exclusive co-ordinate order in her Bishops as in the Episcopal and Catholic Churches: she *ordains* her Bishops, and they are subject to the General Conference only in matters of morals and administration. To the casual observer this difference of principle in Church polity is slight, but to the student of Church history it is of vast importance and marks the point of departure of the ancient church from her purity of doctrine and church polity. We make no such charge on the Southern Methodist Church, but make the point that, if for argument sake, we admit that the deposition of Bishop Andrews in 1844 was *the cause* of separation, there is in this cause a principle of no small importance.

In the late war these churches were on opposite sides. The war involved principles respecting slavery and the purity of the Republic. The South claimed to fight for what it termed its "constitutional right" to secede and establish its own government: and this meant the perpetuity of slavery. The North said the Republic should live, and to this the M. E. Church said, Amen. The South said, "The privilege of maintaining and extending our 'peculiar institution' is more to us than the Republic, and rather than have slavery interfered with, we will destroy the Republic;" and to this the M. E. Church South said, Amen. In saving the Republic slavery was destroyed, and then our Church said it was the providential way of wiping out the "sum of all villainies" from American soil, and the other Church said, as stated by one of its chief ministers, "It was the culmination of mad fanaticism enforced by the bayonets of an organized mob."

We shall return to this subject again.

How shall we Govern the Family.

As we look at this question in an impartial light there are, we think, two general methods in vogue, first that which is unduly strict—severe—unyielding, and that which is characterized by criminal leniency. Extremes are always dangerous in everything. The medium is generally the best and safest, and no where more so than in the government of the family.

It must not be forgotten that the tendency of human nature is to swing to extremes. Too severe a family discipline may banish the child from home, and make it dislike everything good. We once heard a Catholic priest say, in answer to the question; "Why are there so many Irish Catholics in our jails?" that it was due to the bad government of Ireland by the English; that hatred of the law was an Irish inheritance, and hence so many of them come to the jail. We can see how a home may be so destitute of the softer and better side as to make the child grow up with a disrelish of home and parental government, and come to have a dislike to all restraint and government. The family must have law, that law must be enforced, there must be rule, there must be government, but it must be tempered with mercy; the nature of the child must not be lost sight of. We should not want our child to recollect us, in all its after life, simply as a stern, inflexible governor; such a memory cannot be a pleasing one.

Then, on the other hand, there is often so great an absence of law and government that the child grows up without ever learning what law is, and actually disrespects the parent through a want of the right kind of training. To find out just what is right, and then to be able to do the right, will require careful study and constant watchfulness and prayer.

We are not going to try to lay down rules for mankind in general, but to consider the attitude of christian parents in respect to certain duties toward their children.

We conceive it to be the very first duty of every parent to bring up the child in the paths of Godliness. We cannot specify every act which shall be performed or every deed left undone, but we must instill into their minds such moral principles as shall ever enable them to determine the true course of life. They must be so taught as to be self regulative. So teach the child that its conscience shall not be lost. If you are anxious that your daughter shall know grammar and philosophy and bear away the diploma of the high school, be equally anxious that she should know the difference between right and wrong. There are two points which we wish especially to note. The first is this; you must not attempt to force religion upon the child. As a parent, you have authority which, within the limits of right, is absolute, and so long as your child is under legal age you have a right to prohibit any course which you deem wrong, and you are [illegible] true to yourself nor the child if you do not enforce your authority; but religion is something which cannot be legislated into any body. You can compel the children to attend church and sabbath-school and you should do so, but then if you wish them to be religious lead them, lure them to it by a becoming life of your own.

Secondly; Do not be discouraged if you do not see immediate results. A sermon preached to-day may bear fruit ten years hence. A child taught in the Sunday-school of to-day may from that teaching ripen into a beautiful christian a score of years hence. God says, "My word shall not return unto me void." So the prayers, the pious example, the kindly admonitions of parents may long years hence, become the means in the hands of God of saving your children from all the sad consequences of sin.

Go, then, to your task with a firm reliance upon God, and with a watchful eye and tender heart. Seek, as your very first and highest duty, to lead those whom God has committed to your trust to him. And he will smile on you and your labors and you shall have great satisfaction and a glorious reward in the end.

Guard well the little sins of life for their numbers swell into mountains of guilt which lie heavy on the soul.

"Little by little," the tempter said
As a dark and cunning snare he spread
For the young unwary feet,
"Little by little and day by day"
I will tempt the careless soul away
Until the ruin is complete.

"Little by little, sure and slow
We fashion our future of bliss or woe
As the present passes away.
Our feet are climbing the stair-way bright
Up to the regions of endless light
Or gliding downward into the night
Little by little, day by day."

Philip Phillips.

This celebrated author and singer of sacred song gave three evenings of his unique entertainment in this city last week. He was here several years ago and sang to a large audience in Ames M. E. Church, and his coming again was looked forward to with great pleasure.

The first of the three services of song was in Ames Church on Monday evening. The large auditorium was filled with people. The second was in Carondelet Street Church, on Tuesday evening, where a very large audience again greeted the singer. On Wednesday evening Mr. Phillips sang in Union Chapel, on Bienville Street, which is one of our largest colored churches. There was a large audience, which gave every indication of high appreciation.

The success of Mr. Phillips has been truly wonderful. During the past ten years he has traveled over 220,000 miles, passing entirely around our globe. His evenings of sacred song have been given in all parts of this country and Great Britain, also on the Continent, in Australia, India, Ceylon, Palestine, Egypt, and the Islands of the Sea. Everywhere he has gone christian hearts have yielded the same ready response to the sacred song of the sweet singer, and he has been accorded a hearty welcome. We say that this success is wonderful, but it is not so more than the triumph of the Gospel by any other means. For the song of this singing evangelist is but that "Old, old story" of salvation that will never die, but be changed at last into the "New song" of the redeemed in Heaven.

Are Popular Amusements Sinful?

We answer, amusements are right and amusements are wrong. There is a time when they are right and a time when they are wrong. The wrong and the right in every thing are to be determined by the spirit and by the circumstances of the case.

Dancing, *in itself*, is a perfectly harmless act. Keeping time with the feet to music is natural—that is dancing, and we sometimes have it in our prayer meetings. We often hear the measured tramp of the feet of good Christians on the floor while they are singing a lively hymn. That is a species of dancing, though we question if the persons in the habit of it ever thought of it in that light. We say then, that in the sense of simply keeping time to music, there is no more harm in doing it with the feet than with the hands or head. So we say of theatre going; *in itself* there is no harm in it, for there have been religious theatres, where Bunyan's Pilgrim's Progress has been played. There is no harm in drinking whisky, *in itself*, for the physicians often prescribe it, and it may be used as a medicine with propriety. So a man may work on the Sabbath day in the face of an absolute command not to work, and yet be guiltless, when he is doing a work of necessity, or of mercy. Thus we see the spirit and the circumstances must enter into the discussion. Here is the province of the conscience to determine where the right ends and where the wrong begins. Now we say no man can work on the Sabbath day without doing violence to the law of God as well as to the law of human nature. No man can drink strong drink without inflicting an injury upon himself and others. No man can attend the theater as a practice and be true to christianity *as the theater is.* So no man or woman can dance and yet preserve in his or her heart the true spirit of christianity. Thus we may see that while certain things in themselves are not wrong, in their spirit, in their associations and in all their tendencies they are wholly wrong and inconsistent with the life of the true child of God.

Whenever Satan tempts us to go where we ought not to go, let us say "get thee behind me, Satan," and let us pray "lead me not into temptation." We must abstain from even the "appearance of evil."

Meharry Medical School---Central Tennessee College.

The second commencement of the Meharry Medical Department of the Central Tennessee College took place on Friday evening, Feb. 22, 1878. The graduates were three in number L. D. Key, of Mason, Tenn., delivered an address on Malaria, in which he treated the entire subject in a manner which showed a very thorough acquaintance with what had been written on that subject. John C. Hullaere delivered an address on the "Duties and Responsibilities of Physicians." If he succeeds in reaching the standard he exhibited for doctors to attain, he will be very successful. John S. Bass spoke on "Our Aim as Physicians." He said that all who had enjoyed such privileges as the members of the class, should impart their knowledge to those who were still in ignorance. The colored people are dying for lack of knowledge of the laws of health, and for the want of proper medical attention when sick. Colored physicians who are thoroughly educated would soon correct this evil, and prove a blessing to the people. These three graduates have been educated in this college, and have been in attendance from seven to nine years. Their examination, which was entirely written, showed that they had not been idle. After these addresses Dr. G. W. Hubbard, who is in charge of this department, delivered a very interesting address on Practical Hygiene. He was followed by Bishop Haven, the President of the Board of Trustees, who alluded to his own sickness, as a result of his visit to Africa, and his experience with the physicians; every one consulted approved the prescription that had been given by the previous physician, yet was almost certain to recommend a change in the remedy he was then taking, which would improve its curative properties. The changed prescription, however, "seemed much like the same old pill." He urged the graduates to continue to study, and deserve success by working for it. They were entering a profession where knowledge and skill gave character to its members, and where color would avail nothing in setting limbs or saving life. On behalf of the Board of Trustees he bade them go forth and labor, and by their fidelity to their studies and their interest in the people among whom they labored prove a lasting good.

The President of the College then addressed the graduates, and conferred upon them the degree of Doctor of Medicine. These are the first graduates who have completed the full course of study in this school. This Department has been aided by the two brothers, Samuel and Hugh Meharry, of Indiana, who came to the help of the Trustees in a time of need, and have, by their generous aid, conferred a lasting benefit upon the colored people of the South. The College has had a year of unusual prosperity, in which all departments have shared. Over two hundred and eighty students have been enrolled during the present year. The present session closes on the 16th of May. The next year begins Sept. 2d, and the Medical Department Oct. 1st, 1878. The different departments of Theology, Medicine and Law are fully organized, as well as the regular College classes, Academic and Normal courses.

J. BRADEN.

Nashville, Tenn., Feb. 28, 1878.

New Orleans University -Medical Department.

The Medical Department of New Orleans University was organized under management of the Board of Trustees, at University Chapel on February 26, with J. T. Newman, M. D., as Dean of the Faculty, and a medical class was formed.

The inaugural address of the Dean was a scholarly production in which he contrasted the progress of medicine with other scientific developments of the age, and depicted in glowing language the various stages of its career. The address was a good production and deserves more extended comment than we can give in this communication.

Dr. G. Kietz, Prof. of Chemistry, delivered a brief but spirited address in the chaisest of English language.

Hon. E. Heath, member of the Board of Trustees, made congratulatory remarks and spoke with great hopefulness of the future prosperity of the Department.

President Bean reminded the class that while the expenses of the student were less, no lower grade of scholarship or medical attainments would be demanded of him who should seek a Diploma, than was required in other and similar institutions. Here colored men would be treated as white men, and their success depended entirely upon their application. C.

Florida Letter.

Cookman Institute has more pupils than at any time in its history. The classes are in a decidedly better trim for their work. Another teacher has been added for persons wishing to devote themselves to the ministry, besides taking the former biblical studies.

Our young men of the Conference, and others who intend joining after their studies are complete, are showing signs of improvement very gratifying to those who witness the recitations.

Rev. C. R. Hartranft of the New Jersey Conference, has been South for his health, and with the sprit of his Master striving to sow beside all waters, he has been lecturing to our pupils three times a week on the subject of Physiology and Anatomy. They have been of great service—so full of entertainment, instruction and suggestions to the inquiring mind. He has a rare faculty of making occult things shine as the day, using technical names and terms so that they will never be forgotten.

It would be a great blessing if all our Institutions in the South had such a course from such a master in these things.

Our Church ought to take advanced steps for the benefit of the fourteen beacon lights in this Southern country. May God multiply their efficiency and convert all the pupils in their halls. S. B. D.

Missionary Board Meeting.

Bishop Harris presided at the regular meeting of the Missionary Board, Feb. 19. Dr. Reid announced that his colleague and Bishop Merrill had completed their tour of inspection of the mission stations, and were, at the time of writing, about addressing themselves to other important business matters, and that they hoped to be at home about the 10th of March. The Treasurer made his usual monthly statement, which will be found elsewhere. Authority was given to the Secretary to draw on the African appropriation for $200 for school requisites for Monrovia Seminary, and $100 for like purposes for the Bopora mission. Appropriate action was had on the announcement of the death of Rev. J. D. Brown, for fifteen years a missionary of the society, and Henry J. Baker, Esq., for more than twenty years a member of this Board, and also in the case of Rev. Dr. Duff. Action was had looking to the support of Mrs J. D. Brown and covering the cases of supernumerary missionaries transferred to home conferences and continuing disabled from work; and of the families of those who should die while the missionary sustained such relation.

Our Southern Methodism.

Rev. L. Colloway, Lovelady, Texas, reports the building of a new church on his work, and that prospects are encouraging.

Rev. James Hayward, Franklin, La., sends subscribers and adds: "I was kindly received on my new work and find prospects very encouraging. Some needed repairs have been made on our church building to make it comfortable as a place of worship. Pray for us that the blessings of the Lord may attend us."

Rev. J. M. Shumpert, Holly Springs, Miss., reports the church in that city as prosperous, that the Sunday School, under Superintendency of President W. W. Hooper, is doing well, and that the membership of Asbury Chapel are to contribute one dollar each for the new University building.

Rev. J. W. Robinson, Waxahachie, Texas: "This is the county site of Ellis county, and is quite a flourishing town. It is near the D. H. T. & C. Railroad, and 175 miles north east of the State capital. There are a great many colored people in the county, and they are generally favorable to Methodism. We have a great mission field before us here. We have commenced the work of building a church and will push it forward to completion as rapidly as possible. The great need of this country is a more efficient ministry."

Rev. A. R. Norris, Calvert, Texas, says: "Our first quarterly meeting has just been held by our Presiding Elder, Rev. D. Gregory. The services were well attended, and a deep interest was manifested. At the lovefeast particularly our members were greatly blessed, and several penitents were at the altar for prayers. One of our members, Bro. Lake Ross, has recently died in full triumph of faith. Our Sunday-school is rapidly increasing in numbers and usefulness. We are making preparations to commence the building of a new church—will expect to get it completed by the next annual Conference."

Sunday School.

March 17, 1878.—HEZEKIAH AND THE ASSYRIANS.

Scripture—2 Chron., 32: 9-21.

GOLDEN TEXT.—"With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles."

TOPIC.—"Whereon do ye Trust."

(Condensed from National S. S. Teacher.)

Speaking Against God (9-16.) There are three accounts of the facts of Sennacherib's attempt to reduce Judah to subjection. The first is given in Kings, the next in Chronicles, and the third in Isaiah. The first and the last are full in detail, and so nearly alike that one must have been written from the other. The one in Chronicles is a condensation of the other two, and is written more with regard to rhetorical effect than chronological sequence. We study the account in Chronicles the best when we study the narrative as it is given in Kings or Isaiah. With the exception of the facts afforded us in the first part of the chapter in which our lesson occurs, we must glean entirely in the other books.

After the departure of Sennacherib on his campaign against Egypt, Hezekiah must have been rebuked by Isaiah for his lack of faith. Perhaps he upbraided him with the folly of expecting any aid from Egypt. "For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, Their strength is to sit still." Is. 30: 7. Promising help to Palestine, they used it as a barrier to their foes, but really gave it no aid. Their strength was "to sit still," and see it sacrifice itself for their benefit. It is quite likely that one of the reasons for the compromise made by Hezekiah was that there was no indication that the king of Egypt was coming to her rescue. Whether his faith was once more reinforced by the confident prophecies of Isaiah, or whether the weight being removed, it, of itself, again rose to its feet, or whether he received assurances that at least Tirhakah was really on his way,—whether from one or all of these sources, certain it is that, even in the crippled condition in which he was left, Hezekiah again declared his intention to shake off the yoke of his Assyrian oppressor. And this time he went to work in a way that showed that he was thoroughly in earnest: He stopped, or, rather, covered the fountains and the brook, built up the wall that was broken, repaired the castle Millo, made weapons and shields in abundance, organized all the people into a garrison of defense, and made them an address whose sublime faith has rung through the ages. "There be more with us than with him. With him is an arm of flesh; but with us is the Lord our God, to help fight our battles." If the child of God could only always feel that, it would nerve his arm to fight and win many a desperate battle, which now, alas, he either loses or tamely surrenders. "And the people rested themselves upon the words of Hezekiah, king of Judah." They were grand words to rest upon. Many many a harassed, discouraged soul rest itself upon them also!

It is one thing to keep a bold front before the enemy and quite another to have no inward trepidation. The commissioners of Hezekiah came before him with their clothes rent, and, when he heard what Rabshakeh had said, he rent his clothes also, covered himself with sackcloth, and went into the house of the Lord, and sent word to Isaiah beseeching him to pray for the deliverance of the remnant that was left. The ground of his hope that God would interpose was that the king of Assyria had reproached the living God. Back came an answer from the undismayed prophet, bidding him not to fear, and answering as in the words of God himself: "Behold I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." Hezekiah had asked for assurances only in regard to the present, but, lo, he is guaranteed as against the future also!

Railing Against God (17 19.)—Rabshakeh returned from his unsuccessful mission to his master. He found him besieging Libnah having either taken or retired from Lachish. Soon Sennacherib "heard say" that the Egyptian king was indeed on his way to attack him. This was the "rumor" that had been predicted by Isaiah. It was dangerous to fight this foe in front with a foe in his rear, and hence, again, he sought to reduce Hezekiah to submission by another threatening message. This time it was committed to writing, and sealed with the imposing seal of Assyria. The message differs not materially from the other except in one important point: "Let not thy God in whom thou trustest deceive thee." He had given up the fiction that God had laid upon him the duty of destroying Judah! It was, more than the other, a disparagement of the God of Israel. He was characterized as inferior to the gods of wood and stone whose worshippers he had easily subdued. Sennacherib by this message made the conflict a war between himself and Jehovah!

Praying to God (20).—Hezekiah took the letter, and "spread it before the Lord." He had not heard of the rumor which was the cause of its being written. He was not aware that there was any aid approaching from Egypt. He was shut up to his God for help. All the better for him that he was. God helped more in a single night than the king of Egypt could have done in a lifetime. The prayer is the utterance of direct and simple faith. The act of spreading it out before the Lord shows his child-like confidence in God. The prayer is a petition to God to accept the challenge that Sennacherib has thrown down. He prays that God would save, not because of any glory that would accrue to the king, but, all the other Gods having been proved impotent, "that all the kingdoms of the earth may know that thou art the Lord God, and thou only." He pleads the most strongly with God who pleads for God's honor.

Smitten by God (21).—The prayer was heard. Hardly was it uttered before Isaiah dispatched a messenger with the reply. 2 K. 19: 20-34. God accepts the challenge. He will teach the braggart a lesson. The axe was boasting against him that he was hewing with it, and the saw against him that he was shaking it. Is. 10: 12-15. "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way thou camest." That was only a general sort of encouragement but there was nothing left to be desired when he said: "He shall not come into this city, nor shoot an arrow there, nor come before it with shield, or cast a bank against it." That very night the prophecy was fulfilled in such a way as to make it one of the most impressive events of all history. The fact has never been disputed. The Assyrian army was so decimated that the boasting king had to return home with shame of face. An unseen arm, whether it was a pestilence, a simoon, or other natural cause, still, all the same, an unseen arm laid low the best and the bravest of his men. His host had disappeared from before the face of God as dew disappears from before the sun.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with its banners at sunset was seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown:
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.
And there lay the steed with his nostril all wide,
Though through it there rolled not the breath of his pride.
And the tents were all silent, the banners alone.
The lances unlifted, the trumpet unblown.
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

With this compare Psalm 76. The remainder of the prophecy was fulfilled years afterwards, when Sennacherib was worshiping in the temple of his god Nisroch. He was slain by Adrammelech and Sharezer, his sons, who desired to reign in his stead. The result of this signal interference of God for Judah was that Hezekiah was "magnified in the sight of all nations thenceforth." Thus was the city saved, "for mine own sake, and for my servant David's sake."

Thirty-seven years ago there were three Protestant Christians in the vast empire of China. Now there are about 13,000. At the present rate of progress the number doubles itself every six years. According to a statement in an English paper, the missionary force now consists of 457 clerical and medical missionaries, of whom 220 are from America.

Prince Leopold, the youngest son of Queen Victoria, will enter the ministry if his health permits. The Queen consents to his studying for the pulpit on this condition.

Getting on in the World.

A SUNDAY SCHOOL ADDRESS.

I want to talk to you about getting on in the world. To "get on" there are four essential things, and all four begin with the same letter.

1. I will tell you a story that will illustrate the first; then, if you are good guessers, you can tell it to me. One day a man said to me, "That coat of yours is well worn; you had better get a new one." Well, I looked at my coat, and concluded that I would buy a new one. Said my friend, "There is a tailor around the corner. He used to do a great business, but some how he has been running down, until now he is very poor. I don't know what is the matter with him. He seems a fine fellow, but he can't get along. Now, let him make the coat." I called on the tailor, and he took my measure and promised to have the coat ready by Saturday. Saturday I called. "Oh, that coat," said the man, "yes, it ought to have been done to-day, but I have been so busy [illegible] things I had to neglect it, but I will have it for sure on Tuesday." I didn't call until Wednesday. The coat wasn't yet done, [illegible] was promised for Thursday. On the Saturday following I went after the coat, and found that the tailor had moved. I hunted him up. Said he, "I have been moving, and have been thrown in such confusion that I could not finish the coat as yet." Well, by that time I began to see why the man did not get on in the world. What was the matter with him, children? What did he lack? "Punctuality." "Promptness." Yes, both are right. He was not prompt. Napoleon was asked why he always beat his enemy. "Because," said he, "I am always on the field of battle five [illegible]

[illegible] next word. As I [illegible] one day in the [illegible] man sitting on a [illegible] worn out and [illegible] said to me, "My [illegible] me; I [illegible] will you help me?" [illegible] is the matter? Times [illegible] no trade?" "Oh [illegible] I have seven trades." [illegible] with [illegible] years to [illegible] He knew a [illegible] things, but nothing [illegible] he lacked was [illegible] thing until it [illegible] must be sure [illegible] which is [illegible] in the Navy [illegible] the jack. After [illegible] forty minutes [illegible] of the men would [illegible] shade and sleep [illegible] some would drink [illegible] would discuss [illegible] great questions of government [illegible] man of the number of these things [illegible] day after day, [illegible] The [illegible] patiently at an [illegible] six months [illegible] men had [illegible] dog was [illegible] but that was [illegible] his machine [illegible] is an ex[illegible] Principle. [illegible] Jake Glag[illegible] [illegible]dent. A [illegible] he put in [illegible] religion, [illegible] It [illegible]

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline; Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology.......... $3.50
Porter's Compendium of Methodism.......... 1.75
Wesley's Christian Perfection. 45
Ruter's Church History...... 2.50
Kidder's Homiletics........ 1.75
Hibbard on Baptism,........ 1.75
Nast's Introduction to New Testament.......... 1.75
Morris' Sermons.......... 1.50
Wesley's Sermons (two volumes, in calf,).......... 7.00

Our terms are *Cash in Advance.* The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

New Publications.

THE WINES OF THE BIBLE.

This is the title of a new pamphlet of thirty-six pages just issued by the National Temperance Society, containing the able and exhaustive address by Rev. C. H. Fowler, D.D., editor of the Methodist Christian Advocate, reviewing the entire question of Bible wines and showing that the Bible gives no sanction to the use of intoxicating wines as a beverage. He proved from able and undoubted authorities that the Bible speaks of two kinds of wines, the fermented and the unfermented. He also furnishes evidence that the drinking of intoxicating wines is the curse of the nations of the earth. The argument is unanswerable and the pamphlet should have a wide circulation. Price ten cents. Address J. N. Stearns, Publishing Agent, 58 Reade street, New York.

TOBACCO; ITS PHYSICAL, MENTAL, MORAL AND SOCIAL EFFECTS.

This book is published by W. B. Mocklow, [illegible] Street and Madison Avenue, New York, and is written by Rev. B. W. Chase, A. M. Cloth, 18 mo., 80 pages, 50 cents. It treats upon one of the greatest evils of the day. As a stepping stone to intemperance its evil is apparent. Those interested to rid the country of intemperance should circulate this book by the thousand. Sunday School Library Committees will find it interesting and useful. Every family should have it lying on the book-shelf or table. It would make a valuable gift book to friends.

The subjects is treated in a calm and dispassionate manner, and the sensationalism [illegible] found in such works is avoided by the author.

WEIGHTS AND WINGS.

Weights and Wengs; by Charles T. [illegible], D.D., LL. D. Published by Wm. B. Mucklow, New York. Rich cloth, 16mo., [illegible] $1.50.

This is a thoroughly practical and religious book. The topics discussed are of every day interest. The chapters are short and each one complete in itself, so that if the reader has but ten minutes he can gather [illegible] and instructive thoughts. The [illegible] writes with clearness and force and [illegible] indicates a desire to do good. In [illegible] preface the author says: "If what is [illegible] recommended should be wrought into the life of all who call and profess themselves Christians," and what is condemned should be avoided, the author believes that [illegible] who are now 'weights' to their pas[illegible] become 'wings.'"

This is a very choice book and none who buy it will be disappointed. Dr. Deems is the pastor of a large church in New York City, and he writes to aid church members to better and holier things."

FACES AND MASKS.

This is a plea for Fidelity in Friendship, [illegible] H. Tyng, Jr., D. D., and published by Wm. B. Mucklow, New York. Dr. [illegible] "What is a friend but one [illegible] sorrow's [illegible] mine; one [illegible] when my [illegible] Dr. Tyng in this li[illegible] the sentiment [illegible] friendships are [illegible] Jesus is all in[illegible] joy and [illegible]

[illegible] noble man and his daughter who had been condemned to death.

The story is a translation from the German by Mrs. Lizzie Lewis. Published by Wm. B. Mucklow, New York. Price 75 cts.

THE AMERICAN ANTIQUARIAN.

An illustrated Quarterly Journal, devoted to Early American History, Archæology, and Ethnology. edited by Rev Stephen D. Peet, Ashtabula, O.; published by the Archæological Exchange Club. $2 00 per year or 50 cents each number.

This is the only Magazine of the kind on the continent. The articles are all interesting and contain accounts of the latest discoveries. The illustrations are quite wonderful; they picture ancient things of which we know but little. The researches are entirely reliable, as the list of contributors will show.

CONTRIBUTORS.

Dr. Charles Rau, D. C.; Dr. S S Haldeman, Pa; Prof E A Barber, Pa; Prof M C Read, O; Col C Whittlesey, O; C C Baldwin, O; Wm N Byers, Colorado; F. F. Hilder, Mo; Dr J D Moody, Ills; Hon R S Robertson, Ind; Col L J Dupree, Texas; A F Berlin, Pa; Hon C C Jones, Ga; C Berthoud, Dacotah; E F Williams, Minn; Rev M Ellis, Wash Territory; Prof R B Anderson, Wis; Hon J D Baldwin, Mass; L Andrews, Ct; Hon Bela Hubbard, Mich.

Four-fifths of all the Baptists in the world are found in the United States.

Married.

At the residence of the bride's parents near Holly Springs, Miss., Feb. 21st, by Rev. J. M. Shumpert, Mr. Robert Tunstall and Miss Susan Harris.

Special Notices.

Among the Dead Failures

Of the past, how many bogus nostrums may be numbered! Beginning their careers with a tremendous flourish of trumpets, blazoned for a time in the public prints and on flaming posters, soon, but not too soon, were they relegated to the limbo of things lost on earth. But Hostetter's Stomach Bitters is a living and thriving remedy. It goes on, curing and to cure. Neither underhand nor open competition affect it. On the contrary, contrast with inferior rival preparations only increases its popularity. It has been repeatedly imitated, but without success. Counterfeits of it have been surreptitiously introduced, but have fallen flat. Everywhere it entrenches itself in the confidence of the people; and well it may, for it is a thoroughly reliable invigorant of the feeble, banishes dyspepsia and constipation, braces the nerves, cures rheumatic ailments and kidney complaints, and eradicates and prevents intermittent and remittent fevers. mar7-4t.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

A WONDERFUL DISCOVERY.—Reed's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder. It can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Wey, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William street, N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro, April 13-14; Pardy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Crittenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Navasota (Tex.) District Conference.

The Navasota District Conference will be held at Waco, beginning March 14th and closing on the 17th. We hope that the members will be present promptly at the opening with their reports ready. Come, brethren, praying the blessing of the Master upon our meeting.

V. M. COLE, P. E.

Gulf (Miss.) District.

FIRST ROUND.

Brookhaven, March 1; Simpson Circuit, March 2-3; Crystal Springs, March 4-5; [illegible], March 6-7; New Hope, March 8-9; Union Church, March 11-12; [illegible], March 13-14; Fayette and Natchez, March 16-17; Meadville, March 18-19; [illegible], March 20-21; Magnolia, March 22; China Grove, March 23-24; Columbia, March 25-26; Bay St. Louis and Pass Christian, April 6-7; Handsboro and Ocean Springs, April 10-11; Augusta, at Black Creek, April 13-14.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Dessonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

I. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Okolona Circuit, February 23, 24; Aberdeen and Athens, March 2, 3; West Point and Tampico, March 9, 10; Columbus Circuit, March 16, 17; Tupelo Circuit, March 23, 24; Corinth Circuit, March 30, 31; Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. McLACHLIN, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Holly Springs and Holly Springs Circuit, February 16, 17; Oxford and Lafayette Springs Circuit, February 22, 24; Grenada and Grenada Circuit March 2, 3; Winona and Vaiden, March 9, 10; Mount Pleasant, March 16, 17; Kosciusko, March 21, 22; District Conference at Kosciusko, March 23, 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalie, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges.

J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosehill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Missbularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Sterkville, April 27 28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

New Advertisements.

Coughs and Colds. "Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

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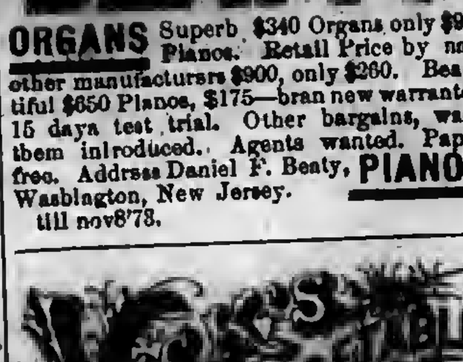

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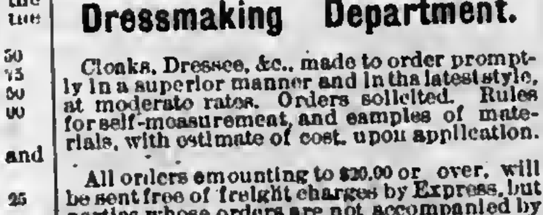

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And [illegible] the escutcheon's gilding
[illegible] enter but the great.
But a happier home is near it, an humble cottage small,
And I envy its sweet mistress the shadows on her wall.

My pictures are the pride of Art,
And drawn by cunning hands:
But the painted figures never move,
Nor change the painted lands;
Before the poorest window
More gorgeous pageants glide,
Within the lowliest household
More lifelike groups abide;
And I turn from soulless symbols, that crowd my gloomy hall,
To [illegible] the shifting shadows upon the cottage wall.

My stately husband never bends
To kiss me on the lips:
His heart, is in his iron safe,
His thoughts are with his ships;
[illegible] twilight gathers
Adown the dusky street,
The little housewife listens
For sounds of coming feet;
And by the gleaming firelight I see a figure tall
Bend down to kiss a shadow, a shadow on the wall.

My garden paling, broad and high,
[illegible] its costly spoils,
And through the ordered paths all day
The silent gardner toils;
[illegible] neighbor's is a grass plat,
[illegible] buttercup,
[illegible] 's dimpled fingers
[illegible] dandelions up:
[illegible] head all day the sunflower tall,
[illegible] throws its shadows upon the cottage wall.

[illegible] lapdog, warm and soft,
[illegible] upon my knee;
[illegible] have shut their diamond eyes
[illegible] to look for me;
[illegible] I watch my neighbor,
And watching can but ween,
To see her rock her darlings
Upon her breast asleep,
[illegible] doves are gentle, my dog comes at [illegible]
[illegible] no childish shadow upon my wall.

[illegible] is the talk of fools,
And by the gaslight's glare,
[illegible] dress and gleaming gems,
[illegible] that I am fair;
[illegible] is something fairer,
[illegible] charms in loving lies;
[illegible] there is something dearer
[illegible] happy eyes.
[illegible] queen of the brilliant [illegible]
[illegible] shadow of the housewife [illegible]
[illegible] is high and high,
[illegible] and low;
[illegible] to know:
[illegible] lovers'
[illegible] heaven.
[illegible] before the judge of [illegible]
[illegible] shadow on the [illegible]

[illegible] Life.

[illegible] power. [illegible] is often [illegible] holds and [illegible] they are [illegible] of a [illegible]

[illegible]

ticular persons, there is no motive to worship a Diety, to fear its displeasure or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtile, and may prevail with some readers, you will not succeed so as to change the general sentiment of mankind on that subject; and the consequence of printing this piece will be a great odium upon yourself, mischief to you and no good to others. He that spits against the wind, spits in his own face. * * *

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"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now, I assure you that you are mistaken; I never prayed in all my life."

"O!" said Mr. Kilpin, "if God had answered your prayer last night, you had not been seen here this morning. I heard you pray that God would destroy your eyes, and ruin your soul."

The man turned pale, and trembling said: "Do you call that prayer?—I did, I did."

"Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for damnation, and may God in mercy hear your prayer."

Why did he not Take his Wife Along?

Take the excuses. There wasn't one that wasn't a lie. The devil made them all; and if the sinner hadn't one all ready the devil was there at his elbow to suggest one, about the truth of the Bible, or [illegible]ng of that sort. One of the excuses mentioned was that the man invited had bought a piece of ground, and had to look at it. Real estate and corner lots are keeping a good many men out of God's kingdom. It was a lie to say that he had to [illegible] see it then, for he ought to have looked at it before he bought it. Then the next man said he'd bought some oxen, and must prove them. That was another lie; for if he hadn't proved them before he bought them he ought to have done so, and could have done it after supper just as well as before it. But the third man's excuse was the [illegible] of them all. "I have married a wife and therefore cannot come." Why did he not take his wife along with him? Who [illegible] to go to a feast better than a [illegible] bride? He might have asked her to go, too, and if she were not [illegible] then let her stay at home. [illegible] was, he did not want her to [illegible]

[illegible] Anecdotes.

[illegible] Parent of Insomnia.

The parent of insomnia or wakefulness is in [illegible] out of ten a dyspeptic stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent [illegible] of a weak state of the gas[illegible] is a disturbance of the great [illegible] the brain. Invigorate the [illegible] equilibrium to the [illegible] A most reliable medicine for [illegible] Hostetter's stomach bitters, [illegible] to mineral sedatives [illegible] though they [illegible] influence [illegible] act and inva[illegible] stomach. The [illegible] activity to [illegible] important organ, [illegible] is reflected in [illegible] state of the nervous [illegible] impetus is like[illegible] action of the liver and [illegible]

[illegible] Cured.

[illegible] retired from practice, [illegible] in his hands by an East [illegible] of a simple [illegible] and perma[illegible]

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Catarrh Remedy
Cures "Cold in the Head" and Catarrh, or Ozœna.

AN OPEN LETTER.
IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

A Cloud of Witnesses

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Is Alterative, or Blood-cleansing.

GOLDEN MEDICAL DISCOVERY
Is Pectoral.

GOLDEN MEDICAL DISCOVERY
Is a Cholagogue, or Liver Stimulant.

GOLDEN MEDICAL DISCOVERY
Is Tonic.

GOLDEN MEDICAL DISCOVERY

By reason of its Alterative properties, cures Diseases of the Blood and Skin, as Scrofula, or King's Evil, Tumors, Ulcers, or Old Sores, Blotches, Pimples, and Eruptions. By virtue of its Pectoral properties, it cures Bronchial, Throat and Lung Affections, Incipient Consumption, Lingering coughs, and Chronic Laryngitis. Its Cholagogue properties render it an unequaled remedy for Biliousness; Torpid Liver, or "Liver Complaint;" and its Tonic Properties make it equally efficacious in curing Indigestion, Loss of Appetite, and Dyspepsia.

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Southwestern Christian Advocate.

VOL. 13—NO. 11. NEW ORLEANS, LA., THURSDAY, MARCH 14, 1878. WHOLE NUMBER 293

Southwestern.
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BYGONES BE BYGONES.

[illegible] be bygones; if bygones were [illegible]
[illegible] that occasioned a pang of regret,
Oh, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones; and good be extracted
From [illegible] which it is folly to fret;
[illegible] of mortals have foolishly acted—
[illegible] and those who forgive and forget.

[illegible] be bygones; oh, cherish no [illegible]
[illegible] that the end of affection has [illegible]
[illegible] will be [illegible]
[illegible] forgive and forget.

[illegible] your heart will be
[illegible] with reception
[illegible] will be purer and
[illegible] to forgive and forget.

[illegible] oh purge out the [illegible]

[illegible]

no man hath seen God at any time, nor can he see Him, "yet the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." While this evidence from nature is clear, yet it is true that the greater portion of the human race have been and still are living in ignorance of God, worshiping all manner of idols. There is no reason for this save they would not believe, and hence are given over to hardness of heart and to reprobate minds. We are lifted out of this ignorance and are made partakers of the revelation of the more perfect will of God. Were not the reason blinded, the existence of God would be manifest. O, brethren, let us never forget that it is through the mercy of God, that the light which shines in and through Christ has dispelled the darkness from our minds!

Now, our belief in God is authenticated by the intuitions of our minds, by the evidence we draw from nature, and by the evidence we draw from history. Our belief is not uncertain but sure.

We know that this God who hath created and who governeth all things is a being who loves us with infinite love. If He gave His only begotten Son to die for us, He will not let a hair of our heads be injured. We can utter the fundamental truth of that earliest confession, "I believe in God, the Father Almighty, Maker of heaven and earth." He is the Maker of all things, and is our Father.

2. Let us remember and realize that no man, of his own power, can come to a knowledge of God. If our hearts are truly open to conviction, we will not need to feel after God if haply we may find Him, but we will know him. We will be able to say, "The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom will I trust."—*Metropolitan Pulpit.*

Northern Texas.

We have just dedicated one of the neatest churches in the State, at Denison. Rev. M. A. Dougherty is in the third year of his pastorate, and ought to be permitted to remain another year to enjoy as well as to reap the results of past labor and sacrifice. The church is of brick, in Gothic style, with cut stone trimmings, and a corner tower to be surmounted by a spire. The extreme dimensions are 50x74 feet. The main audience room is 35x50 feet, with a recess for a pulpit and choir in the center of the rear side of the room, 18x26 feet, making a spacious platform, whose circular front projects but a short distance into the room. The seats are arranged in amphitheater or circular form. Opposite the pulpit and in the front part of the building is a chapel 20x80 feet, connecting by sliding doors with the main room and suitable for prayer or social meetings. Opening from the pulpit platform are two good sized rooms, one for the pastor's study and the other for class room. The windows are of beautiful stained glass, and the frescos, designed by Prof. S. S. Steele (now at work on our new church at Sherman) in excellent taste. The carpets are bright and [illegible] the chandeliers and other [illegible] in good taste. The ventilation and heating are perfect. The house and lots cost $6,250. On the day of dedication $1,000 re[illegible] to be provided for, which, [illegible] a surplus of $200, was quickly [illegible] cheerfully subscribed. $800 is [illegible] the Church Extension Society. Without generous aid from [illegible] Society the present results would have been impossible. Dr. [illegible] of the Dallas District, [illegible] in the morning and the [illegible] at night. Everybody is [illegible] and the pastor and church [illegible] to be commended and [illegible].

[illegible] new church at Sherman is [illegible] completion and we hope to [illegible] about April 7th. With [illegible] at Fort Worth, and Rev. [illegible] at Waco, together [illegible] splendid enterprise under the [illegible] of McCarty at Austin, [illegible] the State begins to [illegible] and [illegible] planted a [illegible] will go out in May. Lands are selling low yet, and a grand opportunity offered to secure a home. We will send full information to such as address us at Sherman, Tex.

L. H. CARHART,
Austin Conf.

The Resurrection of Christ.

Jesus had died amid the convulsions of nature. It is the third morning and still he slumbers in the cold embrace of death. That body, spent by toil and wasted by loss of blood, lies cold and quiet in the new-made tomb.

Suddenly the heart throbs, the lungs expand, the tide of life moves along its accustomed channels, the eyes open, the limbs move, the countenance beams with smiles and is radiant with unearthly life. He lives. Death is conquered. Immortality is proclaimed in the precincts of the sepulchre. Jesus reigns. He chains death to His own conquering car, and rides forth a mighty conqueror, the world's great Redeemer. He emblazons immortality upon his banner and bears it aloft over the crumbling walls of the sepulchre. Angels, who have rolled away the stone, raise a shout of triumph, that makes every skeleton in the valley of dry bones quiver, and shakes the earth from pole to pole. This work sublime, this victory without a parallel, is at once the assurance and the type of our own resurrection. It is not now a thing incredible that God should raise the dead. The question, "If a man die shall he live again?" has been answered with an emphasis and an eloquence which angels cannot equal, and which mortals may not attempt to imitate. In the one work of the Resurrection of Jesus a deeper impression was made upon the world than ages had made before. It was an impression not only upon the abodes of the living, but upon the silent mansions of the dead. This impression, as it is inwrought in the heart of humanity, teaches us that it is not all of life to live, and that humanity, in its material substance as well as in its immaterial character, shall pass from glory to glory. There is no annihilation. Soul and body are both immortal. As sure as the morning rose upon the dead body of Jesus, and as sure as on that morning, angels and men beheld a risen Lord, so sure shall another morn break in splendor upon a slumbering world. No beauteous morn after a night of cloud and storm ever equaled the glories that shall attend the resurrection morn. Then above all these splendors the Son of God shall be seen, and louder than the peals of clanging trumpets, the voice of the highest shall be heard. Rising from the cemeteries where sleep the dead, millions throng the air and once more are instinct with life. Death is no more, and the grave has surrendered its last victim. Youth and age now mingle on the same level and join in bursts of praise and make the welkin ring with shouts of joy. Like unto His glorious body shall all his children come forth clothed with immortality. Higher than the angels, glorified humanity shines forth in the likeness of the Son of God. With voices sweeter than ever angels uttered, the ransomed of the Lord shall celebrate the sublime theme of redemption. With intellects clear as the sun in the heavens, our glorified humanity shall then comprehend the infinitude of redeeming love. With hearts melted and attuned to praise we shall then respond to all the love that the Father has bestowed upon us, and every pulsation in the heart of God shall meet its responsive throb in ours. Clothed in white robes, associated with immortal spirits around the throne, possessed of keener powers and bearing a loftier impress than earth ever knew, we shall equal the chimes of ocean in the mighty swell of praise that we send up to God.

No marvel, then, that this doctrine of the Resurrection awoke the the world from the sleep of ages and brought thousands of converts to the Cross of Christ. The truth still lives. Its power is as great as ever. Here I unfurl my banner. Here I raise the glorious standard still high advanced. And here I call to the sleeping world, "Awake to your interest, arouse to duty, lay hold of an eternal life, and secure your part in the first resurrection."—*Extract from Article by Rev. R. H. Rivers, in Frank Leslie's Sunday Magazine for April.*

[illegible] that nothing was made vain. But how about a fashionable [illegible]? Isn't she maiden vain?

Borrowing Trouble.

But we know not what shall be on the morrow, and on many accounts it is best for us not to indulge in idle anticipations. We have something else to do. Our duties are pressing, solemn, numerous. If we can meet the responsibilities of the present hour, that will be as much as we can reasonably expect. Sufficient unto the day is the evil thereof. When great trials come to true Christians, they have a promise of assistance according to their necessities. "As thy day, so shall thy strength be." Dying grace is seldom given except to dying believers. To them it is never denied. By idle anticipations we greatly enhance our sufferings. Portens says: "He who foresees calamities suffers them twice over." We are positively forbidden to pry curiously into the future. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. xxix, 29. Our great wisdom is found in entire submission to the sovereign will of God in all coming events. There is no end to the torment we may thus inflict upon ourselves. Seneca was right when he said: "The state of that man's mind who feels so intense an interest as to future events, must be most deplorable." Johnson says: "Many philosophers imagine that the elements themselves may be in time exhausted; that the sun, by shining long, will effuse all its light; and that, by the continual waste of aqueous particles, the whole earth will at last become a sandy desert. I would not advise my readers to disturb themselves by contriving how they shall live without light and water." Sometimes folly seems to have no bounds. A writer says: "Ye may live through to-morrow. Then be prepared for it, prosecute your plans, pursue your business, be industrious and enterprising. But be not unmindful that there is another branch of the alternative. You may not live through to-morrow. Be prepared equally for that. To-morrow may introduce you into the presence of God, may close the account of life, may withdraw the offer of mercy, may cut short the opportunity of salvation. What if it shall? Are you ready for that interview and that reckoning?

One very proper way of disposing of such temptations respecting the future, is to dwell much on the eternity that is before us. What is all time? What are all the trials of time. It will not be long till every living man will look back on the worldly things that made him glad or sorrowful, and see and say that they are things of nought. The wicked and the righteous in a future state will alike wonder that such vanities could ever have engrossed their attention. Let any thoughtful man even here say, "What importance will I attach to this or that event, to this or that profession in a thousand years from this time?" and he will at once see how idle are his intense feelings.

Then let us gird up the loins of our minds, stand in our lot, cheerfully committing everything to the God of all grace and mercy. We see not, but he sees what is coming and has made full provision for it. Let us sing:

I see not a step before,
As I tread the days of the year:
But the past is still in God's keeping.
The future His mercy will clear:
And what seems dark in the distance
May brighten as I draw near.

So I go on, not knowing—
I would not if I might:
I would rather walk with God in the dark
Than walk alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose;
Yet I never had a sorrow
But what my dear Lord chose
So I send the coming tears back
With the whispering words, "He knows."
—N. Y. Observer.

Satan Put to Flight.

A God-fearing man, in moderate circumstances, having contributed fifty dollars to a religious enterprise, was greatly harrassed with the idea that he had given more than was required of him. He sought his pillow, but sleep departed. "Too much, too much!" was constantly repeated. Twenty-five dolars was sufficient to give, and more was to take the bread from the poor at his door. At last, perceiving it a device of Satan to trouble him, he rose from his bed, fell upon his knees, and in a loud voice exclaimed: "Oh, thou enemy of all righteousness, dare to say another word and I will make it a hundred." It is needless to add that the adversary spread his wings and departed.—*Christian Union.*

What the Bell Said, and What the People Said.

The quiet of a Sunday morning was broken by the tones of a church bell. Over the town floated its full, rich music, and it came back again in faint echoes.

The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus: "Come—come. Come—come. Come-come."

But although well understood, it was not heeded by many, and this is what the people said who did not heed it, and what Conscience said to them:

Bell. "Come—come."

People. "We do not feel very well to-day."

Conscience. "Isn't it strange there are so many sick people Sunday's? Many who are well enough on Saturday night are unable to go out on Sunday, and those who are sick on Sunday recover when Monday morning comes. It might seem as if some weekly epidemic visited the town with a full supply of headaches, colds, fevers, and other disorders."

Bell. "Come—come."

People. "The weather is too unpleasant to-day."

Conscience. "Yes, the weather on Sundays is always wrong—too hot, too cold, too cloudy, or too windy. Sunday heats are so exhausting, Sunday rains are so penetrating, Sunday colds so piercing, that no one but the minister and sexton should go out to church!"

Bell. "Come—come."

People. "We have company."

Conscience. "Isn't there something said about the stranger within thy gates keeping the Sabbath holy?

Bell. "Come—come."

People. "Our garments are not good enough."

Conscience. "There are a great many directions in the Bible about how we should come before our Lord, but the style and quality of our clothes are not mentioned. The church is not a millinery establishment or show room. In old times the rich and poor met together, for the Lord is the maker of them all."

Bell. "Come—come."

People. "We are better than some who go to church."

Conscience. "You may be better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and Publican bearing upon this point."

Bell. "Come—come."

People "We haven't any seats in church."

Conscience. "Yes, there are always seats for all who come. There need be no fear of intruding, for all are welcome; and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."

And so the church bell kept ringing out its message, "Come—come." And some heeded the message, came, thanked God for the privilege of coming, and resolved to come always. Others still refused, and Conscience went to sleep, murmuring ere it slept, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The Queen and the Sabbath.

A correspondent writes to the *Leeds Mercury:* "On one occasion Her Majesty had invited distinguished guests to dine at Windsor Castle. It was therefore necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time for practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band, named Schrader and Gehrmann, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Lord's day is a musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment. On the Monday morning, on presenting themselves at their quarters, the leader, in violent language, ordered them to be gone. The poor fellows walked sadly away, and not far from Windsor met the Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over the leader of the band was summoned into Her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a favorite at Court. The leader explained that he could not allow 'absurd religious scruples' to stand in the way of a soldier's duty. The Queen at once gave commands that the men be immediately restored to their posts, and added, 'I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on Sunday.'"

Overcoming Temptation.

One night at a late hour Dr. Bentley was disturbed at his studies by a rattling sound among some wood, which, sawed and split, had been left by a teamster, the afternoon previous, too late to be housed. He arose, went cautiously to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat, and commenced his study. Shortly after the same noise occurred; and on looking out a second time, he saw a similar operation; the woman filling her great apron to the utmost limits of its capacity. When she had gone, he returned to his book with a tender pity in his heart for the destitution which sought relief in this lonely, dreary, not to say sinful manner.

By-and-by he was startled by a heavy crash of falling wood, and hurrying up to the window, beheld the woman casting the very dust from her apron. He remained motionless, his gentle heart filled with commisseration. She swiftly departed, and soon returned with the remaining wood, which she threw on the pile as if it were the "accursed thing."

The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence and thus ascertained who she was. What she was, was no mystery to him. The last hour had shown him her virtue's lofty height. He called early the next morning on Mr. B——, the wood-dealer, and directed him to send half a cord of his best wood, sawed and split, to Mrs. ——, but by no means to let her know from whom it came; which was readily promised. Mr. B——'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and, when he tipped the wood into the poor widow's yard, replied to her eager inquiry, who had sent it, by relating the conversation he had overheard.

The conscience stricken mother, feeling that her sin and repentance in the lonely darkness of that midnight hour, were known and understood by another heart beside her own, hastened without delay to the house of the benevolent man, to express her gratitude and her sorrow, and with deep humility and bitterness, told him the temptation to which her extreme poverty had reduced her, of breaking the eighth commandment.

"Though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering ones, I could not keep it; my conscience would not let me."

"Say no more, my dear madam," said the good man. "I saw you conquer the devil in two fair fights."

A Billion Dissected.

Mr. Henry Bessemer, under the heading "A Billion Dissected," tries to convey to the ordinary mind some idea what a billion—"a modest 1, followed by twelve cyphers"—really is. He does this by means of illustrations drawn from familiar objects of thought and sight. The result is such as will surprise many. Attention is thus called to a billion, as a measure of Time, Distance and Weight. When we speak, for example, of a billion of seconds, we, perhaps, suppose that since the commencement of our era, such a number has long since been measured out. Arithmetic shows us, however, that "we have not even passed one-sixteenth of that number in all these long eventful years, for it takes just 31,687 years, 17 days, 22 hours, 45 minutes and 5 seconds to constitute a billion seconds." A billion of sovereigns would extend, when ranged side by side in piles of twenty feet high, so as to form two parallel walls, a distance of 2,386½ miles; or, if placed on the ground, so as to form one continuous chain by each sovereign touching the one next to it, such a chain would encircle the earth 783 times. The weight of the same sovereigns would be 6,975,447 tons. As to altitude, we are informed that a billion sheets of the *Times* "superimposed upon each other, and pressed into a compact mass," would reach to the height of 47,348 miles! Most readers who follow such statements as these will be disposed to agree with Mr. Bessemer that "a billion is a fearful thing, and few can appreciate its real value," and that "as for quadrillions and trillions, they are simply words wholly incapable of impressing themselves on the human intellect." And yet, one cannot help suggesting, what are even these baffling conceptions as to time compared with eternity! We may well use such a word with awe. —*Christian World.*

The Growth of the English Language.

Few scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used at various periods in English history:

A. D. 1158.—Fader ur in heune, hale weide beith thi neune, cumin thi kuneriche, thi wille beoth idon in henne and in erthe. The euryeu dawe bried, gif ons thilk dawe. And vorzif uer dettes as vi yoursifen ure dettoures. And lene us nought into temtation, bot delyvor eus of evel. Amen.

A. D. 1300.—Fadiur are in hevene Halewyd be thi name, thi kingdom come, thi wille be dou as in hevene and in erthe—Our urche days bred give us to daye. And forgive oure dettes as we forgive our dettoures. And forgive us our trespaces oven as we forgive our trespacers. And lead us not into temptation, but deliver us from yell. For thyne is the king- dome and the power and the gloryo forever. Amen.

A. D. 1611.—Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thyne is the kingdome, and the power, and the glory for over. Amen.

The above is worthy of preservation. It shows very vividly how the English language, as we now have it, has changed and grown in 700 years, until it has reached its present form and shape. All living languages are subject to such slow changes—hardly noticed by one generation of men, but plain enough when we institute a comparison between distant times. The English language is not yet perfect, and will probably undergo as great changes in the future as in the past.

Agreed.

The following is from the New York Observer:

At the late meeting of the South Carolina Conference, Bishop Doggett introduced his old friend, Dr. Plumer, (Presbyterian) and invited him to address the brethren. Among other things Dr. Plumer said:

"The Methodists and Presbyterians sometimes argue on the perseverance of the saints. Whatever differences there may be on that subject, I think we are all agreed thus far:

"1. The saints do well to persevere. It is a good thing to hold on in the way of piety. It is a bad thing to backslide ever so little.

"2. If the saints don't persevere, they will not be saved. 'He that endureth to the end shall be saved,' 'Be thou faithful unto death, and I will give thee a crown of life;' 'If any man draw back, my soul shall have no pleasure in him.'

"3. If the saints do not persevere, it will not be for the want of blessed and glorious promises, and plenty of them; 'As thy day, so shall thy strength be;' 'My grace is sufficient for thee.'

"4. If the saints do not persevere, it will not be for want of a precious, faithful Savior, who ever lives to make intercession for them, and who has said, 'I will never leave thee, nor forsake thee,' There is no need of their falling away."

By this time Bishop Doggett and many of the brethren were in tears, and gave audible response.

* * *

When the weather is wet we must not fret; when the weather is dry we must not cry; when the weather is cold we must not scold; when the weather is warm we must not storm; but be th[illegible]r whatever the weath[illegible]

General News Items.

An inebriate asylum is to be established at Vineland, N. J.

The South Carolina Legislature has passed a bill punishing burglary by hanging.

Two persons at South Bend, Ind., have recently died from trichina, and there are fifteen other cases.

The first official act of the new King of Italy was to commute eighty five death sentences.

The State Geologist of Georgia asserts that its gold region is richer than that of California, and says that its yield must very soon become enormous.

The Kentucky House of Representatives have voted $10,000 to build a monument to Breckenridge.

An official report shows that the Sioux Indian war, in which Gen. Custer was killed, cost the Government $2,312,531.

The Chinese government is grappling so resolutely with the opium question, closing the dens where it is sold, that a wholesale dread is seizing the people, accompanied by what is still more encouraging, a widespread desire to break away from the debasing habit. The Christians of Peking countenance this growing reform with all the aid in their power.

Emigration now pouring into the State of Kansas is without a parallel in the history of the West. Over 1,200 emigrants arrived in Atchison one day last week, destined the same day for the interior of Kansas. Twenty-seven car loads of passengers arrived at Topeka, from Atchison and Kansas City, on the Santa Fe road, mostly for settlement in the Arkansas valley. It is estimated by those who are posted that the State will receive 200,000 addition to its population this year.

The public debt statement for February shows a decrease in the debt for the month of $2,250,237.18, and the following balances in the treasury: Currency, $2,690,765.52; special fund for the redemption of fractional currency, $10,000,000; special deposit of legal tenders for the redemption of certificates of deposit, $28,555,000; coin, $131,318,156.33; including coin certificates, $48,456,000; outstanding legal tenders, $348,618,024.

The total number of pensioners paid by the United States in 1861, the year of the outbreak of the civil war, was 8,636. The number rapidly increased until it reached its maximum in 1876, when the number was 238,411. Since then there has been a reduction each year, till 1877 the number was 232,104. The total amount paid for pensions last year was $28,122,683, and of this more than one-half went to the widows and children of soldiers and sailors.

A. T. Stewart's hotel for working women, in New York, is almost finished. It is a whole city within four walls, having more than five hundred sleeping rooms, making its own gas, having its own wells, being fitted up with every known appliance for comfort, and even furnished with a good sized library. It is as comfortable, and apparently as luxurious as a first-class hotel, and the cost of accomodation, while beyond the means of very many of the poorer class of working women, will be easily within the reach of a large class who are much in need of such a shelter.

* * *

Hezekiah prayed and death, the mightiest conqueror of all, who had already seized his victim, was overcome, and forced to let go his hold. Hezekiah prayed again, and death, obediant, destroyed a hundred and four score and five thousand of the Assyrians in a single night. Thus even death, which will obey God only has been controlled by prayer. Some Christians prayed, and three thousand persons were converted in a day; they prayed again and dungeon doors flew open, and iron bolts snapped like a spider's web, while angels were the escort and body-guard of the emancipated apostle. Prayer overthrew Haman, brought down rain from heaven, and arrested the sun in its course. All that it has done. How much more it can do we know not. Perhaps in these last days, faith and piety are to make new and grander discoveries of the power of prayer. Ere that great work, the conversion of the world, shall be accomplished, we may see vaster results from prayer than former ages dreamed of.—*Perkins.*

* * *

Contrary to the predictions of the opponents of the Silver Bill the price of gold has not ad[illegible] since the passage of that act.

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, MARCH 14, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Bishop Peck has been quite sick, but is now able to resume work.

The M. E. Church, South, has [illegible] in three foreign countries: [illegible] Mexico and Brazil.

Rev. Dr J. B. Ford preached a good [illegible] in Ames Church last Sabbath morning.

The public schools of La Fourche [illegible], La., have just closed, after a [illegible] of five months and a half. [illegible] places private schools are [illegible] taught. At Thibodeaux [illegible] has a large private [illegible]

The seventh anniversary of the New Orleans Seamen's Friend Society, auxiliary to the American [illegible]'s Friend Society, will be [illegible] the Carondelet street Methodist Church, on Sabbath evening at 7½ o'clock. Sermon by [illegible] Dr. Mathews, Pastor of the [illegible]

[illegible] Methodist Hymnal [illegible] of authors repre- [illegible]

Charles Wesley....310
[illegible] Wesley....32
[illegible]....81
[illegible]....47
[illegible]....78
[illegible]....48

Secretary Sherman op- [illegible] bill, he shows the [illegible] servant of the people [illegible] all power to execute [illegible] now that it is a law. [illegible] at work and [illegible] of our fathers" will soon [illegible] public marts.

[illegible] D. D., of [illegible] and [illegible] of Indiana, [illegible] to repre- [illegible] Episcopal [illegible] session [illegible] the [illegible]

Our Mexican Mission.

The Methodist Episcopal Church is now thoroughly established—both in the city and country of Mexico. Bishop Merrill during an extended conversation with the editor of the SOUTHWESTERN in this office, gave many facts of interest to the Church.

The Bishop, accompanied by Dr. Dashiel, one of our Missionary Secretaries, and T. W. Price Esq. and family, left New York Dec. 29, and reached Vera Cruz Jan. 10. The Bishop and Secretary went by order of the Church to make a general visitation to all our Missionary stations in Mexico. They were in that country not quite two months and gave a thorough examination of every department of the Mission.

Our readers will be glad to know just what we have in Mexico. At *Orizaba* Rev. Richard Stevens is pastor and has a circuit of three appointments, with good congregations. At this point we have no church property. At *Puebla* Rev. C. W. Drees is pastor, assisted by Rev. G. Ludors. Here there is a property which comprises pastor's residence, boys orphanage, school, and a church, all in one. The congregation is very large and already the accommodations are too small. At *Pachuca*, Rev. Christopher Ludlow is pastor, assisted by two native helpers, Bro. Mendoza and Coronel. The Church property includes residences for all the ministers, a school room and church, besides a residence for the lady missionary, Miss Hastings, a girl's school-house, porter's house, etc. There are three outside appointments. One of the congregations at this point is English. The erection of new church property is contemplated and will soon be begun. At *Guanajaunta* Rev. S. P. Craver is pastor and is assisted by Bro. Loza, a native preacher. The church property is rented here from Gov. Antillion, who takes a personal interest in our Mission work. We have at this point a well organized congregation, and Sunday school and day school. The congregations are large. This is one of the most fanatical cities in Mexico, and Bro. Craver and his wife have been subjected to great persecutions. In these columns Bro. Craver has given accounts of these outrages, and of the manner of God's deliverance, and of how he raised up friends and blest the work. At *Miraflores* Rev. Bro. Siberts is pastor, assisted by two native helpers, Bros. Cordova and Lopez. This is indeed is a [illegible] Circuit. There are seven appointments with as many good congregations and Sunday-schools, and also two day schools. On this circuit has been built the first entirely new church ever built in Mexico by Protestants. A church and two parsonages have been built from the ground and dedicated in regular American style. In the *City of Mexico* are our chief missionary enterprises and work. Dr. W. F. Butler is Superintendent and preaches to a large independent English congregation. Rev. J. W. Butler preaches to our Spanish congregations assisted by Bros. Gam[illegible] and Montera, native helpers. There are two Spanish congregations. The principal one is called Trinity, and worships in the chapel of the splendid property bought by Bishop Haven and Dr. Butler, which has been described to our readers. The other congregation and day [illegible] meet in a rented hall. Our [illegible] property here gives ample accommodations for a church, girls' [illegible], residences for all the [illegible], printing establishment, book store, etc. The girls' [illegible] has been under the [illegible] of Misses Warner and [illegible]. As stated before these [illegible] our schools are supported by the Womans' Foreign Missionary Society.

[illegible] Butler and his associates [illegible] established an initial Book [illegible] Mexico. The most im- [illegible] blication is the *Illustrated Advocate*. This is pub- [illegible] the Spanish language and [illegible] reached a circulation of [illegible] fair to become self, [illegible] Several Methodist [illegible] been translated and [illegible] Spanish. Among [illegible] Disciplines, Catechisms, [illegible] Theological Compend, [illegible] Outlines of Church [illegible] etc. The Berean [illegible] also translated [illegible] regularly. These [illegible] supply all [illegible] Missions in [illegible] Mexico, Arizo- [illegible] translating [illegible] Butler, who [illegible] from the [illegible] this excellent [illegible]. She was [illegible] was [illegible]

Bishop Merrill presided and Rev. C. W. Drees was elected Secretary. This being the first Annual Meeting it required patient and careful inquiry into the details of each Mission. This was done with great care, and the work arranged for 1878 as indicated above. Nine native, one Spanish speaking and one German speaking missionaries were licensed to preach. Brothers Lopez and Ludlow were ordained deacons, and Bro. Cravor was ordained an elder. Bro. Cordova was recognized as a deacon from the M. E. Church South.

Bishop Merrill and Dr. Dashiel had an interview with President Diez. The President assured them of his sympathy with our mission work in his country and stated that ample protection should be given to Missionaries in every part of the Republic. Bishop Merrill showed him our article of Religion relating to governments and stated that our purpose was in no way to interfere with the political matters of the nation. Diaz replied that he wished all ecclesiastics had taken the same course.

Our Mexican Mission gives abundant evidence of God's blessing. The people of that country are everywhere accessible. The moral and social ruin wrought by Romanism is everywhere manifest and impresses thoughtful Mexicans that their nation and people must have new spiritual guides. At the same time, bad as the work of Rome has been, there is a substratum of true doctrine on which to build. The hope of our Mexican Mission is in the youth brought into and trained in our schools and orphanages. The most pressing immediate demand is more church property. We need this to give permanence to the work. This the church will give.

Methodist Episcopal Church South in Mexico.

The Methodist Episcopal Church South has a Mission in Mexico, and Bishop Keener, of that Church, has returned from an official visit to that Mission. In a letter to the New Orleans *Christian Advocate* the Bishop says:

It is a source of profound joy to me that several branches of Protes-Christianity—that is, Bible Christianity—are hard at work here distributing truth, as best they can, with tears and praying. I am glad to see them magnify their work, and interesting more and more the drowsy multitudes at home in the welfare of their fellow-creatures. Dr. Butler makes a very good array of workers; and the "Conference" just held by Bishop Merrill in Mexico will tell well upon the whole work. The number which Dr. Riley has in the field and those which Mr. Hutchinson, the representative of the Presbyterian Board of New York has, or those of the Congregationalist Churches, I am not exactly able to report. We have, of workers in the Mexican City mission, 6, exclusive of Sabbath school teachers; in the Mexican Border mission, 9—say in all 15 preachers, 501 members, 14 Sabbath schools, 22 teachers, 357 children, 2,950 persons preached to; 3 houses of worship, valued at $16,900, 8 circuits, and 1 station, which includes a number of preaching-places. All these services and sermons are in the Spanish tongue, and the congregations are Mexican. Here is a germ of life which promises an ample return to the church at home for all her zeal and generosity. Six years ago all this was in the spirit and person of a single Mexican, Alejo Hernandez.

Southern Methodist Books and Papers.

Rev. Dr. Haygood, of the Southern Methodist Church has been stating some plain facts relative to the publishing interests of the Church. Coming from such a source the statement will be accepted. Dr. Haygood says:

Let us compare the circulation of four of the leading Advocates of our own Church with four of the Church North.

We leave off the names, but they are leading papers, published in the midst of strong Methodist communities. And two of the four have as large circulation as have any Southern Methodist papers. The four have a circulation of 28,000—averaging 7000 each. Take the four strongest of the Northern Methodist Advocates. What circulation have they? The four reach 111,000—averaging each 27,750—only 250 less than the combined circulation of our four strongest!

The four strongest Baptist papers in the South count up only 24,000; while one Baptist paper in New York reaches 21,000.

The *Apologist*, published in Cincinnati, for the German Methodists of the M. E. Church, counts 15,000 subscribers—nearly twice as many as our strongest Advocate can show.

Some of our defenders are wont to bring forward the colored population as a set off, when we begin [illegible] comparisons. But this won't [illegible] in this issue. [illegible] we have in our [illegible]

ary movement of our times. No wonder our pastors are poorly supported.

But the figures given above tell but part of the sad tale. There is incontrovertible evidence for saying that in the sale of books we are as far behind as we are in the circulation of religious papers. Witness: the annual "exhibits" during the last ten years by our "House" in Nashville and by the "Concern" in New York, Cincinnati, Chicago, San Francisco and Atlanta. Their book-sales are enormous. We cannot escape by pointing to the books sold by friendly or affiliated book merchants in St. Louis, New Orleans, Atlanta, or Richmond. We know something of the business done by these establishments.—These sales do not help us to a vindication. Moreover, our Northern brethren have twenty times as many such stores as we have.

No class has so great an interest in this matter as Methodist itinerant preachers. We belong to that honorable company, and feel distressed in considering facts that can no longer be concealed—facts that are portentous in view of future tests and competitions in this country. Alas! for the country that it does not read!

Mt. Union College, Ohio.

Mount Union College, located at Alliance, Ohio, has been in debt so as to be very much embarrassed. The President, Rev. Dr. O. H. Hartshorn, has issued a circular, setting forth that the reports have greatly exagerated the facts and gives a full and encouraging summary of the condition and prospects of the school. Bishop Simpson is one of the trustees and says;

"Mount Union College, manifestly a creature of Providence, is an eminently needed, live and progressive Institution, where excellent government, high intellectual and moral culture, cheapness and thoroughness, with a sound plan wisely adapted to the enlarging wants of the American people, are happily combined."

The circular before us says:

"The total number of Alumni and regular Graduates in the Baccalaureate Degree, is 611, and in the Master's and other Degrees, 218,—besides the Graduates in the Normal, Musical and Fine Art Departments (without Degree) being 2,716 gentleman, and 1,467 ladies. The ascertained vocation of the Alumni and former Students residing throughout nearly every State and Territory of our country, is as follows: professional teachers, 5,437; merchants, 2,125; farmers, 2,115; ministers, 725; manufacturers, 515; physicians, 254; lawyers, 237; editors, 184; civil engineers, 58; telegraphers, 43; bankers, 25. These are some of the fruits of this College.

Mason, Tenn., Circuit Preachers' Meeting.

The preachers and exhorters of Mason Circuit have organized themselves into a Preachers' Association. At a preliminary meeting there were eighteen present. Rev. J. P. Price occupied the chair: R. R. Anderson and G. N. Johnson were Secretaries. The pastor, J.P. Price, preached a short sermon: subject, "The Call to the Ministry." A committee was appointed on programme for the next meeting, as follows, G. N. Johnson, C. E. Alexander, R. R. Anderson, J. P. Grandberry, James Samuel. The meeting was of great interest to those present.

PROGRAMME FOR NEXT MEETING.

H. Cook, Prayer Meetings; C. E. Alexander, Duty of Local Preachers; P. West, Patience; G. N. Johnson, Ezekiel 37–3; J. P. Grandberry, Church Records; S. Lennings, Sabbath-schools; A. Falk, Denominational Relations; R. Moore, Building Churches; J. Robinson, Exhorters' Duties; F. Goings, Sin; A. Williams, The Marriage Relation; Cyrus Gibbs, Meekness; West Peat, Attendance on Public Worship; Nelson Hill, Cleanliness and Neatness Enjoined by the Scriptures; S. Grant, Pure Religion; R. R. Anderson, Intemperance; J. W. Hall, Romans 5–1.

Adjourned to meet at Pleasant Grove Church on the fourth Saturday in March. All the brethren are expected to be present with their themes well written up.

Our work is progressing. We hope to do much in circulating the SOUTHWESTERN among the people.

The Lord is blessing us.

G. N. JOHNSON.

Bishop Merrill, accompanied by Miss Ogden, of our Mexican Mission, arrived in this city by the steamer City of Mexico, on the 6th inst. Miss Ogden returns on account of impaired health. Miss Warner, who went from this city, is expected to return for the same cause in a few weeks. These two ladies, with Miss Hastings, have constituted the working force sent to our Mexican Mission by the Woman's Foreign Missionary Society. The ladies who return now will either go back after a few month's rest, or their places will be supplied by other appointees. Dr. Dashiell, who went to Mexico with Bishop Merrill, sailed for New York direct from Vera Cruz.

Sunday School Conferences.

Rev. Dr. J. B. Ford, our Sunday School Agent for the South is now in this city conducting Sunday-school Conferences. To-night (Monday) he speaks in Wesley Chapel and the Conference will be continued Tuesday and Wednesday nights in that Church. On Thursday night Dr. Ford speaks in Ames Church and meetings will be held there Friday and Saturday nights. Next week we will give full report.

The *New Orleans Christian Advocate* and the *Southwestern Presbyterian* approve the prosecution of the Returning Board and the conviction of General Anderson. This is consistent. During the years of political reconstruction and excitement since the war, these papers have, on all questions, represented the most ultra sentiments of the Democracy, and we do not remember to have seen a single unfavorable criticism in their editorial columns upon the Democratic men or measures of the State or the nation.

Hon. Benj. F. Wade died of typhoid fever, at his home in Jefferson, Ohio, March 2, after an illness of four weeks, aged 78 years. He was a native of Springfield, Mass., and went to Ohio in 1822. He was chosen United States Senator in 1851, and remained a member of that body eighteen years. He was prominent as a leader of the anti-slavery Whigs, and advocated the homestead bill and the repeal of the fugitive slave law, and opposed the Kansas-Nebraska bill, and the Lecompton constitution.

The case of General Anderson went before the Supreme Court of Louisiana to-day (Tuesday). In deciding the appeal, that Court can affirm the action of the lower Court by which he was found guilty, or order a new trial, or reverse the decision. The counsel of General Anderson have strong hopes of a reversion of judgment. Should this Court confirm the judgment of the lower Court, an appeal will then be taken on a writ of error to the Supreme Court of the United States. General Anderson is still in prison.

There are some indications that the new Pope will pursue a more liberal course that his predecessor and seek to infuse a better spiritual life into his church, by urging his priests to preach Jesus Christ more and the Virgin Mary less. It is also said that Cardinal Franchi and the Pope have determined on a policy of reconciling, as far as possible, the interests of the Church and State, in questions pending with various governments. The new Pope has already aroused the anger of the extreme Jesuits. We hope these reports are true.

A special dispatch to the *Democrat* from Washington says that vigorous measures are about to be adopted to prevent the use of mails to carry the tickets and circulars of the Louisiana State Lottery, by enforcing the penalties of the laws of Congress on this subject against all guilty parties. The orders issued by the Post-office Department some time ago forbidding the use of the mails for transmitting lottery tickets have been evaded or disregarded. The Federal authorities have decided that lotteries authorized by States come under the same law so far as the mails are concerned. We hope the report of the proposed action will prove true.

Our late trip on Bayou La Fourche to attend Quarterly Meetings, at Napoleonville, Woodlawn, and Thibodeaux gave us much pleasure and greatly encouraged us as to our work in that part of the State. Bro. Kennedy, at Napoleonville, has had great trouble because of a troublesome lawsuit involving a large claim against the Church property. But he is doing manfully the work of a Methodist preacher, and is winning. At Woodlawn Bro. Washington is doing excellent work, and we look for a good year's fruit. At Thibodeaux Bro. Lynch is being greatly blest. More than a score have been converted, and in all respects the work of the church and congregation is being improved under his wise counsels.

The Senate Committee have reported in favor of granting the Methodist Episcopal Church, South, $150,000 for the use of its property during the war at Nashville. The original claim was $450,000. If the Methodist Church, South, should be reimbursed for the destruction or use of its property during the war then all property destroyed by the Federal army in the South should be paid for. The Confederacy had no more potent ally than the Methodist Episcopal Church, South, and their Book Concern at Nashville was used in the interest of the Confederacy. In 1862 a Confederate Almanac was issued there, and edited by Dr. T. O. Summers, which contained as much treason and hatred against the United States as language could express.

Southern Methodism.

Rev. B. F. Penny, Pass Christian, Miss.: "We have just closed a meeting in which our people were wonderfully blessed by the outpouring of the Spirit. There were fifteen conversions. We have received into the Church this year twenty-four persons. We bless the Lord for his goodness."

Rev. T. Kennedy, at Napoleonville, La., has begun a good work. His congregation has in past years been greatly discouraged and injured by bad leaders, but it is now united and indications of growth are many, The first Quarterly Meeting was held on the 2nd and 3rd inst., and it was a most interesting occasion. Bro. Kennedy is one of our reliable and successful pastors.

Rev. J. F. Marshall, Alexandria, La.: "As a result of a series of revival meetings there have been fourteen conversions and many others are deeply concerned about the salvation of their souls. Our Sunday School now numbers from sixty to seventy members. My wife has been a great assistance to me in the revival meetings; she also takes an active part in the Sunday School."

Rev. G. Washington, Woodlawn, La., reports that his first Quarterly Meeting was held on the 3d inst. A very large audience was present, to which the sermon and advice of the Presiding Elder was of great benefit. The Woodlawn church was never in better condition, and the prospects for a good year in the Lord's work are flattering. The SOUTHWESTERN is popular.

Rev. G. B. Lynch, Thibodeaux, La., gives a glowing account of his first Quarterly Meeting, held on the 4th inst. Although it was a week night the house was full and the people greeted their Presiding Elder cordially, and listened to his sermon and advice respecting their church interests with attention. A gracious revival has blest the Thibodeaux church. Over twenty have been converted. The congregation has largely increased. The church property is to be improved, and a parsonage is talked of. Not only has all money due him to date been paid, but his people have given him very substantial evidence of appreciation by presenting him a well filled purse of money.

Rev. Mack Henson, Victoria, Texas: "Our Presiding Elder Rev. Geo. W. Richardson, failed to reach his Quarterly Meeting appointment here, owing to a misunderstanding of the Railroad schedule. Our people were greatly disappointed, as they had looked forward to his coming with joyful anticipations. The Quarterly Conference was held, but the administration of the Sacrament of the Lord's Supper was postponed for the present. The improvements in our church edifice go rapidly forward. The ceiling is now completed and gives it a decidedly neat appearance. The ladies have the matter in hand and the work will be finished. Some of the elder ones, sisters M. Ellis, H. Southern, A. Baldridge, and others have raised the means for a beautiful, modern style pulpit and a neat pastor's study. Some of the young ladies, Misses Lizzie Ellis, L. G. Robinson, Mollie Miller, and others have provided for the church an elegant pair of chandeliers. The building is 30x60 feet in dimensions.

General News Items.

The Grand Lodge of Free Masons of England, Lord Carnarvon presiding, has unanimously passed resolutions refusing to recognize as a Free Mason any person initiated in a lodge where belief in God is denied or ignored. This refers to the action of the Grand Orient of France, which recently eliminated the article expressing belief in God from its ritual.

The grand jury of Pike county lately made a report on the affairs in that county, from which, as published in the Summit Times, we extract the following concerning the bulldozers:

We have found but four bills of indictment, as much of our time has been consumed in the investigations leading to the apprehension, and bringing to justice of that mysterious class of people known as the bulldozers. We believe witnesses have been before us who could have given such information as would lead to conviction of some parties, but would not reveal what they knew, through fear, of personal injury; this has been so manifest, that we have refrained from further investigation.

We believe that many of the colored people have left this country on account of the general depression of the times, from a failure to receive full remuneration for their labor, inability to meet their obligations, to procure supplies for the comming year, and to better their financial condition.

These influences, acting together, have created general demoralization among all classes of citizens, and in many instances the consumers are left behind, while the producers have gone to other sections in search of remunerative employment.

Governor Stone, of Mississippi, in his inaugural address said:

"No problem in politics was ever allotted to any people more difficult than that which the State of Mississippi, in common with her sister states of the South, is now called upon to solve. Can a government based upon unlimited suffrage be successfully carried on between two races, the most antagonistic on earth which, while according equal rights to each, shall tend to the common prosperity and happiness of both? The experience of the past ten years sufficiently demonstrates that it cannot be done by governments the controlling influence of which is wielded by the inferior race. It remains to be seen whether one controlled by the superior will be more successful. Upon one point all good men will agree: there must be absolute and perfect protection to life, liberty, and property. If sufficient powers for this purpose are not already lodged in the executive officers of the state and counties, those powers should be enlarged."

Sunday School.

March 24, 1878.—MANASSEH BROUGHT TO REPENTANCE.

SCRIPTURE.—2 Chron. 33: 9-16.

GOLDEN TEXT.—"As many as I love I rebuke and chasten; be zealous, therefore, and repent."—Rev. 3: 19.

TOPIC.—"It is good for me that I have been afflicted, that I might learn thy statutes."—Ps. 119: 71.

(Condensed from National S. S. Teacher.)

MANASSEH'S SIN (9-11).—Manasseh became to Judah the evil genius that Jeroboam had been to Israel. The latter had sinned and had caused Israel to sin, and his name stands connected with the final destruction of the ten tribes as its infamous cause. In the same way, too, when, patient as he is, God would no longer endure the wickedness of Judah, he sent his prophet Jeremiah to speak unto his people this warning: "And I will cause them to be removed into all the kingdoms of the earth, because of Manasseh, the son of Hezekiah king of Judah, for that which he did in Jerusalem." Jer. 14: 4. His leadership in evil was as marked and as energetic as had been his father's in restoring the worship of Jehovah.

His Warning.—"And the Lord spake to Manasseh, and to his people, but they would not hearken." God always admonishes before he destroys. No one can plead that he has had no intimation of danger—no hint that repentance was necessary. What it was that the Lord spake to Manasseh and to the people is given in full in 2 K. 21: 10–16. By whom it was spoken is a matter of great interest which is, and probably always will be, out of the power of scholars to solve. The warning was a general one, directed to the whole people, and referred to Manasseh incidentally, only as a part is included in the whole. The outlook that was given of the future was that of the coming captivity of Judah, a time when God should wipe Jerusalem as a man wipeth a dish and turneth it upside down. He gave them notice that he should forsake them, and give them into the hand of their enemies. "But they would not hearken." Even warnings have but little effect on those who have gone far in evil. Not only did they shut their eyes, but they were exasperated by these faithful admonitions, and put to death the prophets who uttered them and the innocent people who upheld them in their duty.

MANASSEH'S REPENTANCE (12–13)—"And when he was in affliction he besought the Lord his God." Blessed are the uses of adversity when it leads the prodigal back to his heavenly Father! But why did he not in his distress call upon Baal, or upon Astarte, whose image he had carved, or upon the heavenly host whose altars he had set up in the very courts of the temple? Ah! there is much more of a belief in the true God than skeptics are willing to acknowledge! In great adversity, in times of calamity, in occasions of sudden and imminent peril, then the old, stifled belief will assert itself, and those will call lustily upon the name of God who have been in the habit of deriding it. The fact that Manasseh now turned to God for help in his extremity was a confession that he never had had full faith in the numerous other deities that he had been in the habit of worshiping. How many such confessions there are on record! But, after so many years of apostacy, what was it that turned his heart toward God? We have a thought that grasps us like a certainty, that in the silence and suffering of that Babylonian prison, the teaching, example and tender remembrance of a godly father, with all their softening influences, came vividly and appealingly before him, and melted his soul into sweet contrition. In his loneliness he had a good opportunity to contrast his life with the life of his sainted father—his full of failures, his father's always marked by successes; his full of errors, his father's replete with singular wisdom; his full of evil, his father's full of goodness; his full of corrupt devotion to strange gods, his father's full of single-hearted devotion to the God of Israel. Even a prison may be a capital school room. There is no telling in what inconceivable places a father's prayers may be heard, and a beloved boy brought back to his conscience and his God. God can use a prison sometimes better than he can use a sermon. Let parents who have hardened boys look at the case of hardened Manasseh, and have their courage and their faith revived. Like Hezekiah they may not see their sons repentant and renewed, but God will never cease pursuing the lad for whom his parents have besought him with tears night and day.

Manasseh humbled himself greatly. He had need so to do; for he had sinned grievously. One's humility should reach a level as correspondingly low as the depth of his sins. When a man humbles himself God ceases to humble him. In Pilgrim's Progress Christian found that it was "a hard matter for one to go down into the Valley of Humiliation," but, once down, he discovered that the air was pleasanter and the flowers sweeter than he deemed possible. The way up to God is down through the valley. The prayers that ascend to him from this depth reach him more quickly than those that are uttered upon some gratulatory height of Christian experience.

MANASSEH'S REFORM (14–16).—The king showed the sincerity of his repentance by immediately going to work to correct his errors. He had been negligent before relative to the defence of his kingdom. Now, having been taught a severe lesson by experience, he strengthened the walls on the west side of the city, on which side it was the most liable to attack, and raised up the wall about Ophel to a very great height. Josephus says that the walls in Herod's time was 750 feet above the valley of Jehoshaphat, and that one standing upon it, and looking down, "would be giddy, while his sight could not reach to such an immense depth." "Ophel" was the hill tongue just south of the temple, which sloped precipitately into the valley of Jehoshaphat on the one side, and into the Tyropœon valley on the other. But he showed his repentance in a better way than that. "He took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city." Those who really are repentant will bring forth fruits meet for repentance. Besides that, he repaired the altar of the Lord, which, in the days of his hostility to its worship, must have been abused and mutilated, and "sacrificed thereon peace offerings and thank offerings (the latter in gratitude for his return), and commanded Judah to serve the Lord." Considering the long course of evil in which he had led them, he achieved a wonderful success. But still he was met with the torturing fact that it is a good deal easier to lead people astray than it is to lead them back again. A long example in wickedness is not to be counteracted in a single day. If one sows broadcast the seeds of thistles, he will have many a weary day of work before him when he desires to rid himself of the pests. Although they only worshiped God there, still the people offered sacrifice on the forbidden high places. All his reforms, so far as the people were concerned, were but outward and temporary. The king's command could remove the offence from off the land, but it could not remove them from the hearts of the people. So soon as that restraint was removed, the idols were brought back, and, in a short time, the temple was again filled with them. Manasseh saved himself, but could not save the people whom he had corrupted. His sad experience should arrest many a young man on the threshold of an evil career. For one may come to the time when he will sorrow most for the ruin that he has brought to those who have fallen under his influence, and who have followed his example.

New Publications.

RECOGNITION OF FRIENDS IN HEAVEN.—This is a phamphlet of 18 pages, published by Rev. Maxwell P. Gaddis, of the Cincinnati Conference, and contains a report of Bishop Foster's argument on "The Doctrine of Recognition Established." And also an extract from the sermon of Rev. Wm. Morley Punshon on "Heaven not a Solitude." A fine steel portrait of each author is given. The words given from these eminent divines are such as to give great comfort to bereaved hearts by establishing them in the hope that they will see and know their friends in heaven. Price 50 cents.

IS THERE A HELL.—This is an inquiry and an answer concerning this subject which now is occupying so much of the attention of the press and platform. It is a phamphlet of thirty-one pages by Rev. John A. Cass, A. M., and published by D. Lothrop & Co., Boston. Price 15 cents.

The author believes there is a hell of future punishment for all who finally reject Christ. He bases his argument on the word *Gehenna*, as used by Christ in such texts as "Fear him which is able to destroy both soul and body in hell." (*Gehenna.*)

THERE SHE BLOWS, OR THE LOG OF ARETHUSA.—A book of three hundred and twenty pages, by Capt. W. H. Macy, of Nantucket. Lee and Shepherd, Boston. Price $1.50.

This [illegible] series of illustrated sketches of actual life on the ocean, made up of real incidents and introducing for the most part real characters, many of which may be recognized. The author claims that while [illegible] the book he felt himself [illegible] story—not making [illegible]. The author has lately [illegible] blindness. All [illegible] of sea-faring [illegible] book with pleasure. [illegible] at Eyrich's—130 [illegible]

[illegible] NEW CHURCH.—[illegible] controlled by the New Church, and [illegible] Lippincott & Co., No. 3 treats of the [illegible] Christian World." Each [illegible] complete in itself and contains about 50 pages, royal octavo. The first volume will contain [illegible] pages and cost $3.00. Single [illegible], 50 cents. For sale at Eyrich's.

Letters on the Anderson Trial.

W. P. Converse, Esq., foreman of [illegible] in the Anderson trial has [illegible] a lengthy letter setting forth that in his opinion the trial of Anderson was fairly conducted, and that the verdict of "guilty" was according to the [illegible] testimony, that the jury [illegible] verdict each [illegible] colored men, [illegible], and that the [illegible] jury being tam- [illegible] false. Two re- [illegible] have been pub- [illegible]

[illegible] one of the [illegible] in a letter [illegible] refused to [illegible] concludes: [illegible] listened [illegible] charge of [illegible] the coun- [illegible] was not [illegible] myself at [illegible] juror [illegible] stated that [illegible] be sent [illegible] fourteen [illegible] found [illegible] the [illegible] three [illegible] one [illegible] the mercy [illegible] if that [illegible] to the Pen- [illegible] answered in [illegible] verdict [illegible] verdict [illegible] An- [illegible] we [illegible] number of votes than the opposing candidate, yet he was found be fairly defeated. It is well known, too, and believed by a large majority of the people of our common country that the present incumbent of the Presidential chair would not now be occupying that position had the said Returning Board done their duty to the voters of our State. For this reason, therefore, it does not appear to me just, that the prisoner, whose success in wrong doing enabled tho now President of the United States, to occupy so elevated a position, should, while such is the case, be confined as a felon in the Peneteutiary of our State.

[illegible] Rev. [illegible]

Conference Studies.

The Texas, West Texas, Louisiana and Mississippi Conferences have adopted a limited course of studies for the Conference classes and we here republish it, and suggest that the course be inserted in each of the minutes of these Conferences when published, so each preacher may know just what it is. This is the course:

CANDIDATES FOR ADMISSION: English Branches, Bible and Discipline, Porter's Compendium of Methodism.

FIRST YEAR: Wakefield's Theology, part first; Wesley's Plain Account of Christian Perfection Ruter's Church History; Kidder's Homiletics and Bible and Discipline continued.

SECOND YEAR: Wakefield's Theology, part second; Hibbard on Baptism; Bible and Discipline continued and a written sermon.

THIRD YEAR: Wakefield's Theology, part third; Nast's Introduction; Morris' Sermons, and a written sermon.

FOURTH YEAR: Wakefield's Theology, part fourth; a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons.

THE COST AND WHERE TO GET THESE BOOKS.

These books are for sale by Nelson & Phillips, New Orleans, and cost as follows:

Wakefield's Christian Theology	$3.50
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Kidder's Homiletics	1.75
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Our terms are *Cash in Advance.* The brethren will please not ask us to send the books before the money is received, because we cannot. If a brother cannot order all the books at once he had better order one or two at a time, as he has the money. Address Nelson & Phillips, New Orleans.

Married,

At Thibodeaux, La., in the Methodist Episcopal Church, Feb. 25, 1878, by Rev. G. B. Lynch, Richard Davis and Mrs. Ellen Wilson, all of Thibodeaux.

At the same place, in the same church, by the same minister, Feb. 28, 1878, Alonzo Lovency Jefferson, and Miss Eliza Conner.

At Franklin, La., Feb. 27th, by Rev. Jas. Hayward, Mr. Gilbert R. M. Newman and Miss Sarah E. Wilson.

At Franklin, La., Feb. 14th, by Rev. Jas. Hayward, Mr. Joseph Hamilton and Miss Ella Kinchin.

Died.

[illegible], Texas, February 19th, Grant W[illegible] Wallace had been for the [illegible] a zealous member of our [illegible] When called to die [illegible] Though I walk through the [illegible] shadow of death, I will fear no [illegible] art with me.

W. H. MOSELY, Pastor.

Special Notices.

Among the Dead Failures

of [illegible] how many bogus nostrums may be numbered! Beginning their careers [illegible] flourish of trumpets, [illegible] for a time in the public prints and [illegible] seen, but not too soon, [illegible] limbo of things [illegible] Stomach Bitters [illegible] remedy. It goes [illegible] Neither underhand [illegible] competition affect it. On the contrary [illegible] with inferior rival preparations only increases its popularity. It has [illegible] imitated, but without success [illegible] of it have been surrep- [illegible] produced, but have fallen flat. [illegible] entrenches itself in the con- [illegible] for it [illegible] of the [illegible] tion, [illegible] ailments [illegible] eradicates and [illegible] and remittent fevers.

[illegible] Ladies' Home [illegible] splendid literary [illegible] Choice Poetry [illegible]

description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gremme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Meron, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23. F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30. C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro, April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30. REV. WM. S. BUTLER, P. E.

Navasota (Tex.) District Conference.

The Navasota District Conference will be held at Bryan, beginning March 14 and closing on the 17th. We hope that the members will be present promptly at the opening with their reports ready. Come, brethren, praying the blessing of the Master upon our meeting. V. M. COLE, P. E.

Gulf (Miss.) District.

FIRST ROUND.

Brookhaven, March 1; Simpson Circuit March 2-3; Crystal Springs, March 4-5; Hazlehurst, March 6-7; New Hope, March 9-10; Union Church, March 11-12; Hamburgh, March 13-14; Fayette and Natchez, March 16-17; Meadville, March 18-19; Liberty, March 20-21; Magnolia; March 22; China Grove, March 23-24; Columbia, March 25-26; Bay St. Louis and Pass Christian, April 6-7; Handsboro and Ocean Springs, April 10-11; Augusta, at Black Creek, April 13-14. L. BRADFORD, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Crawford, February 23, 24; Meridian, March 2, 3; Meridian Circuit, March 6, 7; Quitman, March 9, 10; Waynesboro, March 12, 13; State Line, March 14, 15; Shubuta, March 16, 17; Shubuta Circuit, March 19, 20; Enterprise, March 22, 23; Enterprise Circuit, March 23, 24; Paulding, March 26, 27; Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mashulaville, April 16, 17; Prairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville, April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present. M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26. J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

[illegible] Circuit, February 23, 24; Aberdeen [illegible] West Point [illegible] Columbus Circuit, March 16, 17; Tupelo Circuit, March [illegible] Corinth Circuit, March 30, 31; [illegible] Grove, April 6, 7; Houston Circuit [illegible] 13; Mount Pisgah and Woodward April 13, 14; Pontotoc Circuit, [illegible] 21; Buena Vista, April 27, 28; [illegible] and Spring Valley, May 4, [illegible] Circuit, May 9; Shady [illegible] May 11, 12. D. McLACHLIN, P. E.

[illegible] District.

FIRST ROUND.

[illegible] Holly Springs Circuit, [illegible] Oxford and Lafayette [illegible] 23, 24; Granada [illegible] 2, 3; Winona [illegible] 24; Abbeville and Elijah, March 30, 31; Chulahoma, April 6, 7; Byhalia, April 13, 14; Connersville, April 20, 21; Ripley, April 27, 28; New Albany, May 4, 5; Greensboro, May 11, 12.

District Stewards are requested to meet February 12th, at Grenada, and make their usual assessment, and divide the same to the several charges. J. G. JOHNSON, P. E.

Houston (Texas) District.

FIRST ROUND.

Harrisburg and West Point February 9, 10; Richmond, February 16, 17; Rosehill, February 23, 24; Columbia and Brazoria, March 2, 3; Cypress, March 23, 24; Oyster Creek, March 30, 31; Houston Circuit (Edwards) April 6, 7. W. L. MOLLOY, P. E.

New Advertisements.

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"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

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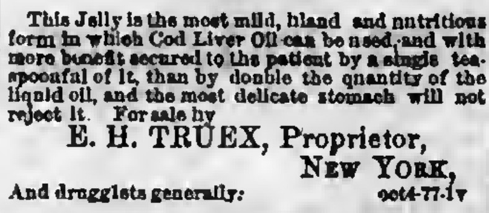

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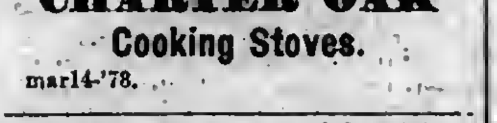

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and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms meet your diseased condition? Are you suffering from ill-health in any of its many and multifarious forms, consequent upon a lingering, nervous, chronic or functional disease? Do you feel nervous, debilitated, fretful, timid, and lack the power of will and action? Are you subject to loss of memory, have spells of fainting, fullness of blood in the head, feel listless, moping, unfit for business or pleasure, and subject to fits of melancholy? Are your kidneys, stomach, or blood, in a disordered condition? Do you suffer from rheumatism, neuralgia or aches and pains? Have you been indiscreet in early years and find yourself harassed with a multitude of gloomy symptoms? Are you timid, nervous, and forgetful, and your mind continually dwelling on the subject? Have you lost confidence in yourself and energy for business pursuits? Are you subject to any of the following symptoms: Restless nights, broken sleep, nightmare, dreams, palpitation of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head dimness of sight, pimples and blotches on the face and back, and other despondent symptoms? Thousands of young men, the middle aged, and even the old, suffer from nervous and physical debility. Thousands of females, too, are broken down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect prolong their sufferings. Why, then, further neglect a subject so productive of health and happiness when there is at hand a means of restoration?

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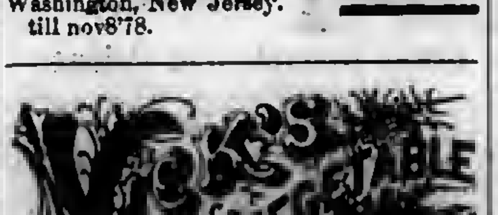

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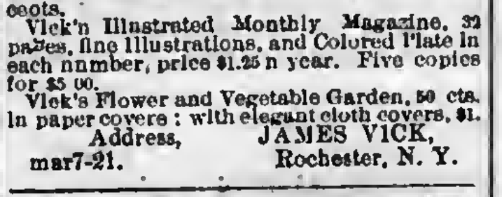

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And [illegible], when the man 'most pulled my head off, you hadn't a word to say.

And I guess you must think I'm a baby, [illegible] I can mend it with glue,
As if I didn't know better than that! why, just suppose it was you?
You might make her look all mended—but [illegible] I care for looks?
Why, glue's for chairs and tables, and toys, and the backs of books!

[illegible] perfect little daughter! Oh, but [illegible] crack!
[illegible] makes me sick to think of the sound [illegible] her poor head went whack
Against that horrible brass thing that holds up the little shelf.
—Now, Nursey, what makes you remind me? I know that I did it myself!

[illegible] must be crazy—you'll get her [illegible] head!
What good would forty heads do her? I tell [illegible] dolly is dead!
[illegible] I hadn't quite finished her [illegible] new Spring hat!
[illegible] a sweet ribbon of her's last night [illegible] that horrid cat!

When [illegible] gave me that ribbon—I was [illegible] out in the yard—
[illegible] to me, most expressly, "Here's a [illegible] for Hildegarde,"
[illegible] put it on Tabby, and Hildegarde [illegible] do it;
[illegible] to myself, "Oh, never mind, I [illegible] she knew it!"

[illegible] she knew it now, and I just [illegible] do,
[illegible] little heart was broken, and [illegible] too.
[illegible] little baby! I wish my [illegible] hit!
[illegible] over and over, and it hasn't [illegible].

[illegible] darling is dead, she'll want to [illegible] of course;
[illegible] my little wagon, Nurse, and [illegible] the horse;
[illegible] and cry; and we'll put [illegible] you see—
[illegible] box—and we'll bury her [illegible] the maple tree.

[illegible] me a tombstone, like [illegible] my bird;
[illegible] I tell him on it—yes,
[illegible] a beautiful
[illegible] and a dreadful

—*The Methodist.*

[illegible] Farragut.

[illegible] to New [illegible] we had [illegible] reason of [illegible] qualities [illegible] man of me. [illegible] could [illegible] if I had [illegible] could [illegible] I was [illegible] close of [illegible] turned [illegible] locked [illegible] be? [illegible] you ever [illegible] went on [illegible]

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AN OPEN LETTER.
IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

A Cloud of Witnesses

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Is Alterative, or Blood-cleansing.

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Is Pectoral.

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Is a Cholagogue, or Liver Stimulant.

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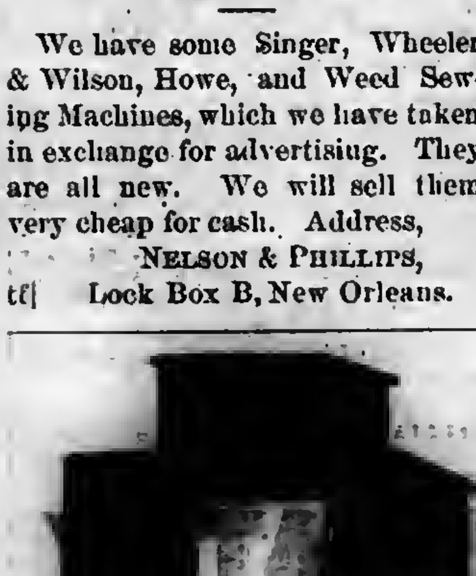

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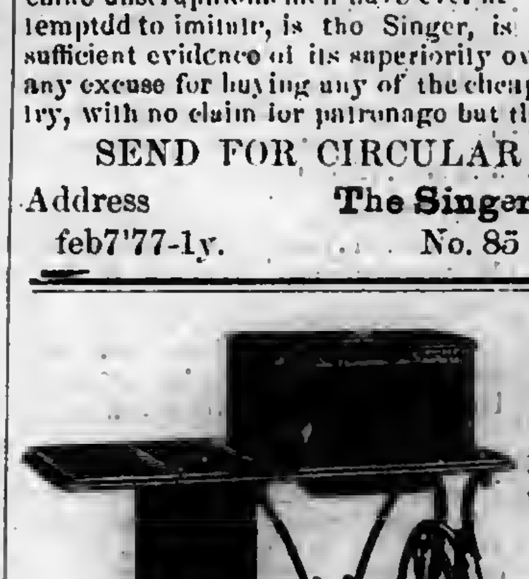

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Southwestern Christian Advocate.

VOL. 13—NO. 12. NEW ORLEANS, LA., THURSDAY, MARCH 21, 1878. WHOLE NUMBER 126

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

[illegible] St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a Year, Cash in Advance.

All Traveling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances [illegible] be made by Registered Letter, P. O. Money Order, or by Express.

Advertising Rates.

(Per Nonpareil line, each insertion.)

[illegible]	8 cents
[illegible]	7 "
[illegible]	6 "
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"COME UNTO ME."

[illegible] than e'er was sung
[illegible]
[illegible] all heaven has rung
And down thro' all the ages.
[illegible] of sweet accord,
[illegible] from Christ our Lord;
[illegible] full and free,
[illegible] grieving heart, "Come unto me."
[illegible] provision, sweet command,
[illegible] the weak and weary;
[illegible] head,
[illegible] dreary,
[illegible] our bitter need,
[illegible] aching head;
[illegible] soul oppress,
[illegible] I'll give you rest."
[illegible] "The way's not long,
[illegible] stretched to meet thee;
[illegible] not the song
[illegible] shall greet thee.
[illegible] your burden lay,
[illegible] day,
[illegible] to thee,
[illegible] back to me."
[illegible] was sung
[illegible] the rung
[illegible] all the ages
[illegible] such a strain,
[illegible] our pain!
[illegible] that we
[illegible] to Thee.

[illegible] of Sarah.

[illegible] PARKER, D. D.

[illegible] xxiii.

[illegible] is dead, [illegible] to mourn and to [illegible] was not Abraham [illegible] Yes; but he [illegible] too, and his [illegible] his heart hard. [illegible] old, [illegible] It [illegible] with those [illegible] tion in tears which never came during all the battle. Such an instance as this goes far toward proving that Abraham's faith was as human as his sorrow. If we can join him in grief, why not in faith? If we thought him nearly divine on Moriah, we may see how human he is in Hebron. As for ourselves, we can fight resolutely; we can suffer patiently? We are heroes whilst the sound of the trumpet is maddening the air; what are we when laid up as wounded soldiers? The patient, uncomplaining sufferer, who for months or years has been waiting for her Lord without ever suggesting that His steps were tardy, may have as strong a faith as Abraham had when he held the knife over his son. All the world's faith is not historic. To-day has its chronicles of trust and patience and hope quite as instructive and thrilling as those which are recorded in the Bible. It is too early to read them though, or to comprehend all their sad yet glorious meaning; but every syllable is accepted and honored of God. We often wish that we were as good as the holy men of old; it will be a poor thing, however, if we are not better than the best man in any earlier dispensation. Among all that were born of woman there had not appeared a greater than John the Baptist, yet the least in the kingdom of heaven was greater than he. So may we be greater than Abraham, by reason of Jesus Christ's promise that we should not only have life, but have it "more abundantly." That some of the older generations might have greater gifts is not denied; but none of them had opportunities of having greater graces. They had special inspiration, we have the general baptism of the Spirit; they saw the unrisen light, we see the sun in a cloudless zenith. My opinion is that God never had better children upon the earth than He has at this moment; never was there such force of life, never such loyalty to the kingdom of heaven. We do not, then, set forth Abraham as a divine model; we call up his history to see its points common with our own, to study the unchangeableness of God, and to take an estimate of the development of human destiny.

Look at Abraham buying a grave! True, he buys a field and a cave, and all the trees that were in the field, and in all the borders round about; but expand the list as we may, it was all for the sake of a place to bury his dead. The good man is forced into such commerce as well as the bad; the best man of his age is here bargaining for burial ground. I need not remind a Christian congregation of the advantage which a good man enjoys under such circumstances. To him the place of Christian sepulchre is not a wilderness given over to the desolation of everlasting winter; it is a garden, full of roots, that shall come up in infinite beauty in the summer that is yet to be. "Blessed be the God and Father of our Lord Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel." The law of mortality will operate until the close of this dispensation; all lower life has been given over to death; but death itself has been devoted by an unchangeable covenant to be destroyed by life. "The last enemy that shall be destroyed is death." Meanwhile, we require graves. Our houses are overshadowed by a temporary destroyer; we are smitten and impoverished by the angel of death.

"From the stars of heaven, and the flowers of [illegible]
From the pageant of power, and the voice of [illegible]
[illegible] the mists of morn on the mountain's [illegible]
[illegible]'s song, and affection's vow,
[illegible] that o'er which the soul bears
[illegible] one record—passing away."

[illegible] manner in which the children of Heth answered Abraham [illegible] the most apprecia[illegible] "Hear us, my Lord; [illegible] prince among us; [illegible] of our sepulchres bury [illegible] none of us shall with[illegible] his sepulchre, [illegible] bury thy dead." [illegible] strokes of pa[illegible] of the hu[illegible] that the [illegible] is an infal[illegible]

[illegible] built. Never despair of any man who is capable of generous impulses. Put no man down as incurably bad who will share his one loaf with the hungry or give shelter to a lost little one. Poor and crude may be his formal creed, very dim and pitifully inadequate his view of scholastic theology; but there is a root in him which may be developed into much beauty and fruitfulness. For this reason I cannot overlook the genial humanity and simple gracefulness of this act of the Hittites.

Man's final requirement of man is a grave. We may go down to the grave in one or two very different ways. Our grave may be respected, or it may be passed by as a dishonored spot. We may live so as to be much missed, or we may live so as to leave the least possible vacancy; whichever way it be, we should remember that there is no repentance in the grave—the dead man cannot obliterate the past.

Abraham mourned for Sarah. What then? Consecration to God's purposes does not eradicate our deep human love; nay rather it heightens, refines, sanctifies it! Every father is more a father in proportion as he loves and serves the great Father in heaven. We should be on our guard against any system of religion or philosophy that seeks to cool the fervor of natural and lawful love. It may be very majestic not to shed tears; but it is most inhuman, most ungodly. We have heard of Abraham mourning, of David crying bitterly, of the Savior allowing His feet to be washed with a sinner's tears, and of Jesus Christ weeping; but who ever heard of the devil being broken down in pity or mournfulness? Christianity educates our humanity, not deadens it; and when we are in tears it helps us to see through them nearly into heaven.—*The Complete Preacher.*

What Churches Ought To Do.

There are two great things which a church ought always to have, namely, an arm to gather with, a bosom to carry in. I want to speak to you members of the church now not merely about the Sabbath-school, but concerning every other part of our soul-seeking and soul-saving work. I want you all to try in the name of God, and in the energy of the Holy Gost, to be the arm to gather with. "He gathereth the lambs with his arm." They are scattered now, the blood-bought, the ordained of God unto eternal life, are scattered hither and thither and know not the Lord. We are bounded to gather them from all places into which they have wandered. They will not come of themselves. The mass of them despise even the outward means of grace. We want a strong arm to gather with, so that they may be compelled to come in. The church's arm is partly the ministry of the Word. Preaching should be attractive enough to gather the people together, for how shall they believe on him of whom they have not heard, and how shall they hear if they will not gather around to the preacher? The preacher's voice is to gather, but then amid such teeming multitudes the few preachers can never be expected to be the arm of the Lord to gather alone. We must gather the young by Sabbath-schools, and endeavor to return them by the distribution and sale of good books and other pure literature; the colporteur has, in this respect, his work to do to gather in the villages and hamlets. We must gather them by visiting from house to house; you tract distributors, your city missionaries, your Bible women, these must be the arm of the church to gather many; still the work will not be done unless we have more help than all these. Every Christian must be a gatherer; each one gathering his one. In the power of the Holy Spirit must all seek out the wanderers. If you can not bring sheaves, you must glean ear by ear; if you can not preach to hundreds, you must endeavor to gather individuals by your holy conversation, by your pious lives, by the orderly ruling of your household, and using every occasion that God gives you to speak a good word for Christ. Gather. I give you this word, all of you dear members of the church, as your watchword. Gather ye, gather ye, the people together.

But the church's second work is to carry in her bosom. Those who are brought to Christ need nurture, [illegible], example, edification. "[illegible]," saith He, and yet "Feed my lambs." The [illegible] should try to do this, suiting his discourse to the weakest and feeblest lamb; but since he is but one, and taketh not upon himself the responsibility of others, the whole church should try to be a nursing mother unto those who are born unto her. Beloved, carry the young converts; take the convinced in and pity them, cheer them, fight against their despondencies, battle with their doubts, enlighten their ignorance, and so bear them in your bosom. You will be Christlike if you do so. It is the church's work to imitate her great Lord, and let the beloved of Christ be carried in her bosom of affection. May your arm always have strength to labor, and your heart have love wherewith to cherish; may this church never lack for arms that shall encompass the neighboring population, and lack for a heart that shall be warm toward those who love our Lord Jesus Christ. Hand and heart must go together; by those two our work must be fully done.—*Spurgeon.*

Little Jean's Letter.

FROM THE FRENCH OF PAUL FEVAL.

Jean made up his mind to write a letter to the good Lord. In France, when the peasants and poor people want something very much, they not only ask the good Lord for it, but they write a letter to Him; and one can often see poor women and children, with pale sad faces, entering the churches and laying a little letter on the altar, feeling that if He sees it there day and night, He will be sure to remember their petition. And I would like to know if, in all the literature of all the ages, there could be anything more touching, and sweet, and simple, than these letters to the good Lord.

Jean was six years old, and he wore a pair of trousers, all worn out at the knees. His hair was blonde and curly, and so thick and beautiful, and there was enough of it to have dressed the heads of two lovely ladies. He had a pair of great blue eyes, that tried to smile sometimes, though they had already wept so often. He had a little jacket quite nicely cut, but all falling into pieces, and on his right foot a girl's shoe, and on the other a boy's, both of them too long and large for him, alas! and too full of holes, and they turned up in front and wanted heels behind. He was hungry and cold, for it was on a winter's night, and he had been fasting since the day before at noon, when the idea came to him of writing a letter to the good Lord.

You are wondering how he could do it, poor little Jean! It is true he could not write any more than he could read.

Far away in the quarter of Gr[illegible] Caillou on the corner of an avenue, and not far from the Park, was the small cabin of a public writer. The "editor," as he was called in the quarter, was an old soldier, rather bad-tempered, though with a good heart—and ah! he was not rich, and besides, was so unfortunate as not to be quite maimed and wounded enough to get admission into the Hotel des Invalides, where all the old soldiers are sent who have no legs or arms to speak of.

Well, Jean saw him through the dirty windows of his cabin, smoking his pipe and waiting for business, so he went in and said:

"Good-day; I have come to have a letter written."

"It's ten sous," replied Pere Bouin; for this old warrior, who was perhaps the hundred thousandth part of the glory of a marshal of France, was called Pere Bouin. Jean, who had no cap to take off, pulled the front lock of his curly hair, and making a bow, said politely! "Then, excuse me!" and he opened the door to go out; but Papa Bouin thought him such a nice little fellow, he said to him:

"Art thou the son of a soldier, little one?"

"No," replied little Jean; "I am mamma's son, who is all alone."

"Ah!" said the "editor," "I know; and thou hast not ten sous?"

"Oh! no; I have no sous at all."

"Thy mother, neither! Ah! one can see that. You want a letter written so as to have something to make soup—eh! little one?"

"Yes," replied Jean, "exactly."

"Advance! For ten lines and a half a sheet of paper I shall not be much the poorer."

Jean obeyed. Papa Bouin arranged his paper, dipped his pen in the ink, and traced in a fine schoolmaster's hand: "Paris, the 17th January, 1857." Then on the next line, "To Monsieur"— "What is the name, bibi?"

"Whose?" asked Jean.

"Why, the Monsieur's of course."

"What Monsieur?"

"Why, the individual for the soup."

Jean understood this time, and replied:

"It is not a Monsieur."

"Ah! well, for a lady, then!"

"No, not for that either."

"*Nom de bleu!*" cried Papa Bouin, "dost thou not know to whom thou wishest to write a letter?"

"Ah! yes indeed," replied the child.

"Well, then, say who it is, and hurry thyself."

Little Jean grew crimson. The fact is, it is not so easy to apply to public writers for such correspondence as his. However, he mustered up his courage, and said: "It is to the good Lord to whom I want to send a letter." Papa Bouin did not laugh. He laid down his pen and took his pipe out of his mouth. "Little one," said he severely, "I don't suppose thou meanest to make fun of an old soldier of the line. Thou art too little to strike. But wheel! Turn to the left and go!"

Little Jean obeyed, and turned on his heels—I mean on those of his feet, for his shoes had none—and started to go; but seeing him so sweet and obedient, Papa Bouin changed his mind a second time, and looked at him more closely.

"*Nom de—nom de—nom de—nom!*" he muttered. "There is, after all, no end to want in Paris. What is thy name, bibi?"

"Jean."

"Jean what?"

"Nothing but Jean."

Papa Bouin felt his eyes smarting but he shrugged his shoulders. "And what dost thou want to say to thy good Lord?"

"I want to tell him that mamma has been asleep since yesterday at four o'clock, and I want him to wake her up, for I cannot."

The old soldier's heart felt numb, for he was afraid he understood what was the matter. However, he went on asking: "But what was that thou saidst about soup, a little while ago?"

"Oh! well," replied the child, "because she wants some. Before she went to sleep, mamma gave me the last piece of bread."

"And she—what has she eaten?"

"She has said for two days, 'I am not hungry.'"

"What didst thou do when thou didst try to wake her?"

"Oh! well, I kissed her, as I always do."

"Did she breathe?"

Jean smiled, and his smile made him look so pretty. "I don't know," replied he; "don't mothers always breathe?"

Papa Bouin turned away his head, for two large tears were running down his cheeks. He did not answer the child's question, but he said, in a voice that trembled a little:

"When thou didst kiss her, didst thou notice nothing?"

"Yes; she was cold, it is so cold at home."

'And she shivered a little, didn't she?'

'Oh! no she looked beautifully, beautifully. Her two hands, that did not move, were crossed on her breast, and were so white! And her head was thrown back on the pillow, so that in the opening in her shut eyelids she seemed as if she was looking up into heaven.'

Papa Bouin thought to himself, 'I have envied the rich, I who eat and drink as much as I want; and here is one dead of hunger—of hunger.' He called the child, who went to him, and he put him on his knees and said to him gently: 'Little one, thy letter is written, and sent and received. Take me to thy mother.'

'I will be very glad to do so. But why are you crying?' Jean asked with astonishment.

'I am not crying,' replied the old soldier, who was smothering him with kisses and covering him with tears. 'But thou wilt cry, little Jean, poor dear. Dost thou know I love thee as though thou wert my own son? It is foolish, perhaps. But, ah! I had a mother once, also, a long time ago to be sure, but I seem to see her on her death-bed, where, as she was leaving me, she said: 'Bouin, be an honest man and a good Christian.' There was a picture of our Savior hanging by the side of her bed—a little picture that only cost two sous—which seemed to smile, and which I loved, and whose memory has come back to my heart again. And I have been an honest man; but as to a good Christian—ah! me,' Then he rose, still holding the child in his arms and pressing him to his heart, and added, as though he were speaking to some invisible person, 'Behold, old mother—behold, and be happy. My friends may laugh at me if they like; but where thou hast gone I want to go too; and I will take this little one, poor child, to you; and he shall never leave me till then, because his rascally letter, which was not even written, has received two answers; it has given him a father and found for me a heart.'

* * * *

The poor woman, who had died from want, was never awakened on this earth. Who was she? I never knew, nor what had been the martyrdom of her life.

But somewhere in Paris there is a man, still young, who is an 'editor,' but not in a cabin like Papa Bouin. He writes many eloquent things, and you all know his name. But we will call him simply Jean, as in the old days.

Papa Bouin is now a happy old man, always honest, and moreover a good Christian. He takes great pride in the success of his 'little one,' as he still sometimes calls his illustrious adopted son, and he said, for it was he who told me this little story: "I know not who is the postman who delivers that kind of letters, but I know one thing—they always reach their address in heaven!"—*Helen Stanley, in Baldwin's Monthly.*

Niles G. Parker, ex-State Treasurer of South Carolina, has been released from jail in consideration of the evidence that he has furnished against his former associates in office. In future prosecutions he will be accepted as a witness for the State.

The Law and the Gospel.

Paul uses these words: "The glorious Gospel of the blessed God." Look at the glory of the Gospel as compared with the Law. The divine law is holy, just, and good. Nothing can be said against it. It is worthy of its Author. Its every command is right, benevolent, for man's good. The perfect keeping of it would banish sin. It is never violated in heaven. But thundered in the ears of a world of sinners, how does it appear? What hope does it give? What mercy does it offer? What refuge has it for the guilty? Question its enactments and penalties, and what do you hear? "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The law, instead of saving sinners, condemns them. As the measures of sin, it shows its extent. By its holy light the law shows the turpitude of sin. By its restraints it shows the strength and violence of sin.

But, turning from the Law to the Gospel, we see a peculiar glory in the latter. But does the Gospel abolish or supersede the law? Not a bit of it. Nay, it establishes the law, by conceding all that it claims; by making provision in the atoning sacrifice of Christ, for meeting all its claims; by implanting in those who believe, the spirit of true obedience. There is no antagonism between the law and the gospel; they are in perfect harmony. But what a glory there is in the gospel for a world of sinners! It offers mercy to the guilty, hope to the despairing, salvation to the lost, life to the dead! It proclaims amnesty and pardon to every soul that will believe in Jesus. How gloriously, in God's plan of recovering grace, the gospel supplements and fulfills the law, and becomes strong where the latter was weak. Smitten by the lightnings of Sinai, we die; bathed in the crimson stream of Calvary, we live. Salvation is not by the law, but "according to the glorious gospel of the blessed God."—*Christian Secretary.*

Frozen Kindness.

This world is full of kindness that was never spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying on the hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of these fallen trees if you had no means of getting the wood home and making a fire with it. Just so in a family; love is just what makes parents and children, and brothers and sisters happy, but if they take care to never say a word about it—if they keep it a profound secret; as if it were a crime—they will not be much happier than if there was not any love among them; the house will seem cold even in summer, and if you live there you envy the poor dog when anybody call him "poor fellow."

Good Advice.

At the installation of a minister, the following advice was given to the congregation. The speaker said;

"Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the Word wakefully; labor with him pathetically, both individually and collectively; support the Sabbath school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; great him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto your daily such as shall be saved eternally."

The cotton-seed oil business is growing rapidly in the South. There are seven large mills in New Orleans, and others in Baton Rouge, Shreveport, Natchez, Vicksbury, in Arkansas, Louisville, Memphis, Nashville, and even Chicago. The oil mills utilize the short staple which adheres to the seed, converting it into batting, blankets and other articles. The cake, or meal, which remains after the oil has been expressed is valuable as feed for domestic animals and for fertilizing land, and is worth $20 a ton. A ton of seed produces 20 gallons of oil, worth $3 or $3.50.

Despondency.

The most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head, works on with his hands and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within, that makes or unmakes.

Birds and other animals when collected together have curious technical names. It is proper to say, a covey of partridges, a nide of pheasants, a wisp of snips, a bevy of quails, a flight of doves, a muster of peacocks, a seige of herons, a brood of grouse, a stand of plover, a watch of nightingales, a swarm of bees, a flock of geese, a cast of hawks, a herd of swine, a skulk of foxes, a pack of wolves, a drove of cattle, a herd of buffalo, a troop of monkeys, a pride of lions, a sleuth of bears, a shoal of herrings, and a bevy of school-girls.

It is said that the pulpit needs broadening out. This may be; but we think that in many respects it needs narrowing down, at least until it confines itself within limits concerning which it is written, "Thus saith the Lord." We want the faith preached more, and the opinions of Dr. A., B., and C., preached less; we want, in short, bread instead of stones, facts instead of fancies; truth instead of guesses. The faith once delivered never can grow old. Let the pulpit preach this, and its influence never can wane.—*Churchman.*

The New York *Tribune* publishes an exposure of the Colorado stone man, which had been on exhibition as the petrified remains of a human being of heroic size. The "man" was made in Elkland, Pennsylvania, by George Hull, the maker of the Cardiff Giant. The figure was composed of ground stone, ground bones, clay, plaster, blood, eggs and other materials, shaped and baked in a kiln. It is said Hull spent $10,000 or $12,000 in this scheme. P. T. Barnum was at the bottom of the fraud.

Rev. Mr. Henderson, in his Common school Report for the State of Kentucky, says that the colored people of that State have built in three years, at their own expense, 287 school houses, and have raised, by local enterprises, $21,000 for the better payment of their teachers. More than one fifth of their children are in school. He says considering their resources they have surpassed the whites in their school enterprise, and recommends legislation to help them.

The Southern Evangelist says Rev. George Muller, of Bristol, England, spent nine days in Charleston, S. C., recently, giving twelve sermons and lectures. His audiences at the white churches were shamefully small, but at each of his three services in the colored churches, thousands attended, many being unable to gain admittance.

Yes, of course, there always will be a few tape-line brethren, ready to measure the *length* of a sermon, an exhortation, a prayer, or an editorial; but whether they have any means of knowing the *depth* and *weight* of Gospel service, nobody who is busy in the Master's work ever cares to know. Tape-lines are harmless. They can be carried in the pocket, cost but a trifle, and last a long time. Plummets are more expensive.—*Methodist Recorder.*

The Bulgaria that the Russians have carved out of Turkey takes the whole coast of the Black Sea from the mouth of the Danube to within sixty miles of Constantinople. It includes all the great and famous fortresses of Turkey for the defense of the Danube, and the whole range of the Balkan Mountains. That which is left of Turkey in Europe is merely the peninsula between the Black Sea and the Sea of Marmora, the line curving outward so as to include Adrianople.

There is an effort in Congress to recover large portions of the 215,000,000 acres of land which have been granted to railroads. Many of the grants have been forfeited by non-construction of the roads.

General News Items.

Mississippi has created a State Board of Immigration.

The spring catle drive in Texas, according to the San Antonio Express, will number 223,400.

A movement is making in Washington Territory to bring anew before Congress the proposition to make that Territory a State.

There are fully a car load of North Carolina specimens intended for the Paris Exhibition in the hands of the Agricultural Department at Raleigh.

Gen. P. M. B. Young, of Georgia, the Southern Commissioner to Paris, is very enthusiastic over the prospects of a liberal display of Southern goods at the Exposition.

Madison county, Georgia, boasts a wonderful natural production in the shape of horned rooster, the property of Mr. Ferguson. The owner exhibited him at Athens recently and pitted him against one of the city games of that place, and, instead of spurring, he butted his antagonist out of the ring and gained the day.

The Pope, in his coronation speech made no allusion to the late Pius IX, although Cardinal Dipitro, in his address to the Pontiff, had been eloquent in praise of the deceased Pope. The omission could not, therefore, be accidental, and has been variously commented upon.

Our Consul at Bremen reports that exports from Bremen to America have fallen off, while imports are increasing. Several American agencies have recently been started. The sale of American mowers and reapers has been enormous. American automatic windmills are becoming popular, and the importation of American canned goods is reaching large proportions.

The East River bridge, between New York and Brooklyn, will have two double tracks, each eighteen feet and seven inches in width, for vehicles, two railroad tracks, each thirteen feet wide, and a central promenade for pedestrians, also thirteen feet in width. The railroad trains will be attached to an endless wire rope, to be propelled by a stationery engine on the Brooklyn side.

A fire broke out in Hot Springs, Arkansas, on March 5th, and the flames spread so rapidly as to get beyond the control of the only fire engine in the city. About 150 building were destroyed and about 1,000 people made homeless. Owing to the narrowness of the valley but little was saved. The loss is estimated at $500,000; insurance, all told, $25,000. No lives lost or personal injuries sustained. Fortunately there were but few hotels and boarding-houses in this part of the city, and ample hotel accommodations remain.

A National Museum building is proposed in Washington. Out of forty foreign nations that sent representative collections of their industrial products and arts to Philadelphia, thirty-four presented their respective Government exhibits for the permanent use of the people of the United States. It is, in one sense, a matter of national honor that these things should be placed where they can be of the service that was intended.

An essay was read before the Georgia Agricultural Society on tea culture in that State. The Atlanta *Constitution* remarks thereon: The tea raised here and carefully prepared is superior to any imported. There were others present who confirmed all that the doctor said in reference to the excellence of the tea raised here. The essay concluded with the assertion that tea could be raised profitably in this climate. The Commissioner of Agriculture has recently purchased from Mrs. Screven, of Liberty county, 65,000 young tea plants for gratuitous distribution in the United States.

The tornado in Casey county, Ky., on Saturday afternoon, March 2d, did great damage. It made its path, four hundred yards wide, a scene of destruction. In the village of Mount Olive several houses were swept away, and the remainder otherwise injured. Posts and rail fences were drawn out and torn into splinters and utterly destroyed. Large trees were twisted from their roots and carried hundreds of yards. A considerable number of horses, cattle and other stock, and, nearly all the poultry, in its course, were killed. Six persons are known to have been killed. The pecuniary damage is not less than [illegible] estern.

New Orleans, La.

, MARCH 21, 1878.

Canvass.

canvass, brethren.— weeks and months Send in your lists. copies whenever tf.

Wanted.

, lady or gentle- can teach music pre- of a good situation Rev. Mack Henson,

is at Atlanta, Ga., glad to learn is improv-

Lion and the Russian growling at each threatening manner. to agree as to how be divided. War probable.

District Conference of (Ga.), District, three were received into the Colored M. E. and one from Church.

to welcome to H. Taft, Esq., local Book Com- He, with his extended tour. They are now in

J. W. Wesley, work in this on the child, a and two has been months as to attend to is now

[illegible]

Political Justice.

We fear the ethics of politics and reform policy as much as the practices prevailing under them. It is very sad to perceive that a standard of successful cunning, intolerance and injustice is fast superceding the principles of public action instituted by our ancestors. Among these evil innovations, may be classed that of approving or condoning any thing that may be done by ons of our own political partisans, while we denounce as unpardonable the same thing in a political opponent. Of this we propose to offer an example. Mr. Reagan, of Texas, and other members of Congress from the Southern States recently advocated a bill making compensation for certain postal services rendered in the Southern States during the war. It appeared from the citation of confederate records, that Mr. Reagan, then Post Master General of the Confederacy, had addressed a circular to his postmasters, ordering them to take possession of federal post-offices. It appeared farther, that the Confederate government hed made full or partial payment to railroad, and other postal carriers, during the period for which these claims were presented. In reply to these allegations Mr. Reagan said, that he had entirely forgotten his own circular, and, with other Southern members, that the lapse of years had occasioned a general oblivion of the whole matter. They declared themselves incapable of asking compensation, where payment had been once made, and moved that the bill should be recommitted for correction in this respect.

We intend no imputation upon the motives or memory of these gentlemen. We accept this disclaimer of any dishonest purpose, on the part of men whose personal character renders the perpetration of such a wrong improbable.

In the State of Louisiana, there are four citizens, natives or Southern men of long residence in the State. They are surrounded by all the responsibilities which render reputation dear to themselves and their children. They are as reputable in their private life and dealings as Mr. Reagan and his associates. These citizens have been prosecuted, in one case to conviction, upon a charge of having made an official return, in which the poll of a Parish was forged and published as true when in fact it had never been cast as [illegible] them.

These gentlemen declare that this [illegible] they were alike ignorant and innocent of its perpetration. In vindicating this assertion they allege the following reasons:

1st. That it was their duty to canvass and complete the whole vote of the State cast at a federal and State election, and that the validity of their returns has been investigated by Congress and inquired into at various sessions of the Grand Jury, without imputation of official illegality in any particular whatever.

2d. That in the performance of this duty, they examined the polls of some 160,000 votes, cast in fifty-seven parishes, and represented by some seven hundred poll lists, certificates and other vouchers. That they entrusted the custody and clerical compilation of these votes and vouchers to such experts and employees as are necessary for the [illegible] of such services.

3d. That the particular part claimed to have been forged and [illegible] by them or by their order, [illegible] so small a number of votes [illegible] admission or exclusion from the [illegible] compilation could have [illegible] no difference in the National [illegible] result, nor did the returns [illegible] local officer promote in any [illegible] the interests of the Board. [illegible] poll might have been set [illegible] the undisputed [illegible] of the Board, without [illegible] responsibility whatever.

[illegible] while these officials [illegible] interested in maintaining [illegible] integrity of their [illegible] State returns, their [illegible] were interested [illegible] them. That they [illegible] to do so has been [illegible] an offer of one [illegible] dollars to these [illegible] their report, and [illegible] State vote to [illegible] political oppo- [illegible] refused. 3d. [illegible] access to the [illegible] Board. [illegible] the entire report of the National and State elections.

5. That these four citizens of Louisiana were not only bound by the common moral and social obligations already stated, but were under the stress of an official oath which imposed penalties of the most serious character upon any official direlections which they might commit. Their political opponents on the other hand have set up an irresponsible and outside investigation and returns of the same election, which they returned in favor of their own party, without any similar obligations of oath or penalty of derelictions whatever.

These four citizens of Louisiana therefore say:

1. That they were wholly unaware, when they signed the total compilation, of which the alleged error was an immaterial part, that such an error existed.

2. That their political opponents, the prosecutors, were aware of such alleged error, and have sought to employ it to their own party advantage.

They appeal to the public to say whether they should be dishonored by an ignominious punishment, because an error, innocent, insignificant, and injurious to them alone, should have inadvertently come under their official signature. They liken it to the confiscation of a ship and cargo, for some box of segars, or case of brandy, smuggled aboard without the knowledge and against the interest, of the officers or owners of the vessel.

The application of these two cases of alleged wrong may be summed up thus: Hon. Mr. Reagan and colleagues say that they once knew, but had utterly forgotten, the act imputed to them as fraudulent.

The four citizens of Louisiana declare that they were wholly ignorant of the offense attributed to them. That while its commission could have done them no political good, it might have been personally and politically ruinous to them. It is an example of the political ethics of the period, that while the plea of forgetfulness is accepted in the one case, that of utter ignorance is disregarded in the other. Public justice should, in our opinion, admit or exclude both together.

The Holy Spirit.

The Holly Spirit is to men morally what life is to them physically. The body is the instrument of life and the soul is the instrument of the Holy Spirit. How the life-power handles and develops the body we can not tell. No man can tell where the inertia of matter ends and where the activity of life begins. Neither need we expect to understand how the Holy Spirit works.

Walker, in his Doctrine of the Holy Spirit, gives some excellent discussions. We give his thoughts but not his language.

The Holy Spirit is the third person in the Trinity, and his agency and operations are manifest in the kingdoms of Nature, Providence and Grace. In Bible language He is represented as creating and upholding; as speaking and searching; as striving, reproving, convincing, helping, guiding, testifying, bearing witness and working. He is grieved, quenched, tempted, resisted, blasphemed, and sinned against. All this proves Him to be a person. Divine attributes are ascribed to Him. He is represented as eternal, omnipotent, omniscient, and omnipresent. Divine works were performed by Him, divine titles are given Him, and divine worship is paid Him. Therefore He is a divine person. He stands corelated with the Father and the Son in the God-head.

The Church is commanded to baptize "in the name of the Father and the Son and the Holy Ghost."

The relative place of the Holy Spirit in the economy of the divine mind may be seen by studying the human soul. Man was created in the image of God. Therefore if we rightly study the human soul we shall catch glimpses of the divine mind. Again, all mind is the same, whether finite or infinite, and we rise from what we know to the unknown. Hence we argue by analogy from the known operations of the human mind up to the secret workings of the divine mind.

There is a trinity of forces in the human soul. First, there is the unknowable substance which we call the soul, which can neither be seen nor understood, and yet which is the basis of all life and activity. It is that "in which are all things" of our life. It is the Father-substance of the soul. It is to man what the Father of the God-head to divinity. In the second place the soul has its thoughts and words by which it reveals itself to the world. The soul is known only by its thoughts. [illegible] clothed in language either [illegible] and given to the [illegible] and studied, and [illegible] with God. "In the beginning was the Word and the Word was with God and the Word was God. * * The Word was made flesh and dwelt among men." "In Him dwelt all the fullness of the God-head bodily." The divine Logos, or Christ, incarnated the divine mind and represents it to us just as words spoken or written represent the human mind. There is nothing more mysterious in the one than in the other. A man puts his thoughts in words and they are printed and carried to the utmost parts of the earth. Certainly God could as well incarnate his thoughts and character in the man Christ Jesus.

In the third place, the Father-substance of the soul not only has thoughts which may be embodied in language, but we detect another power, namely, that of Spirit. This is not the soul itself, neither is it thought nor a faculty of the soul. It is a power which perceives thought and feeling, and is a knowing personality of the soul. It is to the soul what the observer is to the observed, and sometimes as the agent to the instrument. This personality of the mind is spoken of in the Bible under the name of the Spirit; and is also made to illustrate God's Spirit, (1 Cor. 2: 10). The spirit (man's spirit) searcheth all things, yea, the deep things of God. For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God. Man's spirit is the human power by which are all things human; God's Spirit is the divine power by which are all things divine.

Sunday School Conference.

Rev. Dr. J. B. Ford, our Sunday School Agent, for the South, spent last week in New Orleans holding a Sunday School Conference with the pastors, officers and teachers of our Schools in this city. This Conference is but preliminary to similar meetings to be held in this city in the near future.

The Conference began in Wesley Chapel on Monday night, and the evening was occupied by Dr. Ford who gave an interesting and able address. He stated that the Church now fully recognizes the Sunday School as a most important auxiliary in the salvation of the world. The pulpit is first, but he thought and claimed that the Sunday School was next. The Sunday School is not an appendage to the Church but a part of it. The pulpit and the Sunday School labor to accomplish the same work. The text-book—the Bible—is the same, and the common object is the salvation of souls. As the object of the Sunday School is to study the Bible it follows that the entire Church should have a share in the work. The Sunday School work is the most promising in good results, because it has very largely to do with the young, who can be most easily effected for good.

On Tuesday night the first subject discussed was the Home and the Sunday School. Dr. Ford led in this discussion, and he showed that at home the child received its first and most lasting impressions. Nothing can take the place of home. Home influences are the most potent for evil or good. Next to home influences are those of the Sunday School. It is easy to see how home can help the Sunday School. Sunday School work should be a subject of conversation at home. The officers and teachers should be kindly spoken of, the lesson should be studied at home, and encouraging words should be spoken to the children. Rev. Marcus Dale followed with some excellent and pertinent remarks, addressed specially to his congregation, a large number of whom was present.

The next discussion was on the the Pastor and Sunday School. Rev. Christopher Hunt led, and urged that the Pastor's first duty to the Sunday School was to be present at every session, and his next and constant duty was to see that the teachers and officers attend to their works. Rev. Stephen Priestly followed with a few well-timed and earnest remarks, giving his own experience in conducting Bible study in the Schools of his Churches. Dr. Ford spoke on this subject also, giving some good advice to the pastors. The pastor should study the lesson before Sunday comes. He should study how to make his Sunday School a success. He should get the best helps. He should pray for his officers and teachers. He should take his Sunday School into the pulpit, and tell when it meets and urge all to attend. This announcement should be made every Sunday. He should preach on the importance of this work at least twice each year, as the Discipline directs. He should explain fully to the people the object and work of our Sunday School Union and take the annual collection. In his pastoral work he should talk to the parents and children about the Sunday School and invite and urge all to come. He should see that the catechism is taught regularly and systematically in the School. He should see that the right kind of literature is in the libraries.

On Wednesday night the subject of Temperance and the Sunday School was discussed. Bro. Priestly was to have read an essay but he was unavoidably absent. Dr. Ford made some introductory remarks and was followed by the editor of the SOUTHWESTERN who, after stating that intemperance was the most prevalent sin among us, showed how the Sunday School could be made a powerful agency to overcome this great evil. Capt. Kitwood, from St. Louis being present, was introduced and made a stirring address. He said our hope was in God. He told of his own conversion. He was a sea Captain, and was a gambling, drinking and blaspheming infidel and atheist, but in answer to the prayer of his mother God converted him, and when Christ went in, every form of sin, including drinking, went out.

On Thursday night a Conference was held in Ames Church, and Dr. Ford addressed the goodly number of Sunday School workers present on the importance and value of Sunday School work and its relation to the prosperity of the Church. The officers and teachers were especially urged to make the salvation of the children the end of all other work. He urged that it was the duty for all to attend. He was followed by Dr. J. H. McCarty, who dwelt on the great importance of taking hold of the youth and saving them while they can be easily influenced and brought to Christ.

Another Missionary to the Colored People.

Among our visitors this week was Rev. John T. Doescher. This brother is a Lutheran Missionary to the colored people of the Southern States. He is appointed by the Evangelical Lutheran Synodical Conference of North America. This Conference has for many years been sending large missionary appropriations to Germany, as well as to the destitute portions of the Northern and Western States. Of late it has determined to send Missionaries to the colored people of the South, and Mr. Doescher is the first appointee. He began his work in Little Rock, Ark., and having established a mission, a second Missionary was placed in charge of it. There is a large local Lutheran Missionary Society in this city, representing wealth and influence. This Society has appointed a committee to co-operate with Mr. Doescher; and the plan is to establish Sunday and week-day schools. We welcome this new evangelizing force to our city, and shall note with pleasure its advance and rejoice in its success. Mr. Doescher is the guest of Rev. Mr. Ilmenstein, 365 St. Andrew street.

The M. E. Church, South, in the North.

Rev. Dr. McFerrin, Missionary Secretary of the M. E. Church, South, calls upon that Church to stand manfully by its men and work on the Pacific Coast. The work has been injured by the return of ministers who have been sent there. To man that work Dr. McFerrin says:

I make this proposition: Let the whole Church in the West pray God to raise up from among their own people men who shall be called to the work of the ministry. When your delegates from the West reach here next General Conference, their voice will be heard. Don't let a word now and then discourage you. You have legions of friends here who rejoice in your success, and and will still cling to you in your labor of love.

Rev. G. Gilman, of the North Georgia Conference of the Southern Church, makes a like plea for the work of his Church in the North West.

We wish the M. E. Church, South, all possible success in her work in the North.

Sunday Schools.

We publish elsewhere a brief report of the meetings held in this city last week, by Dr. Ford, our Sunday School Agent for the South. Previous engagements made it impossible for us to attend all the meetings. We are pleased to welcome our Sunday School Agent to our city and the Southwest, and hope that nothing will prevent the carrying out of the plan to hold Sunday School Conferences at prominent places in Louisiana, Mississippi and Texas, in the near future.

The following, from Dr. Vincent, calls special attention to our school system of instruction. Read it carefully:

The "school system" is a series of lessons devised to supplement the regular International Lessons, and thus meet a felt want. The system for 1877 was very widely adopted. The system for 1878 comprises, *First*, the committing to memory of the "titles" and "golden texts" of the International Sunday School Lessons for the current year. *Second*, a review and written examination on the International Lessons by means of fifty questions, which will be furnished in blanks at the end of the year. *Third*, the committing to memory of fifty verses of Holy Scriptures (Exodus 20: 1–21; Numbers 6: 22–27; Psalms 15; Matthew 13: 18–23; Matthew 13; 45, 46; Matthew 32: 34–40; Revelation 20: 11–13); lessons in Old Testament history and geography, three doctrinal statements, ten temperance lessons and three church hymns.

I sincerely hope that schools which have not used the "school system" will immediately order Magazine Series No. 57, and No. 80. Forward twelve cents (which will pay for two tracts) to Nelson & Phillips, 805 Broadway, New York—or New Orleans; or Hitchcock & Walden, Cincinnati, Ohio.

To Whom it may Concern.

One Wm. G. Hilton has been in this district exercising the functions of a deacon in the Methodist Episcopal Church. He represents that his wife is dead, and that he is anxious to get into the traveling connection. He has his credentials, signed by Bishop Haven, at Knoxville, Tenn. I presume he is now in Texas. Upon inquiring of Rev. J. R. Hughes, of the Holston Conference, Methodist Episcopal Church, I find that the said Hilton was regularly expelled from the Holston Conference, Methodist Episcopal Church, and that his wife in not dead.

THOS. B. FORD, P. E.,
Fort Smith Dist., Ark. Con.

Fort Smith, Ark., Feb. 22d, 1878.

Local Preachers.

We publish elsewhere the course of study prescribed for our Local Preachers, and trust that the Presiding Elders will bring the matter before each Quarterly Conference. No Quarterly Conference ought to grant or renew a Local Preacher's license without the studies laid down are mastered. Local Preachers are valuable helpers in the ministry, provided they prepare themselves to instruct the people. The time has passed in our Church when men can expect to occupy our pulpits who will not study.

* * *

The United States Minister to Japan, sends to the Department of the State a budget of despatches showing the steady progress of Japan in modern civilization:

The third annual report of the Ministry of Education for 1875 shows that within an area of 114,000 square miles, with a population of 34,000,000, there were 24,275 elementary schools, employing 44,000 teachers, and having an attendance of 1,926,000 scholars, of whom only one-fourth were females. The income of the public school fond for the year was $6,238,096, of which $140,000 was by voluntary contributions, and the expenditures were only $4,210,473, leaving a handsome balance. An agricultural college was inaugurated at Tokio on the 24th of January last, under the auspices of the Mikado, who pronounced the opening address. The college boasts of a staff of foreign teachers, of whom one, Dr. J. A. McBride, delivered a short address in reply to the Mikado. Another significant illustration of the readiness of the Japanese to adopt foreign discoveries is found in the fact that after a series of highly successful experiments, the telephone has been introduced into practical use under direction of the Japanese government.

* * *

At the recent session of the Baltimore Conference Rev. H. R. Naylor, of Baltimore, and formerly pastor of Meridian street M. E. Church, Indianapolis, was sent to Metropolitan Church, Washington City. Rev. J. O. Peck remains at Mount Vernon place, Baltimore, until next November, when Rev. Dr. Guard, of California, will succeed him. Rev. R. Peyton Brown becomes P. E. Washington Dist.; Rev. W. H. Chapman, P. E. East Baltimore Dist.; Rev. J. A. Price, P. E. West Baltimore Dist.; Rev. W. S. Edwards, P. E. Baltimore Dist. Dr. Lanahan goes to the Foundry, Washington City; Wesley Chapel, J. S. Deale. Rev. Dr. J. P. Newman was appointed financial agent of the Metropolitan Church. The statistics show 30,522 full members, an increase of 863; on probation, 4,874, increase of 879. Missions $24,090.30; W. F. M. S. $3,466.13.

* * *

The New York *Christian Advocate* gives pen sketches of the members of the Book Committee, which held its late meeting in Cincinnati. Of Dr. Brush, the representative from the Southwest, it says:

The Rev. Wm. Brush, D.D., who now resides in Texas, and represents the Seventh District, is a native of Connecticut. He received a fine academic course at Amenia Seminary, New York, and completed his education at Yale, graduating with honor; entered the New York Conference in 1857, and the next year was transferred to Upper Iowa Conference, filling important charges, and representing that body at the General Conference of 1868 and 1872. The doctor is a man of fine parts, highly cultivated mind, spiritual, full of persistent energy, and genial. He has been eminently successful as a pastor, presiding elder, and at the head of a college. He is now doing valuable work for our Church in the far-off Texas, and, though distant, is not forgotten.

Rev. C. W. S. Woods, Pastor of the M. E. Church of Brownsville, will deliver a lecture at Mason, Tipton county, Tenn., on April 12th. Subject: Place of the Colored Man in American History.

J. P. PRICE.

Our Southern Methodism.

Rev. Stephen Priestley, of this city: "Our first quarterly love-feast, at Pleasant Plains Church, was held on the 20th inst. Quite a large congregation was present and the members are much encouraged by the prospects of the year before them. The Sunday-school, which is one of the largest in the city, has a Missionary Society in successful operation."

Rev. Isaac Hayward, Baton Rouge, La.: "Our church and Sunday school are both doing well. The Missionary Society organized in the latter is a success. There has been one recent conversion. May the Lord direct and bless us."

Rev. E. P. Albert, Houma, La.: "We have commenced a protracted meeting with most encouraging prospects. There have been so far four conversions, and thirty seekers are at the altar, and many other persons indicate that they are under deep religious conviction. We pray that the Lord may carry on the work gloriously. Truly the harvest is great, but the laborers few."

Rev. P. E. Bardwell, Fayette, Miss.: "The Church here, which has long been in a lukewarm state, shows signs of reviving. There have been several recent accessions and other indications of religious interest in the congregation. Rev. Dr. Shields, from Lynchburg, Va., preached for us on March 10th a most acceptable sermon to the large audience, both white and colored, who were present."

Rev. R. Anderson, Evergreen Circuit, Miss.: "There is much spiritual interest manifested at different points on this work, and there have been in all nine recent conversions. Until recently the people of this vicinity have felt much uneasiness and many have left the country, some going to Kansas; but a new and better feeling prevails and they are giving better attention to their interests, both temporal and spiritual.'

First Street Church, New Orleans, under Pastor Green, is enjoying a revival. Several have been converted, and the meetings continue. The first Quarterly Conference was held last Friday night, and the pastor's salary was estimated at $600 and his fuel. Sunday night the house was packed full to hear the quarterly sermon. After the sermon more than enough was promptly laid on the table to pay the $10 assessed quarterly by the District Stewards' meeting, for the Presiding Elder. After the collection four united with the Church. The choir—led by Bro. Campbell, in this Church—has just bought a $250 Smith organ, and the music Sunday night was splendid.

General Religious Items.

Mr. Blackfan and Mr. Tyner will represent the United States at the Postal Conference.

The Fiji Islands contain 30,000 Christians, giving $15,000 a year to religious objects. Fifty years ago they were savages.

Monsieur Chatard, rector of the American college at Rome, recently sailed for home with $32,000, which he has collected for the college in this country.

The friends of Drew Seminary have raised $170,000 of the $300,000 endowment proposed some time ago. The failure of Daniel Drew will not cripple the Seminary.

The United Brethren send as missionary to Africa, shortly, a graduate of the High School in Dayton, Ohio. He is a native of Shengay, Africa.

Rev. Dr. Nast has resumed work upon his commentary, which he was compelled to suspend some years ago on account of ill health, after issuing one volume only.

Notwithstanding the prevalent financial distress, the M. E. Church of Baltimore, Md., give about fifteen per cent, more to missions this year than last.

Dr. Lovick Pierce, aged ninety-five years, of the Methodist Episcopal Church South, and Dr. Alfred Brunson, aged eighty-five years, of the Methodist Episcopal Church, are proposing an "ecumenical general Conference" of Methodists.

The New York City Methodist Church Extension Society has now under its care 15 churches and chapels, with 2,219 members and probationers, and 4,000 Sunday-school scholars. The church property held is valued at $434,000, on which there is an indebtedness of $127,000. Fifteen pastors and assistants are employed.

The work upon the great East River Bridge, connecting New York and Brooklyn, is progressing rapidly, about ten tons of wire being laid daily. The first wire was laid June 10th, 1877, and the cables will be ready for the superstructure in August, 1878. When completed it will rank as one of the wonders of the world.

General News Items.

At Cairo the Khedive placed a palace at Gen. Grant's disposal, and accompanied him to the pyramids.

A proposal has been made to put a roof on the Coliseum, at Rome, at a cost of $1,200,000. It is then to be used as an International Exposition in 1880 or 1881.

In Lancaster county, Pa., an epidemic resembling the chicken cholera is killing off the crows like flies in autumn. On a high barren bluff at Rockville over 200 were found dead at one time.

In West Virginia, recently, twenty-four arrests have been made for illicit distilling in the mountains, and the arrests continue. A raid just concluded in Floyd county, Ky., resulted in the capture of ten prisoners and destruction of eight distilleries.

It is reported that whenever the government attempts to pay the interest on its bonds in silver, a test case will be made, and the constitutionality of the silver act in regard to the late issues of bonds, will be tried before the Supreme Court of the United States.

Kentucky did not adopt the whipping-post as punishment for small offences, the bill failing on the Lieutenant-Governor's casting vote. He opposed on the ground that humanity was already sufficiently degraded, and he was unwilling to degrade it further.

As a result of the destruction of the St. Louis whisky ring, some three years ago, the Internal revenue receipts have largely increased. While the tax collected on spirits from six distilleries in 1874 was $1,553,576, the amount collected in 1877 from three of the same distilleries is $1,883,481.

The Mormon colonists from Utah are utilizing the channels of the old Aztec canals they find along the borders of the valleys of Arizona, where they have settled. One writes that he is satisfied the canals found in one small district will, by being repaired, supply an abundance of water for the irrigation of farms capable of sustaining 100,000 persons.

The English sparrow is voted a nuisance all over the country. He drives away the birds that used to keep down noxious insects, banishes songsters like the blue bird and robin, eats the buds of fruit trees, devours the young grain, and has not a single redeeming virtue. New England ornithologists propose a war of extermination against the troublesome immigrant.

The St. Paul Pioneer announces that on the eighth of March the ice disappeared from the river opposite that point, and that consequently river navigation was then opened between St. Paul and New Orleans. According to that paper, this is the earliest opening of navigation which was ever recorded in the river annals of that region, which, however do not extend further back than to 1844, a period of thirty-four years.

A bed of soft soapstone has been uncovered at Johnstown, R. I., which proves to have been an old Indian pottery, where basins, pipe bowls, and ax-heads were made in immense quantities. The savages cut away the stone with pieces of slate till the shape of the proposed article, bottom side up, was left detached on the ledge; it was then split off with wedges and hollowed out with a sharp stone, scoop, or gouge.

It is a sad fact that Mrs. Abraham Lincoln, the widow of the late President Lincoln, is living a secluded life in an interior town in France, and declines to return to America lest she may again be placed in a lunatic asylum. It is said that in France she still indulges, to a moderate extent, in her propensity for buying things for which she has no use, and filling closets with articles wholly unnecessary.

An audience of unusual intelligence assembled at Masonic hall, last night, to listen to the lecture of Hon. George R. Wendling, in reply to Robert G. Ingersoll's attacks on Christianity. The lecturer, speaking from a secular standpoint, argued the necessity of religion to the welfare of a people, characterizing Ingersoll's attacks as a crime against civil government, the security of property, and a profanation of the ties of home and kindred. He declared that it is necessary to growth and progress that men should have an ideal, and after painting the condition of society under pagan philosophy, gave as a marked contrast the history of 18 centuries of Christianity. He believed that Mr. Ingersoll's attacks upon Christianity would result in good, by causing a crusade against the hypocrisy in the church, which has furnished infidelity with its sharpest weapons.—*Indianapolis News.*

Ben. Wade's grave is in a very prominent position, located just on the brow of a gentle slope, leading down to a wooded ravine, abounding in all the picturesque beauties that nature can bestow upon such a place. Below, a gentle stream, whose busy and never-ceasing ripplings send up the only noise that disturbs the death-like quietude of the vicinity. And there, within a stone's throw of the grave of that noble patriot and statesman, Joshua R. Giddings, lies the man whose name can only be eradicated from the minds of the American people with the end of time.—*Cleveland Leader.*

An Episcopal Church was blown down at Atlanta, Ga., on Sunday, the 10th inst., while the congregation were at worship. The pastor, with rare presence of mind, seeing the timbers overhead about to give way, called loudly to the people to prostrate themselves beneath the pews, which they did instantly, but [illegible] a moment too soon, for the roof [illegible] ceiling came crashing down suddenly, making havoc everywhere. Some eighteen persons were severe[ly] [illegible] but, strange to say, no [illegible]. It seems like a mi[raculous] preservation of life.

[illegible] churches and buildings of [illegible] injured by the tornado, [illegible] remarkable incident ni [illegible] terrible day was that above [illegible]

[illegible] of water communica[tion] [illegible] the Atlantic and Paci[fic] [illegible] been proposed, and a [illegible] in Congress with a [illegible] it into effect. [illegible] section provides for two [illegible] each to be composed [illegible] United States engineers [illegible] civil engineers, whose [illegible] be to make a survey [illegible] place for uniting the [illegible] with the Columbia [illegible] construction of one or [illegible] any of the [illegible] flowing be[illegible] separating the [illegible] United States from [illegible] the Missouri [illegible] Columbia river, [illegible] fork or any of its [illegible]

[illegible] section provides for [illegible] the government [illegible] for the free naviga[tion] [illegible] streams by United [illegible]

[illegible] section provides for [illegible] the con[illegible] by navigable [illegible]

[illegible] fourth section provides [illegible] of $50,000, or [illegible] may be neces[sary] [illegible] purposes of the [illegible]

[illegible]

store. Purchases at the wholesale house are paid for mostly by check, and the coin is therefore not used there at present.

Rome, March 15.—The Pope, notwithstanding violent opposition, has ordered the Italian bishops to legalize their positions, giving them liberty to demand an exequatur from the government.

New York, March 16.—The Cuban patriots in this city refuse to take their defeat on the Island quietly, and are diligent in devising ways and means of renewing the war in Cuba. A meeting of the committee on organization will be held to-morrow to prepare plans of action, and will submit the result to a general meeting of the patriot Cubans, to be held to-morrow night.

New York, March 15.—The Telegraph's Washington special says: The agitation of the question of President Hayes' title has been put permanently at rest by the recent declaration of Mr. Hewitt on that subject, and Mr. Blackburn, of Kentucky, who has been credited with intending to stir up the matter, confirms Mr. Hewitt's statement. He says that Mr. Hayes' right to the Presidency will never be disturbed, and he knows of no movement to disturb it.

He says there is a movement on foot for the very thorough and complete investigation of the manner in which Mr. Hayes was elected. This investigation is certainly coming, and a good many Republicans will be glad to see it started, and will do what they can to help it along.

Philadelphia, March 16.—A new instrument invented by Prof. Edison, has been exhibited here. It is called the aiophone. It is an instrument into which words can be articulated, and they gather such force as to be heard for a number of miles with great distinctness. It is in reality a talking fog-horn. By its aid, captains of vessels meeting at sea can converse easily while three or four miles apart. Signal stations could warn vessels coming on a dangerous coast to keep off, and it is adapted to all the uses to which such instruments as fog-horns can now be applied.

Mr. Adams, Edison's agent, will leave New York on Saturday next for London, a company of English merchants having offered Edison £60,000 if the invention can be successfully applied to the local telegraph wires in London.

Nashville, March 17.—The mass meeting held yesterday at Clarksville, the principal tobacco market of Tennessee, adopted a resolution, that the State is neither a pauper nor a bankrupt, and that the Legislature should promptly settle the State debt at fifty cents. Discussions of State finances are waxing warm. It is a prominent bone of contention on the canvass just opening.

Memphis, March 17.—The Peabody Hotel was almost totally destroyed by fire to-night. There was great loss of baggage, though almost everything else was saved. All the occupants were gotten out in safety.

Baltimore, March 17.—The letter carriers at the Baltimore post-office received their bi-weekly pay yesterday in gold.

New York, March 17.—The temperance revival and blue ribbon movement, which has been gaining ground for some days, received an additional impetus this evening at the meeting held at Tammany Hall, which had been engaged for the purpose. The large hall was crowded; the Hon. W. E. Dodge presided. Chief Justice Davis made a long speech, in the course of which he stated that the city and State had cause to congratulate itself on the defeat of the Daly bill. Rev. W. A. Affleck, of Manchester, England, was among the speakers.

Our First Conference in China.

BY BISHOP WILEY.

[[illegible] Zion's Herald.]

Doubtless your readers will be [illegible] to hear something of the [illegible] Methodist Conference in China. [illegible] last General Conference au[thorized] [illegible] the formation of our mis[sion] [illegible] in and about the city of [illegible] into an Annual Confer[ence] [illegible] is the capital city of [illegible] and is about mid[illegible] and Shanghai, [illegible] the walls [illegible] imme[nse] [illegible] as many [illegible] situated in [illegible] hemmed in on all [illegible] picturesque [illegible] valley [illegible] Min. The [illegible] though not so [illegible] the richest [illegible] products is [illegible] groves of [illegible] is made, and the tallow and camphor trees. Our Church opened our missionary work in this province in 1847, at which time scarcely any foreigners had visited the city, and there was no foreign trade. The wonderful progress that has been made, is indicated by the fact that it is already one of the most important centers of trade; and in just thirty years from the coming of the first missionaries, we are called upon to organize an annual Conference.

We arrived here on the 6th of December, and the next day went at once into mission meetings, considering many questions involved in the organization of the Conference. These meetings continued till Wednesday, the 12th, when Brothers Baldwin, Chandler and myself started on a trip up the river to Ku Cheng, distant seventy miles by the river, and then inland thirty miles by chair. It is a region of wonderful mountain scenery, and if I had time and space, I know you would be interested in a full description of this trip. At Ku Cheng we had something of a district conference, and on Sunday had a grand day. The trip occupied a week, and we got back in time for the opening sermon of the Conference, on Wednesday evening, the 19th, by Brother Chandler.

On Thursday morning, the 20th, we opened the Conference by transferring the missionaries, five elders, five deacons, and five probationers from home Conferences, making a conference of twenty members, to which we afterwards added fifteen on trial. We then proceeded with the regular questions, just as in a home Conference, and if it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of a Conference. You would have been surprised to see with what accuracy and good order everything went forward. I cannot but be impressed with the great blessing that has come to Foochow in the native leaders which God has raised up for the work here. The Hu family is really remarkable. The old father of all is gone to his reward, but Hu Po Mi, and Hu Yong Mi, and Hu Sing Mi, are still here—mighty men of God. Hu King Mi is one of our best local preachers—the future Vincent in the Sunday-school work here; and Hu Po Mi and Hu Yong Mi have each a son following in their steps. Hu Po Mi is the St. Peter of the Conference, and Hu Yong Mi is the St. John, and Siu Sek Ong is the St. James, and I assure you this is no inapt or unworthy comparison; and uniting with them Si Yu Mi and Yek Ing Kwang (our other two Presiding Elders) they will present no unworthy comparison with any five elders at home.

There is nothing that so impressed me with the reality, strength and permanency of the work here, as the character and appearance of the men whom God has raised up as native preachers. At the head stand the Presiding Elders, staid, thoughtful, pious, experienced men; behind these are the five newly-made Elders, younger men, yet fine-looking, educated in the Chinese sense, pious, earnest, devoted to their work; behind these again the five deacons, another class which will be fully qualified by a few years of experience, to come forward to leadership; then behind these, fifteen probationers, all having had experience in preaching, and all promising men; and then beyond these I see still a class of bright, pious, hopeful young men, students in the Theological School, who are hastening to take their places in the young Conference; and then outside of all these about forty local preachers, of very fair ability, many of whom we are using as "supplies."

I am simply amazed at what has taken place in this Fukien province since I left it twenty-four years ago. Then nothing had been done but preliminary work. Not a soul had been converted. Now our work extends through five districts, reaching nearly two hundred miles to the north and west, and almost as far to the south and east. We have about seventy native preachers; an Annual Conference of twenty members and fifteen probationers; and forty-six circuits, averaging fully four preaching places to each, making about one hundred and eighty-four points at which the Gospel is preached. I confess I would feel alarmed at the very magnitude of this work, if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect. Of the sincere and profound piety, the genuineness and devotion of these native preachers and people, no one can have any reasonable doubt. To this hour they have nothing to gain, but much to lose, in becoming Christians; and in this very year some of them have been called to endure sore trials and persecutions.

The afternoons were given to "anniversaries" on subjects of the greatest interest here—the Sabbath, opium, Sunday-schools, and self-support; and the evenings to prayer meetings and preaching. Our "cabinet" work was done as systematically and carefully as in a home Conference. The preachers are strongly attached to our system, and believe that to our methods, under God's blessing, they greatly owe their wonderful success. The Sabbath was a grand day—prayer-meeting, love-feast, Chinese preaching, English preaching, ordinations, etc. Our closing day was Christmas. After the final business we had a Christmas sermon from Bro. Baldwin; then the baptism of three of the mission children; then the Lord's Supper, conducted by Hu Po Mi; then the parting hymn, and prayer by Hu Yong Mi; then the parting words, and then the reading of the appointments by Sia Sek Ong; and with the doxology and benediction, the first session of the Foochow Annual Conference was closed. It was throughout and in all its bearings, a memorable occasion. It is the beginning of great things in China. We can easily look forward from this high ground, and see in the not very distant future a coming family of Conferences in China. It will not be long till a like organization will be called for in our other two great centers—Peking and Kiu Kiang. May God increase the faith and zeal of the Church in this great work!

Foochow, Jan. 5, 1878.

New Publications.

TO THE EAST BY WAY OF THE WEST,

By the late Bishop E. M. Marvin, D.D. Published by Bryan, Brand & Co., St. Louis. Price $2.00. Sold by subscription, or sent post-paid on receipt of price by the publishers.

Speaking of this book the St. Louis Evangelist says: This volume of 606 pages is remarkable for its interest and value. It is scarcely three months since its appearance and already ten thousand copies have been sold. We have read it with great interest and profit. The author's style is pleasing; his descriptions are easy and natural and yet graphic. He embarks at San Francisco and carries the reader with him to Japan, China, India and Palestine, giving a few glances at Constantinople and Rome, two places which are just now occupying the attention of the world.

It would seem as though the reading public would be surfeited with accounts of foreign travel; but this volume is not a rehash of others. It is fresh—a description of what a discerning man saw in his journey around the world. In addition to a vast variety of information upon almost every subject, the author gives a full account of the mission work of his Church and that of other denominations. In this he shows his fine Christian spirit.

In the appendix is a biographical sermon by Bishop H. N. McIntyre, D.D., giving a brief account of the life, labors and death of Bishop Marvin.

HISTORY AND GEOGRAPHY OF LOUISIANA.—This is a primary text-book for the public schools by Prof. John Dimitry and published by A. S. Barnes & Co., New York, Chicago and New Orleans. It was adopted by the present State Board of Education as a text book in the Louisiana schools, before it was published, which indicates the faith our democratic State officers had in the political sentiments, as well as intellectual capacity of the author. The author has sought while treating of the late civil war, to give the facts, while not throwing a slur upon any of the actors. The author says; "The restored Union means peace and prosperity to Louisiana and to her sister Southern States." On the whole Prof. Dimitry has done his work well.

NORTH AMERICAN REVIEW.—The March April number of the *North American Review* is the best that has appeared under its new management. The table of contents begins with an article by Gen. J. A. Garfield, on the reduction of our army. English and American Universities are compared by President Eliot, of Harvard. The remaining articles are as follows: Stonewall Jackson and the Valley Campaign, by Gen. Richard Taylor; The Death-struggle of the Republican Party, by George W. Julian, of Indiana; The Position of the Jews in America, by Rabbi Gustav Gottheil; The Political Alliance of the South with the West, by John F. Morgan, United States Senator from Alabama; The Doctrine of Eternal Punishment, by the Rev. Noah Porter, D.D., LL. D., President of Yale College; the Rev. O. B. Frothingham, the Very Rev. Thomas S. Preston, V.G., the Rev. Henry W. Bellows, D.D., the Rev. William R. Williams, D.D., the Rev. Thomas J. Sawyer, D.D.; Contemporary Literature.

Died.

At Durant, Miss., March 7th, John Harvey, formerly of New Orleans.

The deceased was comparatively a stranger among us, having recently come here. I visited him in his sickness and talked and prayed with him. He was seeking peace with God, that he might be prepared for Heaven. He said he was born and raised in New Orleans.

H. HESLUP.

SOME OF PRENTICE'S SAYINS.

A recent writer produces from the files of the Louisville Journal some of George D. Prentice's witticisms which are not dependent on time and circumstances, as most of them naturally were, for their point and force. Following are a few of them:

"To keep your friends, treat them kindly; to kill them, treat them often."

"Men should not think too much of themselves, and yet a man should be careful not to forget himself."

"A dinner to which a man is not invited generally sits hardest in his stomach."

"There are many men whose tongues might govern multitudes, if they could govern their tongues."

"The doctors ought to escape calumny. No man living has a right to speak ill of them."

"The working of a corkscrew is about the only thing 'best achieved by indirection.'"

Why should doctors be less liable than others to be sick on the ocean?—Because they are more used to see sickness.

Where is the best place for reflection?—In a mirror.

What tree bears the most fruit to market?—The axle-tree.

Special Notices.

Among the Dead Failures

Of the past, how many bogus nostrums may be numbered! Beginning their careers with a tremendous flourish of trumpets, blazoned for a time in the public prints and on flaming posters, soon, but not too soon, were they relegated to the limbo of things lost on earth. But Hostetter's Stomach Bitters is a living and thriving remedy. It goes on, curing and to cure. Neither underhand nor open competition affect it. On the contrary, contrast with inferior rival preparations only increases its popularity. It has been repeatedly imitated, but without success. Counterfeits of it have been surreptitiously introduced, but have fallen flat. Everywhere it entrenches itself in the confidence of the people; and well it may, for it is a thoroughly reliable invigorant of the feeble, banishes dyspepsia and constipation, braces the nerves, cures rheumatic ailments and kidney complaints, and eradicates and prevents intermittent and remittent fevers.

mar7-4t

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William street, N. Y., will send a package of Decalcomania Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-1f.

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky. 1t.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

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For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Murfreesboro (Tenn.) District.

THIRD ROUND.

Caney Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit, May 25-26; Shelbyville Circuit, June 8-9; Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23.

F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30.

C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro, April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mississhularville, April 16, 17; Expalrie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville, April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Travelling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. McLACHLIN, P. E.

Coughs and Colds. "Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

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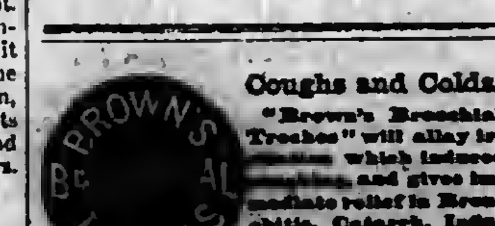

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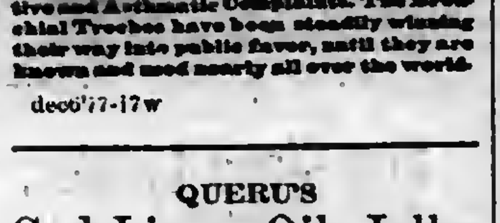

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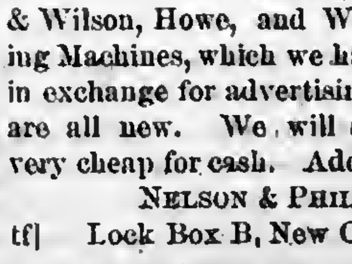

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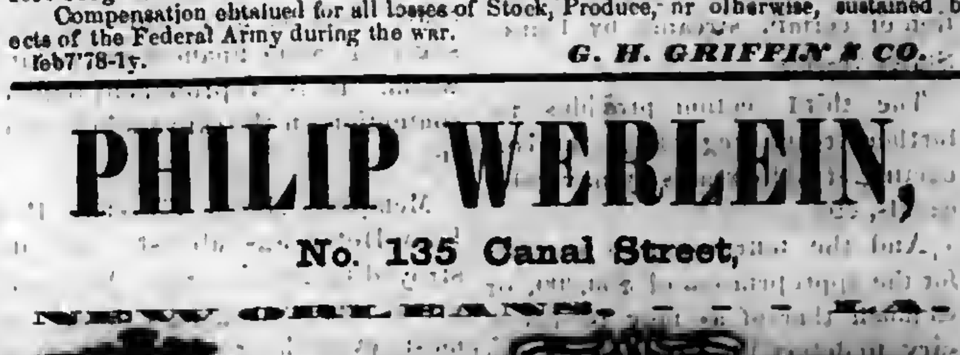

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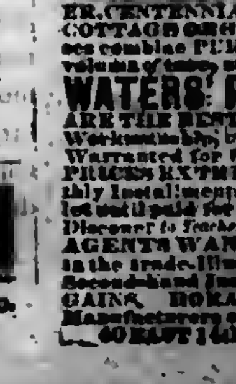

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Southwestern Christian Advocate.

VOL. 14—NO. ~~12~~ 13. NEW ORLEANS, LA., THURSDAY, MARCH 28, 1878. WHOLE NUMBER 127

Southwestern.

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THE LAST HYMN.

The [illegible] day was ended in a village by [illegible]
[illegible] benediction touched the people [illegible]
[illegible] to face the sunset in the glow- [illegible]
[illegible] to their dwellings for [illegible]
[illegible] hour of rest.

But [illegible] upon the waters, and a [illegible]
[illegible] there;
[illegible] above them—the wild [illegible]
[illegible] and tore them, till [illegible]
[illegible] and boomed,
[illegible] to their yearning [illegible]

[illegible] the people on that rocky [illegible]
[illegible] morrow should [illegible]
[illegible] passion, and [illegible]
[illegible] as it had [illegible]
[illegible] round her a [illegible]
[illegible] her arms;
[illegible] a large vessel [illegible]
[illegible] tall what [illegible]

[illegible]

man comes to understand that passage he is infallibly converted. Love is not an attribute. You say God is merciful, God is just; but justice and mercy do not express the whole of God. Light is not yellow or red, but white. White is a combination of all the colors; so love is a combination of all the attributes of God.

Look at this thought of the love of God.

1. Observe its greatness.

Take this passage from John iii: 16, "For God so loved the world that He gave his only begotten Son." In the bright sunshine of that text what a place for a sinner! The invalid sits so the sun can shine through the window upon him. He bathes in the sunlight. The text is a window through which streams the health-giving light from God. I remember the story of a little girl in Luther's time, a printer's daughter. She had been taught that God was just, watching to be revenged unless propitiated. One day she picked from the floor a scrap of paper; she read on it the words, "God so loved the world that He gave"— . At that word "gave" the bit of paper had been torn. She thought of those words, and her whole nature was changed. Her mother asked her one day why she was so changed, so happy. She took from her bosom the scrap of paper. "That has done it," she said. The mother read the words. "But it don't say what He gave." Said the little girl, "I don't know what He gave. If he so loved the world as to give anything, I won't be afraid of Him any more." But we, brethren, can read the whole of that text. We know what was that gift. Oh, its vastness!

2. But we turn from that passage, it is so general. "The world" is so big. It is my sin, my great throbbing anxiety that troubles me. We read further, "that whosoever believeth in Him should not perish, but have everlasting life." We enter through that word whosoever, and find Christ a personal Savior. This whole love of God is not divided as it were commercially, so [illegible] for each individual. I sometimes hear with a shudder persons say that a drop of the blood of the sacrifice is enough to save a man. No, it takes the whole of the love of God to save each man. Nor do I rob my brethren by claiming the whole of the love of God. Mothers, fathers, know how it is that each child is loved with the whole of the heart.

3. This love is not based on any [illegible] in us. Hence our great sin [illegible] is no hindrance to it. I [illegible] a little girl who often says to [illegible] "I love you, papa; I love you because I do." [illegible] it is with the great heart of [illegible]

4. Now is there any peculiarity in the [illegible] or nature of any [illegible] that hinders this love. In Ephesians iii. the Ephesians are urged [illegible] "rooted and grounded in love." [illegible] whose love? Their love? No, [illegible] Read the concluding [illegible] chapter. This love [illegible]," and yet Paul [illegible] us comprehend it. [illegible] wonder! Paul seems to [illegible] at the thought of [illegible] of this personal love [illegible]

[illegible] did this love begin? [illegible] tell us that God [illegible] with an everlasting love. [illegible] troubled about foreordin- [illegible] comforted in knowing [illegible] was not an after- [illegible] way back in the [illegible] had planned it all out.

[illegible] long will this love endure? Human love breaks down, [illegible] so with Divine love. Having [illegible] His own, He loved them [illegible] How He loved His dis- [illegible] did not say "and go tell [illegible]," but Peter who [illegible] Tell him that I am [illegible] see him." What [illegible] confidence in that of [illegible] 38, "I am persuaded [illegible] nor life," [illegible] in the whole [illegible] spiritual creation [illegible] the world to [illegible] from the love [illegible] Be assured [illegible] God loves. [illegible]

Prayer.

The following is a sketch of a sermon preached by Rev. George Mueller in the Canal Street Presbyterian Church on Thursday evening last.

Matt. 7: 7-8. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

In introducing this subject Mr. Mueller said that Jesus Christ knew that his children would have to live in the midst of conflicts in this world, and he knew all about the trials and afflictions and services through which they would have to pass. He knew that they had no strength of themselves, and would need help. Hence the exceeding rich, and broad and precious promise of the text, covering every possible condition and want. If it had been left to us we could not have framed a more complete and precious promise. With this promise before us we have only to take God at his word as if it had been written for us personally.

But to rightly understand this promise we must compare scripture with scripture. One scripture explains another, expressing conditions and relations which otherwise we would not catch or understand. We turn to James 4: 3, and read, "*Ye ask, and ye receive not*, because ye ask amiss, that ye may consume it upon your lusts." Here is prayer that is never answered. Why? Because it is prayer for something to be consumed in selfish lusts. By selfish lusts is meant anything that tends to pamper our self-conceit, or ambition or worldliness, in short anything that is not for God's glory.

To ask amiss is not to be wholly free from sin. No man is ever free from the weakness and imperfections of sin in this life. Prayer is for the weak and afflicted ones. To ask amiss is to ask for that which is for our own rather than for God's glory. God's love is not a foolish love but is a holy love. The *first* essential element of prayer then is; *We must pray only for that which glorifies God.*

In the second place, we must wholly renounce all merit in ourselves. All men deserve but one thing, and that is hell and punishment. Although Mr. Mueller had been serving God fifty-four years and four months, still his only desert, he said, was hell and punishment. Only one being ever lived on earth who could claim God's blessing on the ground of personal merit, and that was Christ. He was saved on earth and glorified in heaven because he merited all possible salvation. Man can only be saved on the ground of Christ's merit. Prayer, charity, and all else that man can do, cannot save. Christ's merit alone saves. We must hide in Christ; we must trust alone in Christ. As we cannot be saved only in Christ so we must not trust in ourselves when we pray to God. We must approach the throne of grace in the name of the Lord Jesus. John 14: 13-14 reads; "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it." But we must lead pure lives if our prayers are to be answered. In Psalms 66; 18 are read "If I regard iniquity in my heart the Lord will not hear me." Here is an important text. Our hearts must not harbor sin.

In the third place. We must have faith in the power and willingness of God to answer prayer. We may ask for that which would be for God's glory, and we may not trust in our own merits, but still not have our prayers answered, by not believing that God is able and willing to answer. One asks, "Can God answer prayer?" The answer is yes, and the proof of his power to do so is the resurrection of Christ. But another asks, "Is God willing?" The answer is yes, and the proof is in the gift of Jesus Christ. Romans 8: 32. "He that spared not his own Son, but delivered Him up for us all, how shall he not with him also freely give us all things?"

In the fourth place; we must pray believing that we receive; and, patiently wait God's good time to answer. In Mark 11: 24, Jesus says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." We must believe that God [illegible] is willing and does answer prayers. But one says, "I cannot [illegible]" Then just tell that to God. [illegible] be "Lord I believe, [illegible] unbelief." God is [illegible] and he will hear and sympathize with such a prayer and belief.

Notice this: the text says not a word about time, or circumstances, when or where the answer will come. When we fulfill the three first conditions of prayer then we must patiently wait on God. But one asks: "Is not one request enough?" Yes in reason, but not in scripture. Christ prayed three times in the garden. Paul prayed three times for the removal of the thorn in the flesh, and would have prayed three hundred times had not the answer come. "My grace is sufficient." We must remember we are but human creatures and what God could do at once, and would be glad to do, might not be best for us. A blessing delayed is doubly sweet when it does come; waiting strengthens faith: by waiting on God in faith we glorify Him and our souls may not be prepared for the blessing, and by waiting it is made ready. Mr. Mueller gave his own experience. He had had many thousand instantaneous answers to prayer, but yet for the answers to many prayers he had to wait days and sometimes months, and in other cases years. He and a friend began in November 1844 to pray for the conversion of five persons. The first one was converted after eighteen months of prayer, the second after six more years of daily prayer, and the third after ten more years of daily prayer. The other two are yet unconverted, although it will be thirty-four years in November since he and his friend began praying for them. Parents should not be discouraged in praying for their children. In another case he received word within six weeks, in 1866, of the conversion of six persons for whom he had been praying many years. Mr. Mueller said he prayed without the shadow of a doubt. Once he asked God for a thing which he knew was for His glory. He prayed many times each day for that blessing. But he had to wait four years before God answered him. In another case he prayed during sixteen years at least fifteen thousand times before God answered him. In still another case he prayed fully twenty thousand times, during eleven years, before God answered. But the waiting did him good.

Christians should associate themselves together in little praying bands, and pray for specific things, such as the conversion of their children, for God's blessing on ministers, etc.

We should treasure up instances where God has answered our prayers and keep a little memorandum book and write on one side what we ask for, and on the other side how God has answered. All Christians have more or less answers to prayer and they should recall them and thank God for them and thus strengthen their faith and increase their confidence and joy in the Lord.

Tide Marks.

REV. JAMES MITCHELL.

The tidal wave breaks on the shore,
And sweeps along the strand;
Thy foot-print made in passing o'er
Is blotted from the sand.

Nor can a Prince forbid its rise,
Or Canute stay its forward swell;
Onward and upward still it hies,
Celestial powers alone compel.

So sacred truth and holy light,
In waves celestial sweep along;
Floating the bark of stranded right,
Submerging every print of wrong.

Then let the swell of living truth,
O'erflow this land where errors dwell;
Renew the old with bounding youth,
And clothe with bloom both hill and dell.

Atlanta is becoming a large and attractive city, and possibly may become one worthy of the new age on which the nations have entered, but that is by no means a clear point as yet. True, its press is asking for Georgia a portion of the Northern emigration that is now turning Southward. This is good so far as it goes, but I fear it is still expected that Northern men must leave their political and ethical views of a Northern type behind them, or they will be thrust into the niches cut for all carpet-baggers, Northern preachers and teachers, as preaching, teaching, political talking and speaking must be according to a given standard in the interest of the "Solid South," or society and business will be closed against them.

I have been in Georgia long enough to see this, so if our Northern friends are ready to make such a surrender they can come on—they will find plenty of northern people in Atlanta, who have brought their principles to a good Southern market, who, by reversing the advice of the wise man, "buy the truth and sell it not," make fortunes in that kind of commerce. I have no disposition to quarrel with that class of persons. Let them follow their instincts; there will always be enough nobled-souled men of both Northern and Southern birth to "hold the fort" for Christ, and build up the interest of a free church; and Christ will reward such with honor in the end. Nay, I will go further, I, to some extent, respect the timidity and the fears of these Northern new-comers and emigrants, knowing that the tidal wave of truth will correct it in time; but I further know they are not the material out of which God constructed the keel and timbers of the old ship of Zion at the first—and that their ashes will slumber by and by in some forgotten place. My prayer is that they may find an ample subsistence, enjoy it in peace—a calm as unbroken as that of the oyster under ocean wave in the deep blue sea. It is only the old gentile song of subsistence, "What shall we eat, what shall we drink, and wherewithal shall we be clothed."

Another tide mark: Bishop Haven has been with us for a few weeks, and is evidently improving in health; but the point worth of note is I did not hear an unkind criticism from any one. His visit has been acceptable and useful. He has looked into all the interests of the Church, and I think imparted new life. He called several meetings of the Trustees of the University, and placed the new Board in running order. A number of us went with him to survey the lands of the institution, some 400 acres or more, with fine elevated knolls and ridges which overlook the city. A colored college, with University powers, will be one of the institutions of this new city and age.

The Bishop made the acquaintance of "Bob," a large black horse I brought with me from Virginia. He rode him in this review of the lands, and several times subsequently. He made a fine appearance on that horse, and I have no doubt but that kind of exercise is good for him. He rather tired Bob's patience one day, for on returning to the stable with a thick dry coat of perspiration that disclosed the the character of the ride, I asked Bob what was the matter. He gave me to understand, by his peculiar horse talk, that the Bishop had been trying his mettle.

Whilst dining with the Bishop one day, I had the pleasure of meeting one of his friends, Bishop Fallows of the Reformed Episcopal Church, a minister of ability once connected with our Church in the Northwest—now full of that peculiar vigor and hopefulness that all new departures in reform display. He and his associates fill a place in Christ's field where they were much needed to check the dangerous ritualistic tendency of the Protestant Episcopal Church, which had become little more in many places than a recruiting office for Rome; but with faith in Christ they will gather more from the unchurched by the power of the Gospel, than from the old Episcopal organization. We can bid them God-speed.

The Turkish Empire is drawing to its close. How long it will linger no one can tell. I have been for years asking a Methodist Mission to Egypt and Jerusalem, or some part of Bible-lands, but all in vain; men in position pass lightly on the reflections of their brethren, no matter the nature of the subject, or its claims.

I may be mistaken in the advocacy of a mission to Bible-lands. It was once supposed I was in regard to the Roman Mission, and I was blamed for urging it and echoing the words of Dr. Elliott. The passing wave of time has vindicated that position. And it is likely to do so in this case as well. Bulgaria and adjoining eastern fields, have been selected as the best and only fields under Turkish rule, on which to bestow attention. I have not been blind to one or two things—the falling water-spout does not sweep our mountain sides more clear of all planted thereon than the long foreseen struggle around "New Rome" have swept away the tens of thousands we have planted there—whilst the prayers of the writer have been passed as of no moment, and Bible lands as unworthy of regard, although the Angel of the Covenant has filled his word with expressions of regard for the scene of his earthly pilgrimage, and the Christian world all along the ages has stood in sympathy with that world, and God has wonderfully blessed the efforts made by the Church therein in these latter years.

Egypt should be occupied as the key to Northern Africa, and the door to the Asiatic lands on the Red Sea, and we should plant ourselves in the Holy City at once. Bishop Haven agrees to this view, how many more of the Board do I cannot tell. I hope all will agree and give us a plan of a mission at once. It need not be an expensive one. Plant the Word and if it is of God it will grow. I do not see why ministers in Africa or Asia should be better cared for there, than we are in the South where we toil along from year to year at the rate of $300 or $400 per annum, and many good men for the work get less than that.

But the question of money should not be the question. Is it right to try? That's the question; God will provide the means. As the present revolution sweeps along in the East I will return to this subject again.

Atlanta, Ga., Mar. 14, 1878.

Mr. Mansfield in Reply to Dr. Hargrove.

The following article was written by Dr. E. D. Mansfield in reply to Dr. Hargrove's published statements respecting pauperism in the South and the North. We produce it by request:

The Rev. R. S. Rust, D. D., Secretary of the Methodist Freedmen's Aid Society, seems not to have pleased some gentlemen of the Methodist Church South. He and Bishop Bowman actually represented the great body of the late slaves in the South as ignorant and depraved, and this as the consequence of slavery. If so they need the aid and instruction of all Christian people who can give it. The report also says these people live in communities unable or unwilling to relieve them. This is not pleasant to some people, so the Rev. R. K. Hargrove of Nashville, comes out with an elaborate document to show that there is a larger proportion of whites at the North who are paupers and degraded. Mr. Hargrove admits that slavery is destroyed, and there are not many people who wish to restore it. But he aims to prove that the negro is a good deal better for being in a state of almost total ignorance, and that this is a state of society which tends to prevent poverty, and, on the whole, not one to be much lamented. I want to show how statistics can be perverted by one who does not examine, or does not understand, their meaning. Mr. Hargrove appeals to the ninth Census of the United States, and gives this table with comments:

"On page 568 of the 'Ninth Census of the United States' is a table showing the paupers supported, and the criminals actually in prison in each State on June 1, 1870. The figures show this comparative result:

	In late slave-holding States.	In former free States
Total paupers to total population	1 in 703	1 in 428
Native white paupers to native population	1 in 758	1 in 580
Colored paupers to colored population	1 in 655	1 in 139
Total criminals to total population	1 in 1,227	1 in 1,137
Native white criminals to native white pop.	1 in 2,158	1 in 1,596
Colored criminals to colored population	1 in 716	1 in 200

Thus the official report of the Government shows that pauperism and crime are less prevalent, both in fact and in proportion to population, at the South than at the North with all classes of native citizens. Respecting the native whites, the figures show a decided advantage in favor of the late slaveholding States; while among the colored race, according to numbers, the Northern States have nearly four times as many criminals and nearly five times as many paupers as the Southern States. In other words, the official report shows the native whites South to be in physical comforts and moral character about 25 per cent in advance of the same class North, while the condition of the negro, North, is more deplorable, four or five fold, than of the same class in the Southern States."

Statistics are a two edged sword, very apt to cut the hands of those who do not understand them. The appeal is to the ninth Census, and, therefore, we must abide by it, however erroneous it may be. When Mr. Hargrove saw Illinois, with the great city of Chicago and 900,000 more people than Indiana, put down as having 1,300 less number of paupers, he might have been put upon his guard, but he is not the first dabbler in statistics who has stumbled by the way. He does not define what is a "pauper," nor compare rural with rural or civic with civic population, nor exclude the foreign born. No statistician will pretend that a comparison can be made safely in numbers, unless those numbers represent like quantities under equal circumstances. To do this I will endeavor to supply this omission.

First. What is a "pauper?" Mr. Walker defines what the Census means by a "pauper." It is only those who are in asylums, almshouses, or infirmaries. If, therefore, a State should have made no provision for almshouses and infirmaries (and several of the Southern States, Texas, for example, have made very little), it will be represented in the Census tables as having almost no paupers, while another State—Maryland, for example, will appear, even with less population, as having a large proportion. Texas has 200 and Maryland 1,612. Thus it appears that the more humane, civilized and care-taking a State is, the more paupers it will appear to have, and the more inferior in condition! Such is the ridiculous conclusion to which Mr. Hargrove's mode of comparison leads! The apparent greater proportion which the old free States are represented to have is made by the paupers in New York, New Jersey, Connecticut and Massachusetts—States, half of whose population is in great cities, filled with the foreign born, who left Europe in an impoverished condition. In those States a broad humanity, much beyond what the world has heretofore seen, has provided asylums, almshouses and infirmaries for every condition of the poor. Hence the Census-taker has there found the greater number of paupers, because there humanity has been most developed.

There are people, and those, too, of great intelligence, who think this fact one of the greatest evidences of a high and generous Christianity. But the Rev. Mr. Hargrove does not think so. He concludes that those humane and enlightened people are twenty-five per cent worse in condition than such States as Alabama, Mississippi and Texas.

Second. But let us proceed and see whether Mr. Hargrove's statistical sword does not cut a good deal deeper in the South than it does in the North—whether Old Virginia and South Carolina will thank him for his interference. Ohio has an infirmary in every county, and almshouses in every city. She has more loose population than the entire South put together, and three hundred thousand foreign-born people. This, according to Rev. Hargrove's facts, has a disadvantage in his mode of comparison, yet we will risk Ohio even in that comparison. Here it is:

	Population (1870).	Paupers.	Ratio.
Ohio	2,665,260	3,684	1 in 794
Georgia	1,184,109	1,816	1 in 652
North Carolina	1,071,361	1,653	1 in 648
Virginia	1,225,163	3,280	1 in 371
South Carolina	705,606	2,671	1 in 311

Thus we see that Ohio, even by the census, has fewer paupers than Georgia and North Carolina, and only half of the proportion in Virginia and South Carolina.

Third. Let us now see how unfortunate is the condition of the oldest and best of the Southern States, and how far inferior they are to Texas and Africa. Thus:

Paupers in Africa	0
Paupers in Texas	1 in 4,052
Paupers in Alabama	1 in 1,452
Paupers in North Carolina	1 in 648
Paupers in Virginia	1 in 371

Here we have a complete demonstration that, judged by the "pauper" standard, Africa is in the best condition, Texas next, and Virginia with its intelligence, high tone, and Christianity, in the worst and most miserable condition! Thus is the proposition of the Rev. Mr. Hargrove reduced to a simple absurdity. Before the war, when four millions of blacks were in slavery, the case for the South was still stronger, for the slaves had no paupers, and what a blessed condition they were in!

Fourth. Let us see what the proportion of the "native" whites in the South and North is. More than half the paupers and criminals in the Northern States are foreign born—in the South but very few. Exclude the foreign born, both North and South, and make the comparison with native born persons, and how will the South appear? We advise the Rev. Mr. Hargrove not to inquire; and furthermore, we advise him not to inquire into the condition of Southern penitentiaries and poor-houses. We know well how many good and humane people there are in the South, but it is impossible for them in any brief time to repair the wrongs and ravages which slavery produced in a large part of their population. Denials are useless. Jealousies are worse than useless. If any man in Europe or America, in the North or the South, has any time or talent to bestow on humanity, let him endeavor to build up the ruins which have been made, to repair the waste places, to open the prison-house to the captive, to restore something of the grace and beauty which once belonged to fallen man. And who among the captive and fallen have more claims upon American men than Africo-Americans?

General News Items.

The use of the postal card in the United States is still increasing. The orders for the last quarter amounted to fifty-three millions, or at a rate of 212 million a year.

It has just been found that a man who was convicted in 1874 of horse-stealing, and sentenced to the Illinois Penitentiary, was guiltless of the crime, and he has been pardoned.

A Clappertown (Pa.) girl, who was kind to a sick woman on the cars, four years ago, and wouldn't take anything for her trouble, has just received $90,000, the stranger, who had taken her name, and said, "You will be paid some day," having left her all her money.

The money in the Sub-Treasury at New York, of which there is about $100,000,000 in coin now deposited there, is undergoing its periodical count. Twenty-five men and six women are engaged in the business, and will probably get through in about fifteen days.

In Washington, D. C., the sale of drinks has fallen off one-sixth since the temperance agitation began. No less than sixty saloons have closed for want of patronage, and every day witnesses some popular bar-room succumb. Mr. Murphy has secured 13,000 names to the temperance pledge.

The Greenbackers of Texas held a convention in Austin, on Tuesday, adopted a series of resolutions expressive of their views, and appointed a committee to call a State nominating convention. They are said to desire a union with the Grangers and the Republicans to run a candidate for Governor against the Democrats next fall.

The ship Azar will soon sail from Charleston, S. C., with the first in[illegible] the recently formed Liberian Exodus Association. About 25,000 colored people in the South have taken stock in this Association, and the design is to purchase a steamship as soon as possible, to expedite the emigration and to facilitate the anticipated commerce.

The novel spectacle of selling a negro to the highest bidder was witnessed in the streets of Hickman, on Saturday last. Mr. James Barksdale was the auctioneer, and as the negro man stood on the block, and the auctioneer's voice rose and fell, crying the bids, it revived reminiscences of old and bygone days. The colored people crowded around in anxious expectancy, and, strange to say, every one seemed to approve the sale. The negro sold was one John Cooper, who had been previously tried and convicted as a vagrant, and the verdict of the jury was, that he should be sold into servitude for six months, as the law provides and directs.—*Hickman (Ky.) Courier.*

Marshall Herald: A party of five masked men rode up to the house of one Parson Foster, living about one mile above Alvarado, on last Friday night, and throwing down six-shooters on the gentleman, demanded all the filthy lucre he had about the premises. The parson, under the circumstances, did as any one else would do, and "anted up," the sum amounting to about $300. During the controversy one of the robbers' mask fell from his face, disclosing to the astonished parson's gaze the face of the deputy sheriff of Johnson county. After throughly searching the house for more gains, the robbers mounted their horses and left at full gallop. The parson immediately mounted one of his horses, reported the circumstances at Alvarado. A posse of citizens were soon in hot pursuit of the daring band, and after several miles chase succeeded in capturing two of them—Amos Powell, a well known citizen of Alvarado, and Sam Parker, duputy sheriff of that county. From those they succeeded in getting the names of the others implicated, which resulted in the [illegible] ture of the entire gange. [illegible] ley Gill, Lee Cathey and [illegible] Johnson were the names of the [illegible] three, all being well known [illegible] of Alvarado. They were [illegible] Cleburne and lodged in [illegible] further investigation. This [illegible] bery has caused more [illegible] in and around Alvarado than [illegible] thing that has happened in [illegible] tion for years.

Southwestern.

[illegible] Natchez St., New Orleans, La.

THURSDAY, MARCH 28, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

New Books.

We have a supply of new books, and are ready to supply our preachers and people. Read the advertisements, and see what you need and send your orders and the cash.

Teacher Wanted.

A good teacher, lady or gentleman, one who can teach music preferred, can hear of a good situation by addressing Rev. Mack Henson, [illegible], Texas.

[illegible] *and fifty cents* pay for the SOUTHWESTERN for the balance of the year.

[illegible] between Russia and England [illegible] inevitable. Only some providential interference will prevent it.

[illegible] (Miss.) Herald [illegible] the small pox prevails to [illegible] extent along the line of [illegible] Pike counties in that [illegible] a number of deaths [illegible] and that the people [illegible] are terror-stricken.

[illegible] Baer, D.D., says [illegible] *Episcopal Methodist*, [illegible] died on Monday morning [illegible] o'clock, at his residence, [illegible] McCulloh street, after an illness of several weeks, in the eighty-[illegible] year of his age. He was the [illegible] in the Baltimore [illegible] of the Methodist Episcopal [illegible] and one of the oldest [illegible] ministers in the [illegible] United States. [illegible] county, [illegible] at the age of [illegible] the ministry, [illegible] in Connelle[illegible]

[illegible] of Louisiana [illegible] who [illegible] birth [illegible]

George Mueller.

This distinguished Christian from Bristol, England, has been in our city for some days and has spoken in several of the churches. We heard his sermon on Prayer, and give a sketch of his thoughts elsewhere. We also heard him last Monday night giving an account of the Institution of which he was the founder in 1834, and of which he has since been Director. Mr. Mueller is now seventy-two years old but is active and efficient. He has the German accent in his speech, and speaks in a plain and earnest manner, impressing all with his sincere piety. His wife accompanies him and usually sits on the platform near him while he speaks. She has a good matronly face and is evidently a woman of strong character and completely harmonizes with her husband in his views and work. Mr. Mueller is a thoroughly educated man, being master of six languages. He is a man of great caution and exact business habits, and of marked executive ability. He was a wild and frivolous university boy until he was nineteen and a half years old, when he went to prayer-meeting where a few trades people met, and was converted. Out of nine hundred students in the university who studied for the ministry only three were converted and he made the fourth. He first went to England and labored as a missionary among the Jews, but had no success. He became pastor of a small church at Teignmouth, England, by the sea side. He was then led to Bristol, and being greatly distressed about the children uncared for in the streets he, in 1834, determined to start his Institution. He had no money or rich friends. For several years he had trusted God implicitly for the supply of all his temporal wants, and he concluded that as taking care of poor children was God's work if he would only trust God He would give him all he needed to care for the poor children. So he asked God for a house, for helpers, and for $5000.00. His plan was, to establish day and Sunday schools; help the poor and aid in missionary operations. He laid down two principles to govern him. First, he would not choose any rich noble to be the patron of his schools, but would make God his patron and so published everywhere and instead of asking men for money, he would ask God for every [illegible] he wanted. Second, he [illegible] all settled he [illegible] and read Ps. 81:10. "I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide and I will fill it." He determined to open his mouth wide and prayed for a house, helpers and money. The next day he received twenty-four cents and was of good courage. Then came pieces of furniture and then money until he had enough to rent a house and begin. He appointed a place to receive applications for orphans, but the first day [illegible] came. He then prayed for orphans and the next day one came and soon the house was full, and [illegible] by [illegible] food and all things [illegible] in answer to prayer. [illegible] four years Mr. Mueller [illegible] strictly to his principle [illegible] just what he wants [illegible] and waits until it comes, [illegible] never been confounded. [illegible] received and [illegible] over $4,[illegible]. He has [illegible] in which [illegible] year by year, [illegible]. Besides [illegible] day schools in [illegible] youth, thirty-[illegible] and six adult [illegible] over 10,000 [illegible] In his [illegible] Mueller helps [illegible] missionaries. In [illegible] department [illegible] quantities of the [illegible] given away [illegible] The yearly [illegible] Mr. Mueller's [illegible] All this he [illegible] needed, without [illegible] to prayer. [illegible] work is [illegible] eyes of the [illegible] insists [illegible] result [illegible] should in [illegible] He [illegible] God, [illegible] little; late and dinner had to be delayed half an hour to give time to cook the meat.

There is wonderful philosophy, power and comfort in this life of trust, illustrated in the life of Geo. Mueller, and the result would be glorious if Christians everywhere, to the extent of their knowledge and capacity, would commit all their ways to the Lord. There would be growth and triumph for the individual and for the Church.

The Supreme Court and Gen. Anderson.

We learned of the decision of the Supreme Court of Louisiana reversing the rulings of Judge Whitaker and ordering the release of Gen. T. C. Anderson, just as we were going to press last week. We had but time to note the fact. The text of the opinions of the Judges is now before us, and has already been generally commented upon by the daily papers throughout the country. Aside from the legal questions involved, the acquittal of the accused, for such is the practical effect of the decision, has been received with expressions of approbation on the one side and condemnation and disgust on the other; the political friends of the prisoner applaud; his opponents denounce the Court. We are sorry to observe and to be compelled to admit this, but it is a disgraceful fact which we cannot pass over. That the course of justice and the liberty of a citizen should depend upon the ascendency of any party or faction is a sad commentary upon our boasted civilization.

This timely decision of the Supreme Court of the State, which will be hereafter marked as an effort to undo a great wrong, will not, however, remove the disgrace which Louisiana has suffered by this political persecution, characterized by the element of bad faith and juggling. But we have heretofore expressed ourselves quite plainly in regard to the original prosecution.

This trial has been instructive. It has shown, for instance, that the political party now in the ascendancy in this State is very much disorganized or else utterly faithless. A promise was made by that party, in the form of solemn legislative act, not to persecute for political offenses—a promise that we should think, would bind the whole party. This legislative promise was, and was well understood to be [illegible] agreement between the Nicholls government and the President's Commissioners. But those who advocated this prosecution, loudly insisted that they were not parties to a bargain and not bound by it. Is it disorganization or bad faith?

Well informed persons in this city were entirely confident that Gen. Anderson would be released, notwithstanding the verdict of the petit jury and the unanimous and somewhat violent demand of the daily press that the verdict should not be disturbed. When a pardon did not issue at once, it became apparent to such observers that a decision favorable to Gen. Anderson was expected from the Supreme Court. Here is this decision: Gen. Anderson is to be discharged, the other members of the Returning Board will be free, and the State Government of Louisiana, at least, is relieved of the imputation of bad faith in connection with the contract whereby it was permitted to legally exist.

But while this is all conclusive and very satisfactory so far as Gen. Anderson is concerned, there is much more in the action of the Supreme Court than the curt and somewhat unceremonious condemnation of Judge Whitaker and the Attorney General by the Chief Justice. There is a most important question of law decided in this case which vitally affects the title of President Hays. The decision may [illegible] and may have been intended to be far-reaching in its consequences. We can only simply summarize the point.

The Returning Board claims that under the Louisiana election law they had the power to take evidences of violence, intimidation and fraud and to throw out polls and parishes where such illegal practices were proven. The law gave this Board that power when a certificate of such fraud, intimidation, or violence should be found annexed to the returns. In the bulldozed parishes, so-called, the Commissioners at the polls did not, and, as is claimed, did not dare to annex such certificates. But the parish [illegible] who were authorized to consolidate the Commissioners' [illegible] annexed such certificates [illegible] consolidated returns [illegible] they [illegible] lawyers [illegible] the [illegible] the polls, and [illegible] consolidated returns of the parish Supervisors. And, as a corollary, since the law required a certificate as a prerequisite to the taking of evidence, as the certificates were not annexed to the Commissioners' returns, therefore no evidence could be taken. But the Returning Board ruled otherwise. They made the canvass from the consolidated returns and admitted evidence of violence and intimidation upon the certificates of Supervisors.

Gen. Anderson was accused of having uttered as true a forged Supervisors' return. But the Court say that this instrument has no efficacy or value as evidence of the result of the election, and that it was therefore no crime to forge, utter it, or publish as true when forged or altered.

The effect of this decision is to hold that everything done by the Wells and Anderson Returning Board looking to the promulgation of the result of the election was void. The title of President Hayes rests upon these returns, and we are presented with the singular circumstance of a decision of the highest Court in the State of the illegality and absolute nulity of these returns. It was said at Washington during the Court that the Courts of the State were alone competent to pass upon this question. Here the Supreme Court has decided. *Qui animo?*

Our Schools in the South.

We publish elsewhere the names and locations of the institutions of learning of the Methodist Episcopal Church in the Southern States. The following are under the direction and are supported almost wholly by the Freedmen's Aid Society, under the immediate direction of Rev. Dr. R. S. Rust: Central Tennessee College, at Nashville, Tennessee: Shaw University, Holly Springs, Miss.: Claflin University, Orangeburgh, S. C.: Clark University, Atlanta, Ga.: New Orleans University, New Orleans, La.: Wiley University, Marshall, Texas: Haven Normal School, Waynesborough, Ga.: Rust Biblical and Normal Institute, Huntsville, Ala.: Walden Seminary, Little Rock, Ark.: La Teche Seminary, La Teche, La.: Bennett Seminary, Greensborough, N. C.: Richmond Normal School, Richmond, Va.: Cookman Institute Jacksonville, Fla.: Centenary Biblical Institute, Baltimore, Md. In these schools are over 1500 students. The property of these schools aggregate a large amount. Besides these schools supported by the Freedmen's Aid Society there are several which are supporting themselves, and which are attended by white students.

Of this class the first and most important is East Tennessee University, located at Athens, Tenn. Athens is a pretty town of 1500 people, and the people are made up largely of the educated classes. Our College gives a thorough course and has a theological department. There are five professors and two tutors and two hundred students. There is a good property free of debt worth $15,000. Rev. J. F. Spence, A.M., is the President and to his energy and talent the institution is indebted for its freedom from debt, and present success.

Holston Seminary is located at New Market, Tenn., twenty-five miles from Knoxville, and is under the patronage of the Holston Conference. Rev. Ralf Pierce, a son-in-law of Bishop Peck, and for nine years a missionary to India, is principal. There are two assistant teachers and over one hundred students. The property is old Holston College, which has, in former years, graduated some of the leading men in Tennessee. The building is a plain, substantial brick. No debts. The location of this school is good, being in the midst of a large membership. The circuit including New Market is six hundred strong.

Tullahoma Collegiate Institute, at Tullahoma, Tenn., is in the middle of the State, and is in charge of Rev. Thomas C. Carter, a graduate of Asbury University and is a native Tennessean. The property is good, with no debts. Number of students one hundred and fifty.

Hollow Rock Seminary, at Hollow Rock, Tenn., has fifty students under the charge of Prof. Chandler. The buildings do not belong to us, but the school is wholly under the patronage of the Holston Conference.

Dickson Academy, at Dickson, Tenn., has thirty-five students, under the charge of Rev. James F. Turner. The building is frame, and out of debt.

Ellijay Seminary, at Elijay, Ga., is located ten miles from the celebrated copper mines of that State, and although now struggling with debt, is doing good work and will succeed.

Candler College, near Asheville in North Carolina, is a Collegiate Institute, Rev. Carroll S. Long, Principal. Bro. Candler, a prominent [illegible] of our Church of [illegible], gave the entire property. The attendance is fifty, and the school is growing rapidly in favor.

Andrews Institute, Rev. James P. Blakeman, principal, is located near Collinsville, Ala., and has eighty students, and under the patronage and control of the Central Alabama Conference. The buildings are not yet complete.

It will be seen that only one of this last group of Institutes is called University and the rest are Seminaries, etc. This is right and indicates the true policy of grading the schools. Let every Conference have as many Seminaries as it can support and let a group of Conferences or States have one University.

In all our Institutions of learning in the South there are over *two thousand* students and a splendid lot of property. Such facts as these indicate the permanent character of the work of the Methodist Episcopal Church in the South and are a sure prophecy of the growth in the future.

That Southern Methodist Claim.

The Methodist Church South puts in a claim of $450,000 for the use of their publishing building at Nashville during the war by Federal forces. We do not understand that either the buildings or presses were destroyed. The printing materials were used. The United States Senate Committee have reported in favor of granting $150,000.

The ground upon which this claim is asked is that the Methodist Methodist Episcopal Church, South, *as a Church, took no part in the rebellion, and therefoer the Church property if injured or used should be paid for.*

The claim is that the Methodist Church South did not *as a Church* support the Confederacy. The only possible ground for this assertion is a merely technical one, viz: that the General Conference, the law-making body of that Church, never did formally declare allegiance to the Confederacy. But if it did not do this, it did, indirectly, everything that could be done to express exactly that allegiance. Its Annual Conference expelled members because they were not loyal to the Confederacy, and the General Conference did not in any way disapprove of it; and besides, approved the administration of its Bishops whose advice and directing influence expelled those men. This technical point is a poor basis to build on, and if the Methodist Church South persists in pressing it as the ground for receiving a large amount of money from the United States Treasury, it will bring upon itself, we predict, the contempt of the world. If there ever was a notorious fact it was that the Southern Methodist ministers and churches throughout the South were persistent and brave defenders of the Confederacy. And now for those ministers and churches to ask for half a million dollars because *as a Church* they did not support the Confederacy is to seek by a mere play of words to deceive the nation and the world. But such a deception is impossible. The Church South may get $150,000 because the Government is largely in the hands of ex-Confederates, but we predict that the very politicians who vote to give it, will chuckle over the fact that a great Church can be so easily made party to the raid upon the United States Treasury now being inaugurated.

But the Methodist Church South did formally endorse the Confederacy. Her Annual Conferences are the administrators of her laws. When an Annual Conference, for example, makes loyalty to the Confederacy a test of membership, and that action is sanctioned by the Presiding Bishop, and then the administration of that Bishop is approved by the General Conference, the govering body for the whole Church, then the action of that single Annual Conference comes to be the action of the whole Church. This is what was done in several cases during the war. We quote one of them. The Holston (Tennessee) Conference met at Athens, October 15, 1862; Bishop Early presiding. A committee was appointed consisting of John M. McTeer chairman, James S. Kenedy, W. H. Bates, A. G. Worley and Carroll Long, whose business it was to examine into the political status of every "suspicious character" in the Conference. Before that Commission nine were expelled, and against seven the only charge was *disloyalty to the Confederacy.* The Commission made a lengthy report in which it said:

> And now that the Abolitionists and Black Republicans of the North and out of the Northern churches, have inaugurated, and without just provocation, causedly and wickedly a terrible and relentless warfare of invasion, plunder, and wholesale confiscation against all our rights of person, property and conscience, by an utter and base prostitution of all the sacred sanctions of constitutional liberty, with the repeatedly avowed object of subjugation or extermination, the people called Southern Methodists could not so far forget their past history, or become so blinded to their providential destiny, as not to perceive, with the clearness of a sunbeam, that the success of the Federal Government, in any form and under any circumstances, as at present related to this terrible controversy, could only eventuate in the utter destruction of Southern Methodism as well as true republican liberty.
>
> They feel constrained, furthermore, to say, for the sake of not only themselves and this Conference, but for the sake of all the people of our various charges that no member of this body is held obnoxious to complaints or allegations because of former or present opinions touching the *abstract* political questions of secession and revolution, and that such a representation of the acts of this body would be as false as malicious. But now that these questions have assumed a *concrete form*, and under the inspiration of Abolition fanaticism have kindled the fires of the most brutal and ruthless war ever known in the history of man, involving every interest, political and religious, held to be most sacred and absolutely vital to the present and future weal of our people, it is the deliberate and religious conviction of your committee that no patriot, no Christian, and, last of all, no Christian minister who claims to be a member of the Methodist Episcopal Church *South*, and a citizen of the Confederate States of America, and who is presumed to be even partially acquainted with the merits of this unhappy controversy, can throw the *weight* of his *opinions, words*, or *acts* into the *scales of our enemies against* us with moral impunity, or with a conscience void of offense toward God and his fellow countrymen.

We have no disposition to bring up unpleasant things of the past, but our self respect as an American citizen compells us to expose the false pretenses of any who, after doing everything in their power to destroy this Government, now asks that the expenses of their treasonable onslaught be paid by the Government.

Our Cincinnati Letter.

BY CHARLES HENRY.

Matters are progressing finely here. The Churches are waging a fierce warfare upon the hosts of Satan and storming the citadel of iniquity. The Kentucky Conference meeting at Covington, just across the Ohio river, is having an interesting session. The anniversaries thus far have been unusually attractive. The prominent feature of the Freedmen's Anniversary was the new departure in the introduction of a colored speaker. Rev. Dr. Rust, after speaking some thirty minutes, giving a wonderful portrayal of the nature and achievements of the Freedmen's Aid Society in his characteristically happy manner, introduced Rev. Dr. Taylor, once a slave, now a graduate of the Central Tennessee College, and Pastor of Union Chapel, Cincinnati, Ohio. Bro. Taylor very gracefully and aptly acknowledged the compliment, and made a stirring appeal for his poor people. His language was chaste, his illustrations classic and pertinent, and his general appearance that of a scholar and Christian gentleman. The audience gave him undivided attention and at intervals responded with hearty amens and prolonged applause. The Freemen's Aid Society may well exult in the work it is accomplishing. Such samples as Bro. Taylor are all over the country, and to the Freedmen's Aid Society, under the leadership of Dr. Rust, is all the credit due. Let the benefaction to this grand enterprise of our Church be increased and the work pushed vigorously forward. At the Preachers' Meeting, for several weeks past, the subject of the "Resurrection" has been under discussion, from which much interest and profit have been evolved. Dr. Curry eloquently set forth his peculiar views. Dr. Weakley and others dissented. The trusty steel of these valiant "Soldiers of the Cross" flashed fire as they battled for what they conceived the pure Gospel truth. Rev. Dr. Rust planted himself squarely and unequivocally upon the Scriptural statements. He would not dabble in metaphysics and sciences, but rest securely upon the "Thus saith the Lord." "Let God be true and every man a liar."

Last night the Ohio Wesleyan University had its reunion and banquet at Hotel Emery. The bill of fare was superb. The toasts were enthusiastically received and eloquently responded to in the following order:

Our Alma Mater, by Prof. Samuel W. Williams.
The President, by Rev. Dr. C. H. Payne.
The Board of Trustees, by Rev. Dr. R. S. Rust.
The Public Schools, J. P. Patterson, Esq.
The Law, by Chas. Evans, Esq.
The Ministry, by Rev. M. A. Richards.
The Medical Department of the O. W. University, by Rev. Dr. W. B. Davis.
The Press, by Rev. Dr. F. S. Hoyt.
The Ladies, by L. C. Black, Esq.

Cincinnati is all aglow with excitement and enterprises. Building operations are being conducted on an extensive scale. There are indications of a revival of trade. God is blessing us very abundantly. Methodism comes to the front in every good work. The Book Concern hums and whizzes with activity and prosperity. We are lifting high the Banner of the Cross and the "World for Christ" is our motto.

Our Southern Methodism.

Rev. W. McDonald, State Line, Miss.: "Our recent quarterly meeting was full of blessings to us. Two persons were converted, four united with the Church, and the members were greatly revived."

Rev. L. H. Kennedy, Hazlehurst, Miss.: "At a meeting just closed there were two conversions, seven united with the Church, and several wanderers from the fold were reclaimed."

Rev. L. Boon, Marion, Miss.: "We have just closed a meeting in which five persons joined the Church. We have four Sunday-schools on this work, all doing well."

Rev. M. Dale, Pastor of Wesley Chapel of this city reports that the Sunday-school of that Church is now in a very prosperous condition. The average attendance numbers two hundred. The plan is to interest, instruct, and make the school a spiritual blessing to all who attend. Besides the ordinary clases, infant, primary, testament and bible, there are numerous special classes; one taught by the pastor composed exclusively of preachers and exhorters; three adult classes in which some of the oldest church members are found, and a normal class is soon to be organized for the training of teachers. The visit of Dr. Ford, and the holding of the Sunday-school Convention, had a very marked effect for good upon the school. The zeal and enthusiasm aroused in teachers and scholars exerts such an influence outside as will fill our house to overflowing.

General News Items.

WASHINGTON, March 23.—Liberia, the Washington colored men say, is a Southern snare and delusion; they propose to go West.

During the past nine months 1798 persons, mostly from Ohio and Indiana, have settled in Tennessee, and principally in East and Middle Tennessee, but few of them coming to the Western District of the State.

Full returns from the New Hampshire election give Prescott, the Republican candidate, 1514 majority over McKean, Democrat, and elect Prescott Governor by 828 plurality. The vote was unusually large, exceeding that cast at the last Presidential election.

The deepest water found in the Mississippi river by the coast survey is a short distance below Bonnet Carre crevasse, where they found forty fathoms, or 240 feet. It is no doubt the deepest place in the river. At New Orleans, where it appears so deep, there is less than half so much.

A Confederate monument in the soldiers' cemetery at Lynchburg, Va., was struck by lightning during a recent storm and so badly broken that there is danger of the whole falling. The two top blocks of marble, representing the States of Maryland and Texas, and the eagle surmounting them were knocked to pieces.

Secretary Sherman says the balance of trade in our favor during the past three years amounts to $414.064.666. This means that within this period the people of the United States have sold over $400,000,000 more to the world than they have purchased. This is a most gratifying showing.

CHARLESTON, S. C. March 22.—The Liberian ship Azor was consecrated here to-day in the presence of 5000 colored people by Bishop Brown, of the African Methodist Episcopal Church. Several addresses were made, all breathing a missionary spirit. Politics were not discussed.

The bill passed by the Mississippi Legislature a few days before adjournment, in aid of the Ship Island, Ripley and Kentucky Railroad, donates a large body of land held by the State to assist in its construction, and provides for the employment of convicts along the line of the road. The act requires the company to begin the work of construction at both ends of the road within six months.

About four hundred German immigrants, with their wives and families, have just arrived in Taylor county, Texas, from Ohio. They have bought an even hundred thousand acres of land at a dollar and a half an acre, cash down, and have an abundance of capital and improved agricultural implements with which to commence farming operations at once.

A Texas camel-breeder, speaking of the rearing of the "ships of the desert," says: They are no more trouble to raise than horses or cattle. The colts for the first three or four days are rather tender and require close attention, but after that take their chances with the herd. They feed on cactus and brush, eschewing all grasses that cattle and horses eat, if the favorite cactus can be had. The price at which they are sold, the ease with which they are raised, their extreme docility, and the adaptibility of our climate to their nature, would seem to indicate that camel-raising is a profitable business in Texas. Mr. Lanlear says there is one camel in the herd that has traveled 150 miles between sun and sun, and that most any well-broke camel is good for more than 100 miles a day.

Death of Rev. H. R. Parmenter.

Bishop Haven, in *Zion's Herald*, gives the following concerning the life and death of this brother who, for several years has been a leading and much beloved minister of our Church in Georgia:

Rev. H. R. Parmenter died at Newnan, Georgia, on Monday evening, March 4th, aged fifty-three years and four months. He had been sick for some time of consumption. His last sickness was about four months. He suffered much in his last weeks, especially from nervous excitement, an unusual accompaniment of his chief disease. He died peacefully, rejoicing in the support of the Gospel he had preached.

Bro. Parmenter is well-known in the New England Conference. He was born in New York city, but was brought up in Worcester. He joined the New England Conference in 1852, and served acceptably in Woburn, North Reading, Gloucester, Newburyport and Hubbardston. He then took a superannuated relation, and remained out of the work for nine years. He re-entered the work in 1871, and was stationed at West Brookfield. His health was too feeble to stand the rigors of the New England climate, and he was transferred to the Georgia Conference in 1873. He was stationed three years at La Grange, and was one year Presiding Elder of the La Grange District. The labors were such that he was compelled to leave that district after one year's service. He was sent to Newnan where he was not able to do any effective work.

His funeral was held at his church in Newnan on Tuesday the 5th. Rev. Mr. Glinn, of the M. E. Church South, preached a sermon on "Blessed are the dead that die in the Lord." Rev. Mr. Purks, of the same Church, and Rev. Mr. Stacy of the Presbyterian Church, also took part in the exercise. Rev. Mr. Standing, his predecessor in the station took charge of the exercises and gave an address. The body was carried to Atlanta, where the funeral services were attended in Loyd Street the next day, under the charge of Dr. Fuller. His Presiding Elder, Rev. Mr. Fisher, made a very feeling address, as did also Bro. Standing. The writer spoke of his acquaintance with him in their old Conference, and of the value of his work in this field. Rev. James Mitchell led in prayer. He is buried close beside his brother in the Conference, and his fellow-laborer here, Rev. Dr. Cobleigh, from whom he received his license to preach.

It was a beautiful, sunny, summer day, when the crowd of mourners gathered about his grave. He has come far to die, but will prove that this seed of the Lord cast into the ground, will bring forth much fruit. He was much beloved here. He had been in labors most abundant. The people for whom he laid down his life esteemed him very highly in love for his work's sake. The large congregation at Newnan and Atlanta testified to this regard. His widow, left alone in the world, will receive much sympathy in her old home, as well as where he died. He rests from his labors, but his works will long and blessedly follow.

Rev. Thomas J. Abbott.

The death of this brother occurred at his home in South Lawrence, Mass., Thursday night, March 7th, 1878. He will be remembered by our readers as an occasional correspondent of the SOUTHWESTERN. He was a good man, and his sudden death will cause wide spread sorrow. *Zion's Herald* gives the following particulars:

We announce with sincere sorrow the sudden death of Rev Thos. J. Abbott, of South Lawrence. He preached on Sabbath, the 3d. On Monday a malignant pustule developed upon his nose; no alarm, however, was felt until Thursday, when its fatal character was fully disclosed. Brother Abbott was delirious from this time until his death, Thursday night. He leaves a wife and three children; a daughter now quite an invalid. Brother Abbott was an earnest, devoted and holy minister of the Gospel, fond of his work and zealous in its execution. He united with the New England Conference in 1858, and was stationed at Brookfield. He had a succession of good appointments. In 1873 he was transferred to Centenary Church, Charleston, S. C., where he remained for three years, laboring with great zeal and devotion for the good of his own flock and for the benefit of the Southern freedmen generally. He has been enjoying a very successful pastorate at South Lawrence, and his sudden death fills the membership with grief. A good man, an excellent minister, an earnest laborer in every true reform, and a hearty friend has thus been suddenly, but safely, removed from toil to rest. May his departure be sanctified to the instruction of all his surviving brethren!

Sunday School.

APRIL 7, 1878.—JOSIAH'S EARLY PIETY.
SCRIPTURE—2 Chron. 34: 1-8.

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12: 1.

TOPIC.—Zeal for God.
(Condensed from National S. S. Teacher.)

Seeking After God (1-3). Josiah began to seek God "while he was yet young." Manasseh did not begin until he was old. How easy it was for Josiah to find God—how hard it was for Manasseh! was scourged into repentance—Josiah sought God voluntarily. The one responded to the first inward invitations of the Spirit—the other would not hearken unto them, and, so, had to listen to the more imperative voice of God's judgments. The one gave the unfolding bud—the other nothing but the withered and empty husk of his life to the Lord. How happy was the one life—how unutterably sad was the other! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The next thing worthy of notice is that he began to *work* for God while he still was young. He did not wait until he was older, nor until other people had set him the example, or urged him to go forward. But, when he was only twenty years old, he began to purge the city and the land from its abominations. Those work best for God who begin to work the earliest for him. [illegible] convert puts off laboring [illegible] it is pretty sure [illegible] the vast array of [illegible] who are the sure and [illegible] church. Is it hard [illegible] young man [illegible] arrayed against [illegible] did ever a [illegible] God under [illegible]? [illegible] the power of a king [illegible] the arm [illegible] up to [illegible] the [illegible] service of [illegible] young men [illegible] anything [illegible] he had to [illegible] though [illegible] it is [illegible] king [illegible] Judah.

long remain in ignorance of it; for, as he halted before one of the sepulchers desiring to know what was the title that had caught his eye, he was informed by the men of the city to whom the story had come by tradition, that it was the sepulcher of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." Told in the presence of the still smoking altars, and by the grave of the prophet who had given utterance to the prediction, how powerfully this story must have affected the men who repeated it, and, especially the king who heard, and who had so signally just fulfilled it to the letter. Reverently they left the bones of the man of God in their resting place, together with those of the prophet from Samaria, whose earnest injunction to his son had been that they might be laid beside those of the prophet from Judah, "for," he said, "the sayings which he cried shall surely come to pass." 1 K. 13: 22.

Repairing God's Temple (8).—There are three distinct periods in that part of the life of Josiah now under consideration:—the time when he began to seek the Lord; the time when he began to purge the land; and the time when he began to repair the house of the Lord. These acts happened in the sixteenth, twentieth, and twenty-sixth years of his life respectively. The record does not say when he found the Lord, but from the fact that he entered upon the task of destroying idolatry four years after he began to seek him, it is to be presumed that he had some assurance that he had secured acceptance with him. But how little his experience then was to be compared with that fuller knowledge of God which he acquired when he was made acquainted with the book of the law that was discovered while the temple was being repaired! Every convert soon after he finds the Lord should also find the book of the law.

His method of reform was a little singular. We should have thought that it would have been better that judgment should have begun at the house of God. Instead of this, he commenced outside of it. He set out to remove the abominations throughout the country while the temple was still reeking with impurity!

He began that way, but, as we have learned in the first part of the lesson, he finally purged the temple before he thoroughly purified the land. Not infrequently we have that same mistake repeated now. There can be no real revival throughout the land that does not commence in the house of God.

Roman Morality under Roman Catholic Domination.

The illustrations of the corrupting influence of modern Roman Catholic supremacy crowd upon our attention from every direction. We have just now before us some curious reliable statistical facts reported in a recent number of *El Solfeo*, an [illegible] journal of prominence. These statistics show that in 1870—that is, before Rome was the capital of the kingdom of Italy—there were in the Eternal City (for a population of 205,000 inhabitants) [illegible] cardinals, clergy, among cardinals, bishops, prelates, and *curas*; [illegible] monks, and 2,117 nuns; in all [illegible] religious of both sexes. The number of births reached in the same year to 4,378, of which 1,215 were legitimate, and 3,163 illegitimate; the illegitimates, therefore, being in the proportion of 75.25 per cent. of the total of births. Comparing Rome with other capitals of Europe, it results that, for every 100 legitimate births, there are illegitimate—in London, 4; in Paris, [illegible]; in Brussels, 9; in Rome, 148. [illegible] in regard to crime, did the [illegible] occupy a favorable [illegible] they were annexed [illegible] King Victor Emanuel. [illegible] corresponding to [illegible] years of the Pontifical [illegible] show that there was [illegible] one murder in England [illegible] 187,000 inhabitants; in [illegible] one for every 166,000; in [illegible] for every 100,000; in [illegible] for every 4,113; in [illegible] every 2,750; and in [illegible] the Pope, one for every [illegible] are sufficiently [illegible] Y. Advocate.

[illegible] announces the death [illegible] Robert M'Kamy, [illegible] of the North Texas [illegible] to the [illegible] of the M. [illegible] mur- [illegible] It is said [illegible] to be a [illegible] who [illegible] the [illegible] for

Hell.

From an article on future punishment, in the Editor's Portfolio of the *Sunday Magazine*, for April, we take the following:

Then, there is a sort of spirit of communism in the community extending itself to spiritual things. People cannot bear that there shall be distinctions either in this world or in the next. The leveling spirit does in theology what it does in politics; it obfuscates the intellect that would discriminate; it dulls the sensibilities that would feel; and it deadens the conscience. On the tremendous theme of the awful hereafter—awful, whatever may be a man's condition in eternity—men stand in the corner of the streets and joke, as men did joke in Paris standing about the guillotine and on the bank of the river of blood. Manifestly these men are not in earnest. My spiritual condition, and that of the millions of my fellow-men, cannot be a subject for discussion in the drawing-room in the intervals of light conversation, or of petty jests with my partner in the intervals of a dance.

Men are not interested in hell. They are simply interested in amusing themselves with a new sensation, and, having no deep feeling upon the subject, they would fain stir up the clergy, to know what they think. Of what importance is it what a man's opinion is? Dr. This, Professor That, Rev. Mr. So-and-so, give their "opinions," and they are paraded in the public prints with great headings.

How thoroughly ridiculous all this is! The important question is, What does Almighty God teach us in the Bible in regard to our hereafter? Each man must answer that for himself after solemn, prayerful study of the Word of God.

No one can know anything about eternity, so as to tell it to us, except God. We know on that subject only what God has revealed, and what we are able to comprehend.

We see no good of the present trifling with the subject, unless there shall come a reaction in which men shall feel their want of sense, their want of sensibility, their want of conscience, in indulging the spirit which now prevails through general society. If a sudden opening of their eyes to the folly and wickedness of their present wit should lead them into manly, honest and sober thoughts on the most important themes, then, out of this evil, good may come; but if this be not the result, we see nothing to be gained by these discussions.

Literary Institutions
OF THE
Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.
CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.
DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.
HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.
WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.
TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.
ELLIJAY SEMINARY, Ellijay. ——, Principal.
HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.
LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.
BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emery Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President.

FLORIDA.

COOKMAN INSTITUTE, Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Falls, Principal.
ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.
DADEVILLE SEMINARY, Dadeville. George P. Franklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. W. D. Godman, D.D., President.
LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Literary Notes.

THE RELIGIOUS NEWSPAPER AGENCY, 21 Barclay Street, New York, will issue [illegible], a new volume of The Complete [illegible] bound in cloth, [illegible] pp. 8vo. [illegible] of sermons, in full, by many [illegible] preachers, among [illegible]; Newman [illegible] Spurgeon, [illegible] New Eng- [illegible] cinthe, of France; Crosby, Duryea, Armitage, Beecher, Deems, Dabney, Cook, Hylance, Cuyler and others, of America. The book, as Dr. Crosby expresses it, is a library of sermons. Price, $1.50, postage free.

BLACKWOOD'S MAGAZINE,

For March (Leonard Scott Publishing Company, 41 Barclay Street, New York), which has just reached us, opens with the ninth part of "Mine is Thine," in which we are treated to an amusing account of a deer drive. The second paper is a historical and practical description of the Canadian fisheries, explaining the object and action of the Halifax Commission. Under the heading "New Books" we find notices of the biographies of Lessing and Charles Bianconi; of two novels; and of a work called "North Italian Folks." The "Influence of Women" the text for the paper on "French Home Life." "Their action can be as tender, as moderating as that of any women on earth; but it also can assume with amazing ease, all the forms of incitation and arousing." "Only Jean" is a bulet Scotch Story. Then there is a long retrospective paper on the Storm in the East, and a shorter one on the relative positions of England and Russia.

The periodicals printed by The Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the Publishers.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following rule as expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Married.

March 23d, by Rev. H. L. Kennedy, Mr. Stephen Mitchell and Miss Edie Ratcliffe, all of Hazlehurst, Miss.

Special Notices.

Among the Dead Failures

Of the past, how many bogus nostrums may be numbered! Beginning their careers with a tremendous flourish of trumpets, blazoned for a time in the public prints and on flaming posters, soon, but not too soon, were they relegated to the limbo of things lost on earth. But Hostetter's Stomach Bitters is a living and thriving remedy. It goes on, curing and to cure. Neither underhand nor open competition affect it. On the contrary, contrast with inferior rival preparations only increases its popularity. It has been repeatedly imitated, but without success. Counterfeits of it have been surreptitiously introduced, but have fallen flat. Everywhere it entrenches itself in the confidence of the people; and well it may, for it is a thoroughly reliable invigorant of the feeble, banishes dyspepsia and constipation, braces the nerves, cures rheumatic ailments and kidney complaints, and eradicates and prevents intermittent and remittent fevers. mar7-4t.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., 162 William street, N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants are first class and just as represented. They are worthy of patronage.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder. It can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

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A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

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For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Caney Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit, May 25-26; Shelbyville Circuit, June 8-9; Woodbury Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23.

F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30.

C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Crittenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Gariandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mashulaville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville, April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. McLAUGLIN, P. E.

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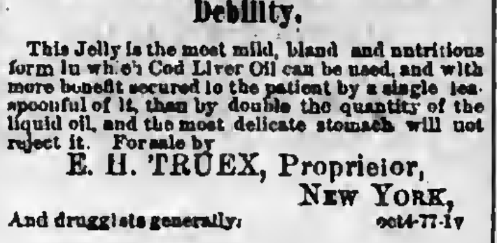

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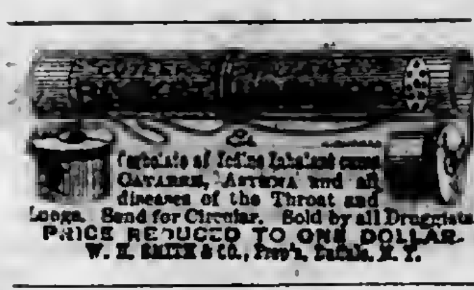
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An' dit all 'e white off, an' dit awfle brown.

Does you see those two fums stut onto each [illegible]
They taste awfle nice—dust ant 'em an see!
[illegible] old Sweet-heart an' little Jat Horner
An' little Tom Tytler, an' pretty babee.

[illegible] a girl, an' puts on tee dresses,
[illegible] a dolly, an' talls me her joy;
[illegible] 't half lite it, an' says he tonfesses
[illegible] of it I turned out a boy.

[illegible] boy's hat on, my dear papa made
[illegible] to have boots on to-morrow, per-
[illegible] man, wiv my papa to aid me,
[illegible] boy's playfins, an' sit on fotes' laps,

[illegible] so hung'y I tant sut my finner;
[illegible] is tummin' to feed me, I dess;
[illegible] me up, mamma, an' div me some dinner,
[illegible] be baby,—I dess 'at 'a'e bes'.

—*Golden Hours, for April.*

[illegible] Dot Fell Overboard.

[illegible] real name was Dorothea; [illegible] called her by it. Per-[illegible] be nearer the truth to [illegible] Dot was her real name, [illegible] was what everybody [illegible] and Dorothea was a [illegible] might be hers by and by, [illegible] up. Dot was five [illegible] her kitten, a funny [illegible] thing, named Puff, was [illegible] months old as she [illegible] Dot's father was Capt. [illegible] ship Saladin, and at [illegible] tell you about he had [illegible] and was com-[illegible] Ocean and [illegible] Good Hope, [illegible] which was Boston. [illegible] of his wife [illegible] on the [illegible] wasn't a [illegible] over-[illegible] as Jack Arm-[illegible] what I am [illegible] at sea, and she [illegible] as [illegible] some-[illegible] out of [illegible] that her [illegible] looking [illegible] a while [illegible] and she [illegible] the [illegible] into [illegible] the fore-[illegible] [illegible] talking [illegible] when [illegible] on [illegible] and half a [illegible] up,

[illegible] there just coming over the swell of a wave towards us, like a Chinese junk with two eyes in her bows, was that kitten. So she came alongside and got a rest on the buoy too. 'Poor Puff!' said Dot. 'She's got all wetted.' And she didn't seem to think of herself being wet or anything but all right, anyway. And so we three floated there, as fine as if we were doing it a-purpose, till the boat came. And Dot was wrapped up in a big coat, and I took an oar to keep warm, and the kitten and the life buoy wer'n't left in the water either. When we got on the ship again, the cap'n's wife—well, you saw and heard what she said. That took me aback more than the being overboard did. That wasn't anything.—*N. Y. Independent.*

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[illegible] the young men at Wilton [illegible] other day and wrote [illegible] of a couple of postal cards. Then he turned them over and directed them, but some mis-[illegible] as [illegible] on the [illegible] was, the [illegible] in Chicago got a very [illegible] to go carriage [illegible] man's girl [illegible] by receiving the [illegible] "Please send me a [illegible] the [illegible] your shirts are [illegible] of."

[illegible] House Committee on Post [illegible] and Post Roads has agreed [illegible]

[illegible] the card [illegible] and the person [illegible] has the card

[illegible] the Russian general [illegible] so much fame, is [illegible] thirty-three. He [illegible] "One can not [illegible] [illegible] prayer, and [illegible] ex-

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Cures "Cold in the Head" and Catarrh, or Ozœna.

AN OPEN LETTER.
IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR;—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

A Cloud of Witnesses

The following named parties are among the thousands who have been cured of catarrh by the use of Dr. Sage's Catarrh Remedy:

A. F. Downs, New Geneva, Pa.; D. J. Brown, St. Joseph, Mo.; E. C. Lewis, Rutland, Vt.; Levi Springer, Nettle Lake, Ohio; Chas. Norcrop, North Chesterfield, Me.; Milton Jones, Scriba, N. Y.; J. E. Miller, Bridger Station, Wyo.; J. C. Merriman, Logansport, Ind.; M. M. Post, Logansport, Ind.; J. W. Baily, Tremont, Pa.; H. B. Ayres, La Porte, Ind.; Jessie M. Sears, Ft. Branch, Ind.; L. Williams, Canton, Mo.; W. A. Thayer, Onarga, Ill.; S. B. Nichols, Jr., Galveston, Texas; Jonas F. Reinert, Stonesville, Pa.; S. W. Lusk, McFarland, Wis.; Jebnson Williams, Helmick, Ohio; Mrs. M. A. Curry, Trenton, Tenn.; J. G. Joslin, Keene, N. H.; A. J. Casper, Table Rock, W. Va.; Louis Anders, Gaysport, Ohio; C. H. Chase, Elkhart, Ind.; Mrs. Henry Haight, San Francisco, Cal.; Mrs. E. M. Gallusha, Lawrenceville, N. Y.; W. J. Graham, Adel, Iowa; A. O. Smith, Newman, Ga.; Chas. E. Rice, Baltimore, Md.; Jessee M. Sears, Carlisle, Ind.; Daniel B. Miller, Ft. Wayne, Ind.; Mrs. Minnie Arnise, 290 Delaney street, New York; H. W. Hall, Hastings, Mich.; Wm. F. Marston, Lowell, Mass.; I. W. Roberts, Maricopa, Ariz.; Chas. S. Delaney, Harrisburg, Pa.; M. C. Cole, Lowell, Mass.; Mrs. C. J. Spurtin, Camden, Ala.; Chas. F. Kaw, Frederickstown, Ohio; Mrs. Lucy Hunter, Farmington, Ill.; Capt. E. J. Spaulding, Camp Stambaugh, Wyo.; I. W. Tracy, Steamboat Rock, Iowa; Mrs. Lydie Waite, Shushan, N. Y.; J. M. Peck, Junction City, Mont.; Henry Ebe, Bantas, Cal.; L. P. Cummings, Rantoul, Ill.; S. E. Jones, Charleston Four Corners, N. Y.; Geo. F. Hall, Pueblo, Cal.; Wm. E. Bartrie, Sterling, Pa.; J. R. Jackman, Samuel's Depot, Ky.; Henry Zobrist, Geneva, N. Y.; Miss Hattie Parrott, Montgomery, Ohio; L. Ledbrook, Chatham, Ill.; S. B. McCoy, Nashport, Ohio; W. W. Warner, North Jackson, Mich.; Miss Mary A. Winne, Darien, Wis.; John Ziegler, Carlisle Springs, Pa.; ~~James Tompkins, St. Cloud, Minn.~~; Enoch Duer, Pawnee City, Neb.; Joseph T. Miller, Xenia, Ohio; S. B. Nichols, Galveston, Texas; H. L. Laird, Upper Alton, Ill.; John Davis, Prescott, Ariz.; Mrs. Nancy Graham, Forest Cove, Oregon.

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Is Alterative, or Blood-cleansing.

GOLDEN MEDICAL DISCOVERY
Is Pectoral.

GOLDEN MEDICAL DISCOVERY
Is a Cholagogue, or Liver Stimulant.

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Is Tonic.

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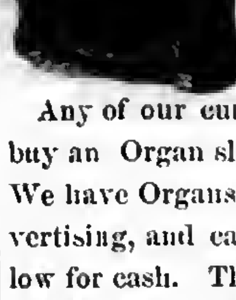

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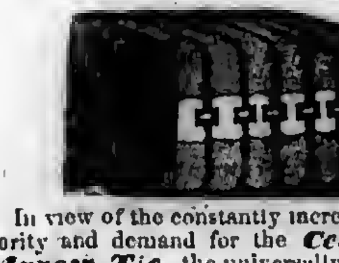

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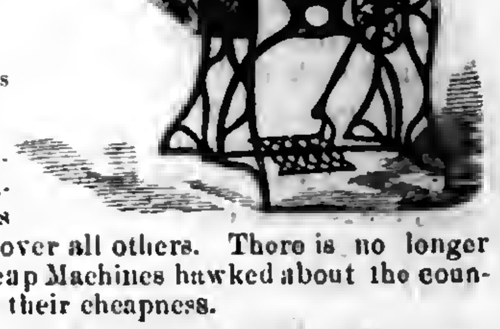

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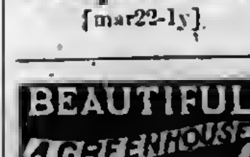

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Southwestern Christian Advocate.

VOL. 14—NO. 14. NEW ORLEANS, LA., THURSDAY, APRIL 4, 1878. WHOLE NUMBER 128

Southwestern.

PUBLISHED BY THE
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[illegible] Natchez St., New Orleans, La.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, B. D., Editor.

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[illegible]

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NO ROOM FOR JESUS.

O, [illegible] crowded so full,
[illegible]

[illegible]

at their evening party. It is the old human heart with the same conditions, the same longings, hopes and sorrows; the same sins and shame. And this has led us to see that we are brother to all who live.

The gospel taught Paul this lesson. The history of this ship; its long voyage, the passengers and crew; the wreck and the escape of every man on board in answer to his prayers, teach us a lesson we would do well to ponder. The observing mind may draw much food for its nurture.

Here is a ship; well officered and manned: all told she carried two hundred and fifty souls. During the voyage a storm swept across the bosom of that sea and that ship was tossed about for two weeks. These were weeks of terror to that band of human beings. There was one man on board whose mind took on two shapes of action—intellectual and emotional; his mind took in the peril and his heart was stirred in behalf of all. Jesus came to teach men how to love each other and weep. Paul learned this and went to pray for them. Prayed when no officer—not one knew where they were; it was dark and the storm still swept on—but God knew where they were and who was on board. His eyes were in every place. He sent his angel, who said, as he stood at his side, "Fear not Paul, thou must be brought before Ceasar: and lo, God hath given thee all them that sail with thee."

It is our purpose to present to you the claims of three millions of brothers—men called sailors. This piece of maratine history shows the interest of both God and Paul in this ship and its crew.

God's interest in ships can be traced far back. It is recorded in Gen. [illegible] Noah built the first ship but God drew the plan. His purpose in the text, as stated by the angel was to save these souls. So His purpose in planning the ship which Noah built was to save [illegible] from [illegible] A [illegible] in the moral [illegible] Love had been trampled down as elephants in the east trample down the wild rice—either the church or the world must be destroyed. One of the great laws which thought and observation have discovered is that "a body set in motion unless resisted, rolls on forever." Sin had been set in motion and rolled on until God saw His church must perish or the world, [illegible] He built the ship to save the church.

Christ selected fishermen who [illegible] to apostleship; four at least [illegible] seafaring men. It was [illegible] of peril to some of His [illegible] when the vessel might [illegible] been shivered by the blast, [illegible] a God He stood up and uttered [illegible] sentence and saved his [illegible] and their vessel, "Peace [illegible]." Note now the considerations that demand our interest. [illegible] obligations to the sailor should [illegible] our heartiest interest in his welfare.

[illegible] that hour when the great [illegible] to the Gentiles was carried [illegible] ship from Malta on his [illegible] to Rome until now, both [illegible] and the church owe a [illegible] the sailor. Long ages [illegible] Ezekiel (27 chapt) [illegible] description of Tyre as she "sat in the [illegible] of the seas." The eyes of [illegible] saw the splendor from afar, [illegible] that her glory was due [illegible] white winged fleets. Car[illegible] so Venice, [illegible] by the sea, through [illegible] commerce. The world owes [illegible] as much as any one arm [illegible]

[illegible] you turn to the map of Europe [illegible] an island rising out [illegible]; that island is insignificant [illegible] say, "It blotted [illegible] miss it." Yet that [illegible] most powerful on the [illegible]. There is more of [illegible] greatness [illegible] there than [illegible] sea. Eng[illegible] to her com[illegible]. All the rest [illegible] does not equal [illegible] her commerce or [illegible] should [illegible]

From the day America was discovered until now seamen have had a large share in the growth and greatness of this Western world. If you study the history of our own Government from the first vessel bearing emigrants to our shores, or when Paul Jones and his men gained renown for our native land, or Commodore Perry, who in the war of 1812 vindicated our cause so nobly on Lake Erie, it will be learned that our obligation to the hardy sons of the sea is such that we, as a people, should cancel.

Look at the bravery of the sailor. History has recorded no more heroic deeds than those performed by these hardy sons of the wave. Leonidas and his companions are honored in all lands to which their story has gone; but there have been as brave deeds and as noble sacrifices by the men of the sea as of this three hundred. Whose heart is not moved at the dying words of a noble sailor who, standing firmly at his post amid the tempest while the ship was almost foundering clinging to the wheel to prevent her going over, at last, crushed and dying, was asked why he did not let go, answered with almost the last grasp, "Three hundred lives are worth more than one, sir."

We owe such men the sympathy and power of the gospel. Sailors need Christianity because it alone can unfold the forces of moral power in the realm of goodness. We all carry dangerous elements in our hearts. Good old Vinet says, "A reprobate is frequently concealed in an honest man, and he often needs only a circumstance to make him a felon." John Foster gives us the same thought in a different garb when he says, "It needs only a little civilization to make one of them look down from a tower, and the other look up through a grate." The sailor is exposed to extraordinary temptation. He touches all lands, and is of necessity thrown with the vile and cruel. Those who seek him, as a rule, consider him a being to be plundered; and without the internal supports and power of the gospel to aid in resisting these circumstances, he sinks under the evil and passes prematurely to the grave, friendless and pennyless often. His condition has elicited the attention of many governments within a few years past, and much has been done to make his life less of a slavery. While the nations along the seas owe him much they have done less for him than other classes. We plead for him, as a man, for his physical betterment, but for his soul we plead more earnestly. A noble sailor once upon a time won the admiration of great multitudes. He had saved many lives of passengers from a wrecked steamer, and for such heroism a costly medal was awarded him; but during the next voyage he died and the medal was transferred to other hands. He needed more than a medal: something which he could carry with him, a quality of soul which the gospel alone imparts. He needs the Bread of Life. The word of God is in your hands; it is the sword of the spirit, and should be not only given to the sailor, but you must teach him its use. As told in the old story books of the past, King Arthur sat in his boat on the lake, one beautiful summer day, and soon he discovered an arm rising out of the water bearing a sword which it placed in the King's hand, and with it he afterwards achieved his great renown. So you may place this in the hand of the sons of the deep, and they will be enabled to overcome the influences which swamp them—not on the sea but the shore. The time has been when the sailor could say, "No man cares for my soul." But God put it into the mind of the Church and about the year 1818 a society was organized in London to support a floating chapel for seamen. But in 1812 a society was organized in Boston for the religious and moral improvement of seamen—this was the first organization, of its nature, in the world. And a remarkable fact is, that in 1824 a similar society was organized in New Orleans, La. Here in our own city, in 1828, the American Seamen's Friend Society was brought into existence. Its influence is felt in almost every section of the world where ships go. However much remains to be done [illegible] this multitude. The lessons [illegible] out of this text have governed [illegible] organization from the beginning. The necessity of human ef[illegible] its founders knew God prom[illegible] and, but that end [illegible] by available [illegible] on board [illegible] afterward [illegible] the sailors remained and managed the ship they could not be saved. Co-operation is God's method.

The object of this organization is to save the sailor and then use him as an instrument in saving others. If you make the sailor a Christian you set in motion forces which will be felt to the extremes of the earth. He becomes a missionary and tells his story of Christ's love to men who never heard that Christianity has a heart. Men are well versed in the fact that Christianity has a theory, and that there has been a church, and doctrines and grandeur, but few have yet learned that it has a heart of tenderness and love. When he learns this he is half won. These Bethels tell this story, and he enters often to be saved. A sailor's conversion almost invariably carries power with it. Men look upon the average sailor as reckless, as past hope. Yet he has a tender spot in his heart, if you only search for it you may reach it. Only lead him to the Savior, and the world will say, "What a change!" When he, who was perhaps a blasphemer, or a drunkard, becomes a man of prayer, his life becomes a power at once.

Throw them a rope, push out a plank, furnish them a hand launch, a life-boat, and let them have a chance. Give them an equal chance with others.

They need much sympathy, much help—something they must have or perish. Strange as it may sound, when a man turns away from evil, he is often more helpless than while he was in it. Take a drunkard who determines to reform, he is obliged to forego his old company, while the people toward whom he is coming give him no sympathy, no social life. So there is often a time when a man has left evil when he is in more danger than ever before. In his effort to reform he has gone out of both sides! He must find a word of cheer somewhere. You owe him sympathy. He needs it as much as any one. He sails into port a stranger. How is he met? Perhaps the first one to grasp his hand is a villain, called a land shark—one who plies him with honied words, only to lead him into sin. Give him assistance, if not personal get represented by proxy. Send the Chaplain; open the Bethel, and let him feel that he has half a chance. This may be the board on which he may float into heaven. When you pray remember the sailor. He is somebody's child. Far away, some stricken mother wonders, "where is my boy?" He left home, perhaps, without her blessing; and it is a sad thing for any child to pass the threshhold of his home without the parents' blessing. However, in his long absence, no night passes that her prayer does not reach God's ears for the wanderer on the sea.

We attend many services in the sanctuaries of our city, but who ever hears a prayer for the sailor? The condemned man is remembered; the drunkard is held up to God's thought, the sick, the dying, all classes, but the sailor!

This Society is doing much for his salvation. It furnishes libraries for ships to carry across the waters; it furnishes Bethels; it sends out chaplains to greet them with a welcome, and tell of the great salvation. This Society has furnished many a plank on which the sailor has floated into the port of Heaven. It has not been a great while since a dying sailor, in our Charity Hospital, sent me a message, "Let me receive the sacrament before I die." And there, while some were playing cards, and others smiling, and others groaning in their agony, this sailor partook of the holy symbols with as much joy as though that ward was crowded with angels of God. Paul prayed and God gave him for whom he plead.

An Appropriate Answer.

A Universalist preacher had an appointment to preach in a school-house in a Quaker neighborhood in eastern Ohio, and had the undivided attention of his audience while he endeavored to show them that there was no such personal existence as punishment, but that all are punished for their sins in their life—that there will be no day of judgment, and all will go to heaven when they die. He thought he had made a fine impression, and was anxious to preach again for them, and said he would be pleased to make another appointment if they desired it, and gave an opportunity for some one to speak, but all were silent. At last an old gentleman rose and said:

"Frind, if thou hast taught us the truth, we don't need thee any more: and if thou hast taught us a lie, we we don't want thee any more."

He never preached there again.

A Scottish Sermon.

There was a revival in Kilkaldy, in Scotland. A minister dreamed that he went down to the realms of darkness. There was a great conclave of evil spirits. Belzebub sat upon the throne. The question was: "How shall we counteract the influence of the Spirit of God in Kirkaldy."

"Who will go?"

"I will go," said one.

"And what will you tell them?"

"I will tell them there is no God."

"Tell a Scotchman there is no God? The Scotchman has the Bible. He has his eyes open. Avaunt! Who will go?"

"I will go," said another evil spirit.

"What will you tell them?"

"I will tell them there is no Hell."

"What! tell a Scotchman that the God of the Universe has not got a prison? A Scotchman that reads his Bible? A Scotchman that knows that all the most dreadful discriptions in the New Testament of a place of future punishment are from the lips of the Lord Jesus Christ himself? They will laugh at you. Avaunt! Who will go?"

"I will go."

"And what will you tell them?"

"I will tell them that Jesus Christ was not divine."

"What tell a Scotchman that Jesus Christ was not divine? A Scotchman that knows that the whole Gospel of John was written to prove the divinity of the Lord Jesus Christ? Go to America, if you will and teach such doctrines; but you cannot do it successfully in Scotland. Avaunt! Who will go?"

"I will go."

"And what will you tell them?"

"I will tell them there is a God. I will tell them he has a moral government administered by laws. I will tell them there is no law without a penalty. I will tell them that they have all broken that law—that law given in love and mercy. I will tell them they are all justly exposed to the terrible penalty of that law. I will tell them that Jesus Christ was divine; that he died on the cross to save sinners from the everlasting penalty, and the penalty that would be visited upon them in this place forever. I will tell them that Jesus suffered agonies untold for them. I will tell them how he suffered in Gethsemane. I will tell them that in Pilate's hall he was buffeted and scourged and spit upon. I will tell them that on the cross he endured the hidings of his Father's face for them. I will tell them that on Cavalry's cross he bore their sins in his own body on the tree, that they might be saved from Hell, saved from sin and sorrow on earth, saved forever in heaven. I will tell every anxious, weeping sinner in Kirkaldy that the moment he goes and believes in Jesus the Holy Spirit will change his heart, and he will be converted and turned from going down to death and Hell. I will tell them that Jesus stands ready to receive them; that the Holy Spirit stands ready to receive them; that the Holy Spirit stand ready at any time to work that great, that saving change upon them. Yes, in a word" said the evil spirit addressing Beelzebub, "I will tell them anything that any evangelical minister would tell a company of anxious inquirers almost persuaded to become Christians. But," said he—and ah! he said it with a Satanic laugh, with a knowing leer—"I will whisper in the ear of every weeping sinner in Kirkaldy, 'There is time enough yet.' I will walk up and down those aisles, and whenever I see a tear dropped, wherever I see a labored sigh, O! I will bend over and say, 'Sinner that is all right, that is all true what your minister says. It is all neccessary; you should be converted before you die. But there is time enough yet; time enough yet.'"

Beelzebub cried: "Away! away! away! Thou art the one. Fly away to Kirkaldy. Whisper in the ear of every weeping sinner: 'Time enough yet. Time enough yet.'"

O! that is what the Devil is doing here to-night. While for nearly two hours I have been, with aching head and weary frame, saying, "Turn ye, why will ye die?', while I have been telling you that delays are dangerous, there has been another preacher here. I am your friend but he is your enemy. He wants to drag you down to the pit. And he it is that is whispering, "Time enough yet." O! who is the preacher you will listen to? Will you heed the words of your common enemy, or will you heed the words of your friend? Yea, will you heed the words of your Heavenly Father, who with paternal accents and in tenderness cries, "Turn ye—I have given my Son to die for you!"

The Quicksand.

Victor Hugo gives the following impressive discription of a death in the quicksand off a certain coast of Brittany. He says:

"It sometimes happens that a man, traveler or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer—it is glue.

"The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which he leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sandflies continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavors to get near the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes. Suddenly he sins in.

"He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. They have disapeared. The sand covers them. He draws them out of the sand; he will retrace his steps; he turns back; he sinks in deeper. The sand comes up to his ankles; he pulls himself out and then throws himself to the left; the sand is half-leg deep. He throws himself to the right; the same sand comes to his shins. Then he recognizes with unspeakable terror that he is caught in the quicksand, and that he has beneath him the terrible medium in which man can no more walk than the fish can swim. He throws off his load if he has one, lightens himself like a ship in distress; it is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is all over.

"He is condemned to that appalling burial, long, infallible, implacable, and impossible to slacken or to hasten, which endures for hours, which seizes you erect, free and in full health, and which draws you by the feet, which at every effort that you attempt, at every shout you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes inters him; he straightens up, he sinks in, he feels that he is being swallowed. He howls, implores, cries to the clouds, despairs.

"Behold him waist deep in the sand. The sand reaches his breast; he is now only a bust. He raises his arms, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbow, to pull himself out of this soft sheath; sobs frenziedly; the sand rises. The sand reaches his shoulders; the sand reaches his neck; the mouth cries, the sand fills it; silence! The eyes still gaze, the sand shuts them; night! Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves, and shakes and disappears. It is the earth-drowing man. The earth filled with the ocean becomes a trap. It presents itself like a plain, and opens like a wave."

Each in His Own Way.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket; the more crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is that in thine hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thy hand, stranger?"

"An ox goad, with which I urge my lazy beasts."

Used for God, and Shamgar's ox-goad defeats the Philistines.

"What is that in thine hand, David?"

"My sling, with which I keep the wolves from the sheep."

Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thine hand, disciple?"

"Nothing but five barley loaves and two little fishes."

"Bring them to me; give them to God." And the multitude was fed.

"What is that in thine hand, poor widow."

"Only two mites."

Give them to God, and behold, the fame of your riches fills the world.

"What hast thou, weeping woman?"

"An alabaster-box of ointment."

Give it to God. Break it; pour it upon the Savior's head, and its sweet perfume is fragrance in the Church until now.

"What hast thou, Dorcas?"

"My needle."

Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each of you to serve him where you are. You have your business, use it for God; order it in a godly manner; do not allow wickedness in it; give godly wages; preach Jesus to your clerks—not by a long face, but by being like him and doing good; use your profits for God—feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in just where you are! If you have nothing, use your tools for him. He can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl, who had nothing but a sewing-machine, used it to aid a feeble Church; all her earnings, above her needs, were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow and her two mites, the woman with the alabaster box, and Dorcas and her garments! You may do as much, and have a great reward.—*Bible Student.*

Prove It.

It is not very difficult for a person to be sunny-tempered when everything is going prosperously with him. When a man has made a handsome sum of money, and all the signs are favorable for his making the same amount to-morrow, how good-natured he can be! When the hour comes to close the store, he takes his hat from the peg, draws on his gloves, and starts for his home feeling kindly towards everybody. He buys a paper of the newsboy, snaps him a dime, and hurries along without waiting for the return change, chuckling to himself as if he had perpetrated a first-class joke. When he comes to his house he smiles at the servant, kisses his wife—or ought to—bounces the baby, and fills the entire household with a sense of his own supreme satisfaction. How easy it is to be good natured under such circumstances! What saints we all are when we have all we want!

But times change. The business sky looks darker and becomes black with ominous clouds. Under our feet run rumblings and the premonitory unsteadiness which always precedes a financial earthquake. The commercial atmosphere is motionless and oppressive; everybody senses danger. Buyers are timid; sellers are suspicions. The current of trade shrinks. Goods remain unsold; paper on which you had relied goes to protest; household expenses begin to crowd; small bills accumulate; duns grow imperative. Ah, now is the time, friend, when good nature in you is a virtue; yes, a grace, and a grace so white that it shall be seen in the highest heaven and noted there. Now is the time for you to show what stuff you are really made of. Now is the time, if you are a gentleman, to prove it. If you love your wife, now is the time to show it; if you have faith in something nobler, higher, sweeter, than this world and its possessions, let that faith be manifest in your conduct everywhere. Don't take a gloomy face, and a surley voice, and a sour temper to your household. That household has its own cares, and troubles, and clouds enough in its own sky. Tell your wife your difficulties; but in such a brave, gentle and loving way as, instead of oppressing her spirits, will cause them rather, to rise buoyantly at the thought that she is fully trusted by you and may be able to help you.—*Golden Rule.*

General News Items.

France proposes to verify the discoveries of Mr. Stanly. The Comte de Semelle, an Algerian officer, has been authorized by the Minister of War at the instance of the Geographical Society, to explore equitorial Africa from east to west.

According to the Louisville *Courier-Journal*, the papers of interior Texas "fairly teem with accounts of murders, and homicides have grown so common that it requires some very extraordinary circumstance or other in connection with them to awaken any sort of enthusiasm on the part of the reporters." Texas is another of those peaceable Southern States enjoying the full advantages of Democratic rule.—*N. Y. Times.*

WASHINGTON, March 31.—The United States Steamer Plymouth, whose voyage up the Mississippi to Natchez in 1876 was so pleasantly greeted by the people in that section, will proceed to New Orleans in May to ascend the river as far as practicable on the June rise, perhaps to St. Louis. If the vessel succeeds in getting so far up the river, it will be the first full rigged ship ever seen at St. Louis.

WASHINGTON, March 28.—Although the Commerce Committee has resolved on secrecy, there is reason to believe that in the forthcoming river and harbor bill the Mississippi river will receive about four times as much as was given it in last year's bill. The committee in the first place went over the estimates and made up a bill on the basis of 40 per cent of the estimates. Since then the committee has added $300,000 to the Mississippi river above Cairo, $200,000 of which is for the river above Keokuk.

Miss Vinnie Ream is giving the finishing stroke to her model for the Farragut Square. The statute is to be of heroic size, and represents the sturdy Admiral as he stood upon the deck of the Hartford steaming up past the forts on the memorable morning of the seige of New Orleans. He is represented in naval cap and uniform, sword and belt, one foot resting upon a pulley block and coil of rope, while in his hands a large marine glass is in the act of being raised to his eye. The model when completed will be shipped to Chicopee, Mass., where the artist will superintend the casting. The Government pays $20,000 for the statue.

NEW YORK, March 26.—Judge Blatchford, of the United States District Court, gave a decision to-day in the suit of the United States against ex-Governor Samuel J. Tilden to recover some $150,000 income tax alleged to be due the government by the defendant. The suit, it will be remembered, was brought in the United States District Court when Mr. Tilden was Democratic candidate for President and it is alleged the suit was only brought for political purposes. Counsel for Mr. Tilden set aside the demurrer and the case was argued at great length. Judge Blatchford's decision is quite lengthy and cites innumerable authorities. The principles are the same as in the United States Supreme Court's decision in the Dollar Savings Bank case and the Rhode Island case lately decided by the Supreme Court. He sustained the defendant's demurrer to the first count in complaint on the ground that in the years covered by this count Mr. Tilden has made a return of his income and paid the tax in such return. In the other eleven counts in the complaint he sustains the plaintiffs, the United States, in their demurrer to the answer of the defense, holding virtually that the government was not bound by the action of the United States assessor as its agent, and that Mr. Tilden was required to make himself a return of his income, which he had not done.

The case is now to proceed to trial by jury on the amount of income of Mr. Tilden during the years in which he made no return himself. In three years Mr. Tilden allowed the United States assessor to make returns, and paid the tax on such return, together with the penalty [illegible] five per cent; but this the [illegible] holds was not sufficient, as will [illegible] seen by the decision above. It [illegible] more than probable that Mr. Ti[illegible] counsel will appeal the case to [illegible] United States Supreme Court.

The ordinary employment [illegible] fice is the mark of a petty [illegible] and it almost always happens [illegible] he who uses it to cover [illegible] one place uncovers himself [illegible] er.—*Rochefoucauld.*

[illegible]western.

[illegible] St., New Orleans, La.

[illegible]DAY, APRIL 4, 1878.

The Canvass.

[illegible] the canvass, brethren.— [illegible] the weeks and months [illegible] / Send in your lists. [illegible] for specimen copies whenever you need them. tf.

New Books.

We have a supply of new books, [illegible] ready to supply our preach- [illegible] people. Read the adver- [illegible] and see what you need [illegible] send your orders and the cash.

Teacher Wanted.

A good teacher, lady or gentle- [illegible] who can teach music pre- [illegible] hear of a good situation [illegible] Rev. Mack Henson, [illegible] Texas.

[illegible] of the Mississippi [illegible] were all shipped to the [illegible] a month ago. This [illegible] several inquiries to this [illegible]

[illegible] Annual Fair of [illegible] Agricultural [illegible] at Raleigh, has grant- [illegible] to Rev. C. [illegible] Pa., for his [illegible] for Vehicles.

[illegible] the building [illegible] Montana, [illegible] line, in- [illegible] the bastile [illegible] congregat- [illegible] Generals Terry [illegible] the necessity

[illegible] Carhart writes from [illegible] that the new church [illegible] to be dedicated April [illegible] Bowman and Dr. [illegible] are expected [illegible] and Tus- [illegible] will be [illegible] Association. [illegible] invitation to [illegible] promises [illegible] Southwestern.

[illegible] pastor [illegible]

Praise the Lord.

Shakespeare it was who said:

"The soul that hath no music in it
And is not moved by concord of sweet sounds
Is fit for treason, stratagems and spoils."

Sing to a Britton "God save the Queen," and his eyes will moisten with the recollections of his native land.

What words will stir the heart of a Scotchman like those of Burns.

The Marseillaise hymn calls up the Frenchman from his lethargy.

Do you wish to make the pulse of an American beat quicker, then sing to him the "Star Spangled Banner," or "Hail Columbia."

And this has been true in all the ages. Roll back the tide of the centuries to their remotest periods and the power of music has ever been the same. How nobly does the "Sweet Singer of Israel" carry us to the rivers of Babylon. What a magical power there was in the harp and the instruments of many strings. David was not less a musician than a king.

"The harp the monarch minstrel swept
Oft softened men of iron mould,
No ear so dull, no soul so cold
That felt not, that fired not to the tone
Till David's lyre grew mightier that his throne."

Religious song is a beautiful part of our worship—of all worship.

"Borne on the swelling notes our souls aspire
While solemn airs improve the sacred fire
And angels lean from heaven to hear."

Among the Jews it was imposing in its grandeur, as we learn in the 23d chapter of 1st Chronicles. Not less than four thousand singers and musicians were appointed from among the Levites under two hundred and eighth-eight principal leaders. These were arranged in twenty-four companies who officiated weekly, by regular rotation, in the temple. One portion of these chanted or sung, while the others played on the instruments.

Here were found the masters of Jewish song, Asaph, Heman and Jeduthun.

The Pagan nations in all ages have celebrated the worship of their idol gods in the temples with songs of praise.

Not only did Christ sing at the last supper but the apostles after him sang much. Paul and Silas, lacerated by cruel scourgings prayed and sang praises to God in the prison at midnight.

The records of the ages of persecution tell us of the martyrs who went to heaven from the stake and flame, [illegible] songs of praise. The early [illegible] were great singers. [illegible] and killed for [illegible] his [illegible] in [illegible] swinging his [illegible] to his [illegible] The vine dresser [illegible] to his daily toil with glad [illegible] upon his tongue.

These [illegible] singing men and women conquered the world with [illegible]. All this comes of the [illegible] religion is largely emotional, [illegible] religious song becomes [illegible] begetter of these feelings but an expression of them. They become the vehicle of experience on which the individual or the whole [illegible] utters a glorious testimony for Christ.

[illegible] often sing our prayers. [illegible] have prayed those [illegible]

[illegible] and pray
[illegible]
[illegible] my trust betray
[illegible]

The [illegible] of Christianity have [illegible] preserving the [illegible] doctrines of Christ. [illegible] religion, when en- [illegible] deeper root [illegible] heart and thus be- [illegible]

[illegible] Greece were [illegible] in public and [illegible] that the song [illegible] popular heart. [illegible] music to his [illegible] needed to know [illegible] Plato. [illegible] of sacred [illegible] the ear [illegible] when [illegible] an ex- [illegible] Jesus. [illegible] forget his [illegible]

die. They will be sung by the masses to the end of time, and will do more to preserve in the popular mind the idea of God and of his creative power than all the writings of Paley or Butler.

How soothingly and tenderly do the words of Cooper come to us in the time of deep trouble:

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

The soul pants after a divine life, a holy life—then how sweet the words:

"O, for a closer walk with God—
A calm and heavenly frame
A light to shine upon the road
That leads me to the Lamb."

There are times when the soul is filled with praise. How fittingly do the words of Bishop Kent come to our minds. No stanza in any language is sung so much as that.

"Praise God from whom all blessings flow,
Praise Him all creatures here below
Praise Him above ye heavenly host,
Praise Father, Son and Holy Ghost."

The hymns of the Wesleys are rich in the experimental, the practical; in that they differ from those of Watts, who wrote majestically. Wesley was not less theological but more tender, touching. Watts had just the mind and heart to write—

"The Lord Jehovah reigns,
His throne is built on high
The garments he assumes
Are light and majesty,
His glories shine with beams so bright
No mortal eye could bear the sight."

Wesley breaks out in singing:

"O joyful sound of gospel grace
Christ shall in me appear,
I, even I, shall see his face
I shall be holy here.

The glorious crown of righteousness
To me reached out I view,
Conqueror through him I soon shall sieze
And wear it as my due."

We do not mean to say Watts was not a Christian, but he did not cherish the fond hope which filled a Wesley's heart. That good man looks up towards the shining gates and sings;

"Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's waves nor death's cold flood
Should fright us from the shore."

While Wesley breaks out singing from a heart full of spiritual hope;

"The promised land from Pisgah's top
I now exault to see,
My hope is full (O, glorious hope,)
Of immortality.

Thus did Watts pant to know what Wesley enjoyed—the one hoped and expected—the other possessed and shouted that experience with a heart full of love and a soul on fire. Sing praises all ye people!

The Temperance Reform.

We have endeavured to look this temperance question fairly in the face, to look at it from every attainable standpoint, and the only conclusion gained is this: there is no real safety but in total abstinence. The motto of every man and woman should be "touch not, taste not, handle not."

Temperance, as a word, we know, primarily means moderation, and moderation means a little now and then. But we discover that alcohol is too strong and human nature is too weak to be trusted with even a little. We frankly admit there is not sufficient poison in a single glass to kill anybody, but we must not forget that human nature is a piece of such complicated machinery that the finite mind cannot comprehend it. The tastes are so fine, the sensibilities are so acute, the springs are so subtle that the slightest touch may cause motion, and once in motion the vibration will go on and on with ever augmenting force toward utter ruin, and nothing short of omnipotent power can check the progress.

We know that a great many strongly contend that a man can drink occasionally, and be none the worse, that a little does not harm, that moderation is possible. But then, we ask, where is the benefit to be derived? And who can tell how much better the drunkard might have been without it? And where is the man, young or old, who knows when he takes the first glass that he is just of that peculiar organization; that temptation in that direction will not overpower him. Of course they all think they know, but thinking and knowing are very different things.

Science tells us that the brain is what is first affected by strong drink. Then it follows that the more brain a man has the more there is to be affected, and the less brain the less effect. Young men, you to whom God has given clear bright intellects and well balanced minds, beware! Although at first it may only touch the brain in its wave of influence, in the end, alas! from the crown of the head to the sole of the foot, physically, mentally, morally, it blasts and withers as with the smiting of death.

Ah, dear friends, human hearts are weak—it will not do to trifle.

[illegible] such frightful mein
[illegible] to be seen;
[illegible] with her face,
[illegible] then embrace."

[illegible] claim to be [illegible] who avow [illegible] and [illegible] sick. No [illegible] remedy whisky is their panacea. It is good for diseases chronic and acute, good for rheumatism, neuralga, or consumption, good for headache, sideache, toothache and heartache; good for fevers, good for chills, in short, a remedy for all the ills to which this mortal flesh is heir. We do not question that it may sometimes be used with propriety, but there is one serious difficulty in the way of that use. Few know just how much to take, and just when and where to take it. Then we have seen men take a dose or two and become suddenly so weak as hardly to be able to stand up, and to all human appearance the effect of the so-called remedy was worse than the disease; better have almost any disease, with your senses, than a drunkard. No, strong drink as a medicine is all a sham. If the system is chilled and needs a stimulus use more simple remedies, such as bathing in warm water, hot teas, with ginger or pepper, black or cayenne. These will not make a drunkard of you. These are much more economical, fewer doses will be required, and the beauty of the treatment is that you won't stay sick so long after you get well as when you rely on alcohol.

Medicine, like everything else, is all right in its place, but very many are literally doctored to death, when all they need is proper care. It is sad, but true, that there are men who are Church members, professedly the followers of Him who in His dying agonies refused the vinegar and gall offered him to produce stupefaction, because he would not die senseless, there are such professedly Christian men who drink whisky. Shame! Oh, shame on such a Christian! And some of these are very cunning, and suppose the act is hid. That cannot be. Sin's monstrous head will be lifted high. The hideous form, like Banquo's ghost, will not down. And if these could be concealed, there is one eye which does not sleep, into whose dread presence we are marching in the measured and solemn tread of life.

Paul did say to Timothy, "Use a little wine for thy stomach's sake and for thine oft infirmity," but that only proves that Paul and Timothy were both temperance men, for Paul says, "a little wine" you may use as a medicine. Timothy surely was not in the habit of drinking, as so many of our young men are, or he would not have needed such advice. Besides, the apostle said use "a little wine." The harmless, innocent grape juice, not the brandy, gin, ale, beer, bitters, and all sorts of slops made up of dirty water, colored with burned sugar, logwood, and seasoned with tartaric acid, strychnine, sugar of lead, concocted in vats which seethe in dark and unwholesome places where the very atmosphere is made poisonous with stench, and heavy and thick with mephitic odors.

Let every preacher in the land lift his voice against this destroyer. It is the curse of curses—the very concentration of all that is bad in human life and human society.

What Shall the End Be.

The world trembles under the tread of gathored and gathering armies. It seems at this writing that we are on the eve of a terrible crash of arms between two of the principal nations of the world, Russia and England. The carnage will be frightful—the waste of treasure awful if the programme is carried out. Russia is flushed with her recent victory over Turkey, and will fight with increased vim and experience on that account. On the other hand, England has the mastery of the sea and the longest purse. It will be a battle between giants. And then other nations, more or less interested from policy or ambition, may become involved. Who can tell where the end will be!

But the saddest feature of the whole matter is that the principals are Christians. In the pulpits of both these lands thousands of ministers constantly declare the gospel of peace as the boon of heaven to man. What a commentary on the practical Christianity of the world, that the most skillful and prolonged diplomacy has failed to settle the disturbing questions. But then this is not chargable to Christiantty, but in spite of it. It only shows that we are a long way from the millinium. It only tells us how much we yet have to do. With the Lord one day is as a thousand years and a thousand years as one day. The time will come when peace will reign on earth, and the words of the prophet will be fulfilled, when "the sword shall be beaten into the plowshare and the spear into the pruning hook." But that day is in the distance. In these lands and in all lands the men who make history are not always men of God. Nations, like individuals, are fond of power and are ambitious. Nations, like individuals, are selfish and so wars are born out of badness.

But at the same time let us not forget that good may come in some way. Cannon balls kill men, it is true, but at the same time they knock down the walls of prejudice and destroy the gates which have too strongly confined the races within old and narrow areas. The battering in of these walls and gates lets in the rest of the world and with it goes the gospel. Grand armies herald God's missionaries with open bibles. The church is built; the sermon is preached, the prayer offered, the hymn sung where these things could not have been if some force had not opened the way. The hope is that these wars will result in the complete evangilization of European Turkey, as one of the certain results.

The Release of Gen. Anderson.

The Supreme Court refused the application for a new trial, and at noon on last Monday Gen. Anderson was set at liberty, and he at once entered upon his duties as Deputy Collector of Customs.

In refusing the motion for a new trial, Chief Justice Manning in stating the unanimous opinion of the Court, gave a full discussion of all the points in the case. The Court reiterates its judgment and proves conclusively that the proceedure before the lower court was illegal, because the information against Gen. Anderson did not conform to the law, and because the document on which he was tried was not a legal document, lacking the necessary certification.

Enough is said in the decision to indicate clearly what the decision of the court would be on the merits of the Returning Board case, if brought before it. But as a legal document the decision is very able and in the case in hand is unanswerable. The court gave particular attention to every prominent point made by Attorney General Ogden in his argument, and the severe handling he received will, we suspect, lead him hereafter to accept as final a unanimous decision of this Supreme Court.

We give the concluding paragraphs of the decision:

If this court had yielded to the impassioned and justifiable zeal of the prosecuting officer, or had been swayed by the feeling, natural and spontaneous among all good men, of detestation of a great crime against free government, and the rights of the people and by reason thereof, had permitted its judgment to be clouded by passion or warped by love of applause, or to be influenced by any consideration other than its duty with sedulous care to ascertain the law and with firm purpose to apply it, it would be unworthy of the high place it holds in the government of the State. It would argue a deplorable state of public morals if it could be confidently assumed beforehand in a case such as this what the decision of a court would be from the known political affiliation or antipathies of its members. It would be a public calamity, the extent of which could not be measured, if a court should prevent the escape of an accused person by torturing the well settled principles of law, applied through long years to criminal prosecutions with unvarying uniformity, and bend them to the accomplishment of partisan desires.

Rather let it be known of all men that a court can consider neither expediency nor policy; that it cannot shape its judgment either to realize the hopes of friends or to quiet the fears of foes; and that judges may abhor a malefactor and yet refuse to condemn him contrary to the law.

It is therefore ordered that a rehearing is refused, and that our judgment in this case remain undisturbed.

New Orleans Seamen's Friend Society.

This vigorous organization is doing a good work for the Lord. The chaplain, Rev. L. H. Pease, has been for several years at his post and commands the respect of all who know him for his devotion to his work. A large reading room is maintained on Esplanade street, and several religious and temperance meetings are held each week which are largely attended. A good Sunday School is maintained. Services are conducted in English and Scandinavian.

This Society is auxiliary to the American Seamen's Friend Society of New York, which Society employs the chaplain. The anniversary of the New Orleans Society was held in Carondelet Street M. E. Church, South, and we publish the excellent sermon by the pastor, Rev. Dr. J. Mathews. The following constitute the New Orleans Board of Management: Col. Wm Wright, U. S. Shipping Commissioner, President; Dr. C. C. Lyons, 1st Vice President; Hon. Rufus Waples, 2d Vice President; Rev. L. H. Pease, Secretary; C. H. Shute, Esq., Treasurer; Gen. Cyrus Bussey; H. B. M. Consul, A. de Grenier de Fonltague; Rev. J. C. Hartzell, B. D.; Rev. J. H. McCarty, D. D.; Rev. J. Mathews, D.D.; Messrs. Thomas A. Adams, T. J. Woodward, John Nelson and Ed. C. Palmer.

One dollar and fifty cents pay for the SOUTHWESTERN for the balance of the year.

New Orleans University.

The second term of the present scholastic year closed on Friday, the 22d ult., with one hundred students in attendance, and an average daily attendance during the term of over eighty. The past term has been especially successful. The students have been generally attentive to their duties and everything has moved along in its accustomed channel. Dr. McCarty has made the Theological Department interesting and prosperous.

A medical class has been organized during the past term, and it is becoming a special feature in the institution. The lectures are peculiarly suited to beginners in this most import branch of science. Dr. Newman, the Dean of the Medical Faculty, is indefatigable in his efforts, and with the aid and co-operation of his able fellow professors we expect to see, before long, this department of the University occupying the position that shall justly provoke the highest encomiums from the profession everywhere. Each professor is master of the branch on which he lectures, and if the students do not make thorough progress the fault will rest upon themselves.

Needed apparatus and suitable rooms for experiments and dissections we hope to procure in proper er time.

The third and last term of the present year opened on the 1st inst. It will be a term of unusual interest, because at its close we expect to graduate the first class of the University. It is a class of which the friends of the institution may well feel proud, and we expect speedily to see each member assuming high and responsible positions in society. Three of the four are anticipating a life of usefulness in the Master's vineyard. May their paths be bright. J. S. B.

From Houma, La.

We have just closed our first quarterly meeting, amidst a glorious outpouring of the Holy Spirit. The Houma Church, under the pastorate of Rev. A. E. P. Albert, who is very much beloved by all, is enjoying quite an extensive revival. Twenty-five precious souls have been converted, and fifty-three mourning friends surrounded the altar last night (March 24th) imploring the prayers of the church. Seventy-six persons partook of the Lord's supper; after which forty-five others joined on probation. The Sabbath-school, which numbered only thirteen scholars when Bro. Albert came here, has now an average attendance of one hundred and seven.

The choir, with sister Robinson at the organ and Mr. Pollard as musical conductor, is certainly a credit to the church. We were very agreeably surprised to note their attainments.

We bespeak much success for Methodism here. As I contemplate what I have heard and seen here, I am moved to say with the Psalmist: "Bless the Lord, O my soul, and all that is within me bless His holy name." Yours in Christ

E. WILLIAMS,
Presiding Elder.

March 25th, 1878.

Shaw University.

Dear Southwestern:—A gracious revival of religion is now in progress in our Church here. Already there has been nearly a score of conversions. Many of the students of the Shaw University are among the number. Very many more are still earnestly seeking a purification of the heart and a knowledge of sins forgiven.

The weather here for the past few weeks has been as favorable for farmers as could be asked. No heavy rains or cold winds, but warm sunshine with occasional showers. There is promise of an abundance of fruit of nearly every variety. W. W. H.

Holly Springs, Mar. 20, 1878.

Our First Party

For Donley Co. Colony left Sherman on Feb. 10th. Seven heavily loaded wagons, some of them with 4500 pounds, containing supplies and general merchandise, seed, tools, plows, cultivators, etc., and hauled by 20 teams of mules and oxen.

Rev. W. A. Allen, J. W. Reckerd and J. H. Parks, our surveyor, have general command. Eleven others (including two ladies and one four months old baby), mostly young and vigorous men, compose the company. They drive 15 to 20 miles per day and will soon be on the ground and have the plows running. They carry large tents for immediate use. Another party will go (D. V.) about May 1st under less embarrassments from bad roads and weather. This is the best place for the purchase of outfits and our friends can have the benefit of best wholesale rates. L. H. CARHART,

Sherman, Texas.

Hollow Rock Seminary, Tenn.

MR. EDITOR: There is no Hollow Rock Seminary, but there is a West Tennessee Seminary, located at Hollow Rock. The buildings *do* belong to us, and the school is under the patronage of the Central Tennessee Conference—not the Holston, as you have it. There is an indebtedness of about $600 on the Seminary. It is a chartered institution. It is the best arranged and neatest school building within our Conference bounds, well furnished and well located. The grounds embrace four acres. There is a small frame building to the right of the main building, erected last year, used as a music hall. All the institution needs is a principal to lead in the faculty. Bro. Chandler, only temporarily fills the chair.

TRUSTEE.

Americans---not Negroes.

Rev. Dr. Tanner, editor of the *Recorder*, organ of the African M. E. Church wants the colored people to talk less about being negroes and more about being Americans. The suggestion is a good one, and coming from a leading man in the African Methodist Church has special weight.

The *"black man's Church"* argument is a very popular one in the mouths of African ministers in this region. We wish all such would heed the words of Dr. Tanner. He says;

"That we are colored, everybody knows. There is no use for us to go tooting it in the ear of the great public. The said great public is about tired of it; and it is time for us to be. There is no element of strength in it; nor any weakness. It is simply a fact and of no more importance than the color of the hair. To expect to make it some mighty power is nonsense. It has its use. The best thing to be done now is to bury it. We African Methodists have squeezed all the sweet out of the orange they think they have in hand. Another rallying cry must be given the people. They must be plainly told that there is no virtue in being white; no condemnation in being colored. Neither will save. They have need to know, as Wardsworth has it, only by the soul are peoples to be great and free."

Our Southern Methodism.

Rev. H. Hardy, Okolona, Miss., "We have had seven recent accessions to the church. Amid strong opposition we press forward, trusting in the Lord."

Rev. B. F. Perny, Pass Christian, Miss., "We have commenced a meeting in which much spiritual interested is manifested. One person has professed conversion and two have united with the church. We recently baptised a lady who was over one hundred years old."

Rev. J. Gaston, Hansboro, Miss., "I have just completed my first round on this work. There have been in all the various appointments nine conversions and twenty accessions to the church. The prospects for the future are encouraging."

Rev. Isaac Hayward, Baton Rouge, La., "We have just held our quarterly meeting on The Plains work. There were fifty four communicants at the Lord's table. The pastor, Rev. Quall, has received twelve members into the church this year. He is much beloved by the people and is doing a good work."

Rev. Lewie Lane, Huntsville circuit, Texas, "A two days meeting just held, proved a great blessing to us. Our membership were greatly revived and encouraged. Six persons were received in full connection and five on probation and three backsliders reclaimed."

Rev. A. M. Gregory, Waco, Tex., "We are in the midst of one of the most gracious revivals ever known here. Meetings have been in progress but one week, and there have been twenty-five conversions and a hundred seekers are inquiring the way of salvation. Lord save the people is our prayer. May the Master direct and bless us."

Rev. Stephen Duncan, Clinton Street Church, New Orleans, writes that the first quarter of his year's work closes with an advance in all the interests of his church. The church has been blest with a good revival. Eight were converted. Two backsliders reclaimed. One had been received into full connection and nine on probation. The Sunday-school is large and interesting, and the congregations have improved.

Jas. W. Hudson, Monroe, La., "Our last quarterly services, commencing March 16th, were conducted by Rev. Jos. Dutch. He preached twice on the Sabbath to large congregations and with great power. The Spirit moved the hearts of the people. The meetings have been continued, and to this time (20th) there have been eighteen accessions to the church, and many are at the altar for prayers at each service. The attendance at Sunday-school on Sabbath morning was very large and an interesting address was delivered by one of the teachers, Mr. James Cook on "The Observance of the Sabbath."

Rev. Thomas Ward, Shelbyville, Tenn., "We are in the midst of a very gracious revival here in Scott's Chapel, which commenced Feb. 17. Up to this time sixteen persons have professed faith in Christ and there have been eighteen additions to church. The meeting still goes on and many seekers are found at the altar. May we have a yet more abundant baptism of the Spirit—our trust is in the Lord. The converts, with one or two exceptions, were members of our Sunday-school."

General News Items.

The working of the coal and iron mines in the neighborhood of Tientsin, China has been authorized, and the iron is pronounced excellent. The coal is inferior, but sufficiently good for smelting.

A big job of bridge building has just been done by the Pennsylvania railroad, which replaced its burned bridge over the Raritan river of New Brunswick, N. J., with a new structure over 1000 feet long in 126 hours; 500 men were employed, and it cost $20,000.

NEW YORK, March 26.—It is reported that England is making large purchases of horses in the West and Southwest for cavalry service in the English army. The largest purchases have been made in Kentucky and Illinois. Eighteen thousand horses, it is understood, will be bought and shipped by way of Canada.

LONDON, April 1.—The Queen's proclamation was submitted to Parliament to-day. Her Majesty says that in consequence of the condition of Eastern affair and the intrests of the empire in the present great emergency, the military reserves are ordered to be called out for permanent service.

The proclamation further says that the necessity of taking steps for the maintenance of peace in connection with Eastern affairs and the protection of the interests of the empire constitute a great emergency within the meaning of the act of Parliament.

WASHINGTON, April 1.—Mr Stephens, of Georgia, introduced in the House today the following bill:

The Secretary of the Treasury is hereby directed and required to raise, to keep and maintain the amount of coin and bullion in the treasury at or above $100,000,000, and when it exceeds that amount he shall redeem the present outstanding United States legal tender notes, when presented in sums of $1000 and upwards, with coin of full legal standard, but when the metal in the treasury sinks below $50,000,000, such redemption shall cease, and he shall exchange the present issue of four per centum bonds at par for such notes as may be presented until the metal in the treasury rises over $100,000,000, when he shall resume the redemption in coin, and thus continue to redeem in coin or bonds, as the state of the metal fund in the treasury may require. Under the act the Secretary of the Treasury shall also change the plates for printing United States legal tender notes so that they shall bear simply the inscription that they are exchangeable in bonds.

Abraham Lincoln's Integrity.

The death of Mr. Denton, of Delaware county, Iowa, recalls a story which he used to tell. In the early days of the Illinois Central Railway the line was not fenced, and one day two cows belonging to a Methodist clergyman were killed. Being sued for damages, the company resolved to make a test case of it. The President of the road directed Mr. Denton to take $500 in gold and go to Springfield and retain Abraham Lincoln, whom he knew well, for the company. Mr. Lincoln replied to his request, "I am sorry you did not come yesterday, Nick, for I have been retained by the preacher and his friends." Denton explained fully the importance of the case to the company, and then, pulling two buckskin bags filled with gold out of his pockets, he put them down on the table before the lawyer, with a startling clink saying: "Mr. Lincoln, the President of the company authorized me to hand you $500 to take our case." Mr. Lincoln jumped to his feet, flushed with anger. "Nick Denton," he said, "I have given my promise to that preacher and his friends, and the Illinois Central has not money enough to buy me away from his side. I don't know that I shall get a dollar from him, but I'll do my best to make your company pay for those cows." Denton said that he never felt so mean and so small in his life as he did at that moment. And in 1860, though a Democrat, he used to say, during the presidential campaign, that Lincoln was the noblest man in America.—*Chicago Tribune.*

Sunday School.

April 14, 1878.—THE SCRIPTURES FOUND AND SEARCHED.

SCRIPTURE.—Chron. 34: 14-28.

GOLDEN TEXT.—"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39.

TOPIC.—Condemned by the law.

[Condensed from Nat. S. S. Teacher.]

The Law Found (14-17).—Nothing could better indicate the neglect of every thing that related to the temple and its service than the losing of the book of the law which should have been its most carefully guarded treasure. How came it to be lost? The answer is speculative. Perhaps some faithful servitor of Jehovah, during the severe persecution carried on by Manasseh, hid the sacred roll in some secret place in the temple. It is a supposition altogether likely; for it has always been true that when men would not allow the servants of God to live, they, also, would not allow the book of God to retain its place in the sanctuary or in the homes of the people. If, as is probable, this happened in the first half of the reign of that monarch, and the hand that hid it was soon forever [illegible] have remained [illegible] years in its place of concealment. During all that time, if this be true, the priests must have [illegible] tradition for their [illegible] ducting the services of [illegible] in teaching the people.

[illegible] *Read* (18).—Shaphan appears to have attached very little [illegible] to the discovery of the [illegible] reported his report concerning the progress of the work [illegible] anything about the [illegible] evidently, was more in[illegible] than in the musty [illegible]

[illegible] the two others [illegible] with [illegible] the age of Josiah [illegible] to do, and that the [illegible] collected and de[illegible] the hands of the over[illegible] a "by the way" [illegible] Hilkiah had [illegible] book! It is noticeable [illegible] speak of it as "The [illegible] but simply as "a [illegible] began to read [illegible] of [illegible] though he [illegible] without its [illegible]

Lord concerning the words he had just heard.

The reading of the law was a revelation to him of the reason why Judah was reduced to its then deplorable condition, and of the fact that there were worse things yet in store for it, if they could not be averted. Pestilence, fever, the sword, blasting and mildew, famine, and captivity so terrible that they would say, in the morning, "would God it were even," and in the evening "would God it were morning,"—these were the unusual weapons in the hands of God. The neglect and the loss of the book, had in no way hindered the operation of the curses. The fact is in written in nature as well as in the book of the law, that the nation that acts contrary to the commands of God shall perish. The book but makes the law legible and renders it unnecessary to find out by bitter experience, 1st what his commands are, and 2d, what is the penalty of transgressing them. And the condition of Judah without the Scriptures well illustrates the danger there is to a nation of ignoring this book of the law. Any man is untrustworthy and even dangerous, whose principles are not those of this book. Any community is an unsafe place to live in from which it is banished. And any nation that discards it will soon have in it those elements of discord and of corruption that are the prophets of its fail. The last thing that we can afford to have taken out of the public school is the Bible. Though church and state may, and ought to be, divorced, yet the state and religion ought ever to be wedded.

Present Sympathy.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness, speak approving, cheering words while their ears hear them and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster-boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a coffin without a eulogy than a life without the [illegible] love and sympathy. [illegible] learn to anoint our friends beforehand for their burial. Post[illegible] kindness does not cheer the [illegible] spirit. Flowers on the coffin cast no fragrance backward over the weary days.

Died.

[illegible] member of the [illegible] asleep in Jesus, March [illegible] 1878. She had been a full [illegible] of the M. E. Church for [illegible] She was born in North [illegible] and [illegible] old. [illegible] lists [illegible] I was [illegible] North Car[illegible] and [illegible] again until last [illegible] came to know each other [illegible] Our [illegible] have [illegible] Her death was the [illegible]

JACK RHODES.

Information Wanted.

[illegible] for any information [illegible]

[illegible] Marshall, [illegible] Texas.

[illegible] Wanted

[illegible] India. [illegible] England [illegible] White [illegible] from since. [illegible] black hair and [illegible]

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §6 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

1.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions OF THE Methodist Episcopal Church in the South,

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. [illegible] A. B., President.

ELLIJAY SEMINARY, Ellijay. ———, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE Jacksonville, Rev. S. B. Darnell, A. M., Principal.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Houston (Texas) District.

SECOND ROUND.

Houston, 1st Church, April 13-14; 2nd Church, April 13-14; West Point, April 13-14; Galveston—East Church and Tabernacle—April 20-21; Harrisburg, April 27-28; Edwards Chapel, April 27-28; Columbia and Brazoria, May 4-5; Oyster Creek; May 11-12; Richmond, May 18-19; Cypress, May 25-26; Staffords, May 28-29; Rose Hill, June 1-2; Houston Circuit, June 6-7.

W. L. MOLLOY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonia, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesvilla, May 30; Coero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8-9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2. G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Caney Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit May 25-26; Shelbyville Circuit, June 8-9 Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23. F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30. C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Cententary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mississhularville, April 16, 17; Expalrie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Travelling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Dessonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

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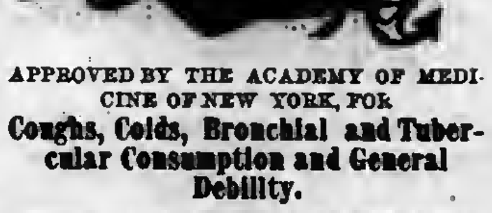

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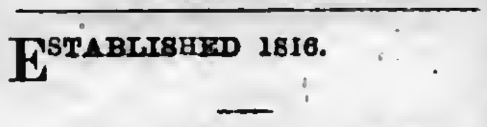

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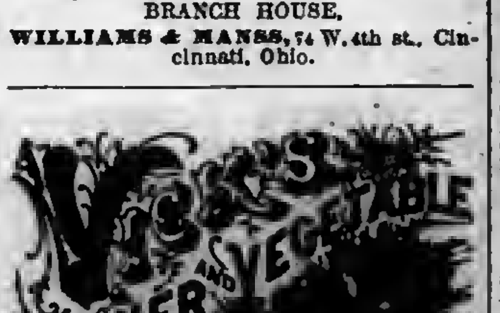

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[illegible] has gone to school; ah me!
[illegible] will the mother do,
[illegible] come a call to button or pin,
[illegible] a little shoe?
How can she keep herself busy all day,
With her little "hindering thing" away?

Another basket to fill with lunch,
Another "good-bye" to say,
[illegible] the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.

[illegible] thinks of a possible future morn
When the children, one by one
[illegible] go from their home out into the world
[illegible] with life alone,
[illegible] even the baby be left to cheer
[illegible] home of that future year.

[illegible] up garments here and there,
[illegible] down in careless haste;
[illegible] to think how it would seem
[illegible] nothing were displaced;
[illegible] the house were always as still as this,
[illegible] its loneliness!

[illegible] have no time to dream
[illegible] or joys,
[illegible] that night will bring
[illegible] girls and boys,
[illegible] away,
[illegible] cheerfully all day.

[illegible] not to Answer Back.

[illegible] letters in the Home De[illegible] are often indications [illegible] Whenever an evil [illegible] it is always well to [illegible] and one of the chief [illegible] trouble is the [illegible] of speaking unad[illegible] lips. The man or [illegible] insists on having the [illegible] the one who [illegible] soft answer we [illegible] wrath. Many [illegible] family have not [illegible] fundamental truth [illegible] a lesson which [illegible] insures sweet [illegible] no trouble [illegible] stepmothers [illegible] the coo[illegible] and the soft [illegible] gap be[illegible] is [illegible] it not [illegible] mouth [illegible] and [illegible] are jubil[illegible] with [illegible] to [illegible] tongue [illegible]

[illegible] had no [illegible], but as [illegible] of merit [illegible] these two [illegible]

[illegible] interest, and [illegible]

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AN OPEN LETTER.

IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 20 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks" wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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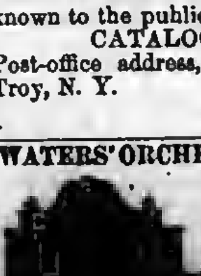

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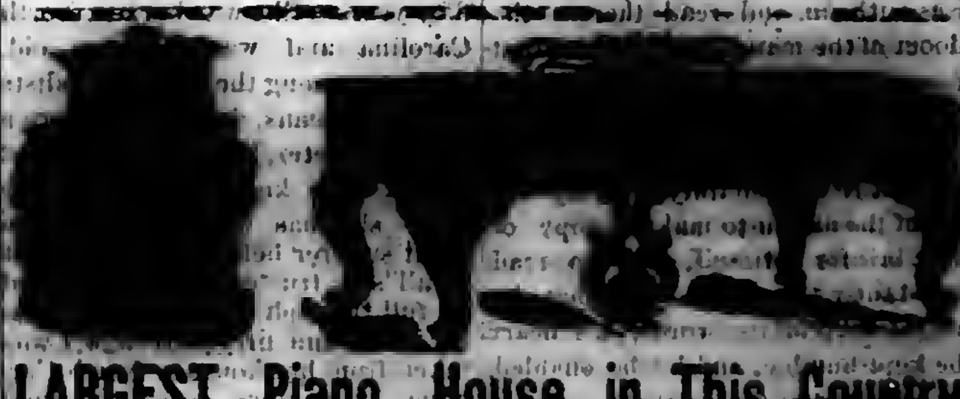

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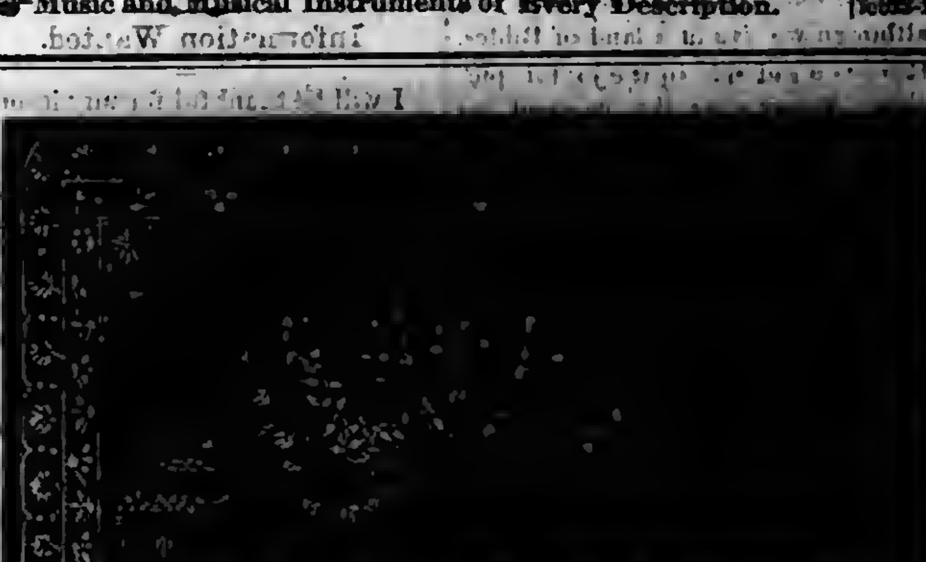

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Southwestern Christian Advocate.

VOL. 13—NO. 15. NEW ORLEANS, LA., THURSDAY, APRIL 11, 1878. WHOLE NUMBER 297

Southwestern.

PUBLISHED BY THE

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PEACE, BE STILL.

On Judah's sea a fearful storm was sweeping
[illegible] and chill;
But one was there, upon a billow sleeping,
Who, to the billows, in their fury leaping,
Said, "Peace, be still."

So, when the storms of earth sweep round our dwelling,
Both loud and shrill,
O, Savior, speak, our anxious fears dispelling,
And to the tempest in our bosom swelling,
Say, "Peace, be still."

The friends we loved are falling all around us
Look where we will;
O [illegible] that to the earth have
[illegible]
[illegible] "Peace, be still."

It [illegible] we bore a sister
[illegible] ill;
O [illegible] where loving hearts have
And [illegible] mother oft has
[illegible] "Peace, be still."

[illegible] look up, and cease re-
[illegible]
[illegible] in heav'n is brightly
[illegible] fadeless flow'rs
"Peace, be still."

And [illegible] by-and-by shall cross the
[illegible] and shiver,
O [illegible] the Giver,
[illegible]

[illegible] College, Tennessee.

[illegible] accept my [illegible] of the [illegible] ADVO[illegible] my greetings [illegible] The columns are [illegible] matter, [illegible] bespeak [illegible] circula[illegible] the catalogue [illegible] also, for [illegible] in this [illegible] Col[illegible] [illegible] who [illegible] [illegible] the [illegible] [illegible]ition from one method to the other; just as I was when I went from the college at Athens to the university at Greencastle, and found them using the Roman method in pronouncing the Latin, instead of what is called the continental method. Such a system of schools, conducted by earnest, efficient men, who constantly feel that they are mutually working for the accomplishment of a single purpose—the intellectual and moral improvement of the race—will be a mighty agency in taking this land for Christ. May God unite all our efforts, and cause our editors and preachers and teachers to feel more than ever that they are one in Christ!

Wishing you unlimited success in your noble mission, and hoping to be able to assist you in circulating the SOUTHWESTERN, I am yours in the work of the Master

T. C. CARTER.

March 29th, 1878.

Our Southern Field.

BY E. Q. FULLER, D.D.

The abolition of slavery places the two sections of our country, the North and the South, in much better relations to each other than previously existed. Future peace, harmony, and unity, are now possible, and highly probable in our nation. This change has deeply affected Episcopal Methodism in its different branches, in all sections of the Union, and among both races of our people. If slavery be considered the cause, or the occasion, of the separation of 1844, the conclusion is the same, namely, that this alone divided the Methodist Episcopal Church. Whether it shall be again united in one body or not is for the future to determine; but that all branches of Methodism may continue to live and grow side by side, in peace and fraternal accord, cannot be successfully denied. The precepts of the Gospel require love among brethren. If they be Christians they must be fraternal, though in different organizations.

Methodism spread rapidly in the South at an early day, and in 1844 there was, probably, more of wealth and culture among Methodists in the Southern States than in the same denomination in the North. But since that time the Methodist Episcopal Church has moved forward with marvelous rapidity in the acquisition of wealth, culture, social position, and popular influence, as well as in numbers and usefulness; while the Methodist Episcopal Church, South, has not held the foreground which it assumed, and which was granted to it, at the time of its organization. It may be conceded that it has maintained itself strongly in the South, but certainly it has not advanced in these respects so rapidly as the Northern people or as the Methodist Episcopal Church has done. These are points which should be kept in mind in studying the present status of either Church, or the relations of the two to each other.

Our Southern field, geographically considered, is large, embracing all of the late slave States; for though a portion of this territory adhered to the Methodist Episcopal Church in 1844, and has always been included in that connection, it was, and is now, claimed by the Methodist Episcopal Church, South. Long-continued efforts have been made to wrest it from us, and we have been compelled to practically, if not nominally, reorganize in nearly all of it since the war. The con[illegible] which originally formed [illegible] Methodist Episcopal Church, [illegible] were the Virginia, Kentucky, [illegible] Arkansas, Memphis, Tennessee, Holston, North Carolina, [illegible], Georgia, Alabama, [illegible] and Texas, with a [illegible] membership of [illegible],233. [illegible] of Delaware and the [illegible] Shore of Maryland and [illegible] were embraced in the Philadelphia Conference, a large part [illegible] and Virginia in the [illegible] and the remainder of [illegible] and West Virginia in the [illegible] and Ohio Conferences. [illegible] the seceding [illegible] conferences is [illegible] Beginning on [illegible] Bay at the mouth [illegible] these [illegible] of the [illegible] across to the Big Sandy on the Kentucky line, and down that river to the Ohio; down the Ohio to the Mississippi, and up the Mississippi to the north line of Missouri, and west along that line to the western boundry of that State. This is the northern line of the Southern Church, conditionally agreed to in the so-called "Plan of Separation," according to the terms of which it had no rights north of this boundary. By that document, however, the Methodist Episcopal Church had a right to claim all societies, stations, and conferences on the border south of this line which should, by a majority vote, decide to adhere to it.

Across this line to the southward the Methodist Episcopal Church from 1844 to 1848 did not propose to go, unless it was to minister to such societies as voted to adhere to it, as provided in the report of the Committee of Nine. On the contrary, the Methodist Episcopal Church, South, using all of the means in its power, proper and improper, passed over this border to the north, and sought to occupy all of the territory in the slave States, and some in the free as well, in the most flagrant violation of the provisions of the report called by the Southern Church the "Plan of Separation," and for which it now professes such ardent love. The Virginia Conference crossed the Chesapeake Bay to the Eastern Shore, and sought to break up societies and circuits in the Philadelphia Conference, also the Rappahannock to the north, and the Blue Ridge to the west, into the Valley of Virginia, in the Baltimore Conference, disaffecting societies and seizing churches without respect to the "border." The Kentucky Conference crossed the line to the east into West Virginia, then in the Ohio Conference, and made most extraordinary efforts to break up our work there, and to drive the Methodist Episcopal Church from the country. Nothing in the history of mankind is more certain than that the Methodist Episcopal Church, South, determined to occupy all of the slave territory, and exclude the Methodist Episcopal Church therefrom. It organized a conference in California in 1852, and made a vigorous effort in Kansas in the early settlement of that State, in the expectation that slavery would be established there in violation of a most solemn compact.

The idea of holding all of this slave territory has never been relinquished by the southern Church. In 1861 the Virginia portion of the Baltimore Conference met in Staunton, most of the members from Maryland being absent because of the breaking out of the Rebellion, and, in a kind of outside convention, voted the whole conference, with the membership and Church property, out of the Methodist Episcopal Church, intending to transfer all, in opposition to a majority of the preachers and members, to the Methodist Episcopal Church, South, at the General Conference to be held in New Orleans in 1862. The General Conference, however, did not meet till 1866. Then this faction, having become an independent Baltimore Conference, united with the southern Church, and claimed to transfer to that body every thing originally belonging to the Baltimore Conference of the Methodist Episcopal Church. This was done with the knowledge, approval, and concurrent action of the New Orleans General Conference, in 1866, since the war, and the territory is still claimed by the Methodist Episcopal Church, South. It is, therefore, plain that, in considering our southern work, this long-disputed ground should be taken into account. Our southern field, then, extends from Delaware to Mexico, along the old border of freedom from the Atlantic across the Mississippi Valley to the western line of Missouri, down the Atlantic to the Florida Keys, and along the Gulf of Mexico to the Rio Grande, embracing sixteen States, nearly one-half of all the organized States of the Union, ten of which are larger than Ohio, and all averaging one third more in area, having an aggregate of 890,972 square miles with a population of 13,877,612 in 1870.

Financially, the South is poor, and in comparison with the North, very poor. The aggregate wealth of these sixteen States, as given by the [illegible] report of 1870, from [illegible] on financial [illegible] questions are taken, [illegible] while that of New [illegible] nearly [illegible] than the [illegible] South. The wealth of Pennsylvania is $3,808,340,112, these two States having nearly twice as much property as all of the South. Over one-half of the wealth of the South lies along the old border of freedom, mostly in the States of Missouri, with $1,284,922,897; Kentucky, $604,318,532; Maryland, $643,784,976: total of these States, $2,533,026,425. Ohio has nearly as much wealth as these three put together, namely, $2,235,430,300. Add West Virginia, $190,651,491, and the District of Columbia, $126,873,618, and the aggregate on the border is, $2,850,451,534, over one-half of the wealth of the South. Tennessee has $498,237,724. Illinois has $2,121,680,579, nearly as much as all of the cotton, sugar and rice producing States combined, namely, Virginia, $409,588,133; North Carolina, $260,757,324; South Carolina, $208,146,989; Florida, $44,163,655; Georgia $268,169,207; Alabama, $201,855,841; Mississippi, $209,197,345; Louisiana, $323,125,666; Texas, $159,052,542, and Arkansas, $156,394,691; aggregating, $2,240,451,313; but little more, as already observed, than Illinois, or than either Massachusetts or Ohio. Other comparisons fully as striking might be made.

Here is food for reflection. Why this wide difference in the temporal condition of these sections of our common country? Why the poverty of the one and the prosperity of the other? This question has an important bearing upon our southern work. If the South is naturally and necessarily poor, the hope of large returns for our expenditures in this field is not flattering. But there is nothing discouraging for the future in these startling facts. The South need not remain poor. Its resources are abundant. The country is not ruined by the war. By far the greatest financial loss attributed to this cause is by the emancipation of the slaves, which numbered in 1860, 3,953,760, and are estimated in the South at a valuation of $4,000,000,000, or over $1,000 each. But this sum is less than two-thirds of the valuation of New York, and but little more than that of Pennsylvania. Nor is the poverty of the South due to the soil of this section. Everything can be raised to advantage here that is produced in the North, and cotton, sugar and rice besides. The cotton crop in 1860 amounted to 5,387,052 bales of four hundred pounds each, worth at least ten cents a pound, $215,482,080. Since the war the average product has been greater than before. In the past twelve years, beginning with 1865, 2,000,000 bales more have been raised than during the twelve years preceding 1861, and much more than any other time previous. In that year, 1860, 187,167,032 pounds of rice and 230,982 hogsheads of sugar were produced on southern plantations. The rice and sugar interests have not recovered their former proportions for manifest reasons. In the matter of raising home supplies there has been a great improvement in later years in most of the States, and there is no room for doubt that if our laboring force, white and colored, were stimulated to a reasonable activity by a hope of fair compensation, all necessary provisions for the plantation could be raised, and as much rice and sugar annually as in 1860, and 7,000,000 or 8,000,000 bales of cotton in addition. The time is not distant when even greater results than these may be realized by improvement of the soil, better methods of cultivation, and more intelligent and increased industry, if justice be done and peace maintained. Add to these the products of the mines, with which the country abounds, and of manufactures, which are rapidly increasing, and it is seen that the resources of the South are almost without limit. Perhaps there is no country on the globe of equal extent having greater natural advantages. The climate is mild, and yet remarkably healthful, affording the best possible opportunities to the husbandman and other laborers. The hills of the center and plains of the coast in future ages will teem with tens of millions of people. The whites are of Saxon blood, and if they differ materially from the population of the North, it is because they have been placed in different circumstances.

Why, then, the poverty of the South? Slavery is the cause. This institution turned European immigration, the best the world ever produced for peopling a new country, largely from the South to the North, and also drove thousands of our best native population across the Ohio River to the West, to escape its baneful influence. Immigration brought to the North, year by year, brain, muscle and money to aid in developing the country, while the South wastefully and wickedly poured out its millions to purchase men to till its lands and build its cities. When a slave died the money invested in him was lost; and thus every generation sunk and annihilated hundreds, and in late years thousands of millions of dollars, which, under free institutions, would have gone into improvements, and helped to swell the wealth of the nation. The free immigration of the North and the purchase of laborers for the South go far towards solving the question under discussion. Again, slavery was degrading, necessarily so, and the idea of this degradation inevitably passed from the slave to all branches of manual labor. Work was shunned because workmen were despised. Instead of promoting industry slavery was its greatest enemy and hindrance, for, while it overtaxed the bondman, it discouraged, depressed, and almost destroyed free labor; and as two thirds of the population were free, the loss during the last hundred years through the inactivity of large numbers of white people has been immense. The slave system, also, impoverished the lands. In all civilized countries, the South excepted, the older the country the more valuable the soil. Not so here. A few years of cultivation, not enough even to bring it into good tilth under the old system, left the surface exhausted and wasted, and for the want of better culture, large tracts were thrown out as waste and worthless. Slavery has made the South poor, and not a barren soil, an unfavorable climate, or an indolent and improvident people. A century of freedom, peace, and enterprise, directed by intelligence, will make the South the pride of America, the admiration of all lands, the garden of the world. The ministers and teachers of the Methodist Episcopal Church are not toiling in vain in these States.

The educational condition of the South is deplorable, and always has been. It has its statesmen, scholars, literary men and women, of whom it may be proud, but the mass of the people have been left, by them and by the Churches in ignorance. The slaves were prevented from learning by design; had they been educated they would have found a way out of bondage. To hold them in slavery it was necessary to keep them in darkness. For this reason it was made a crime punishable by law, in most of the States, to teach a slave a knowledge of letters. The poor white people were permitted to remain in a similar condition for a like purpose; to protect the peculiar institution. There were always in the South thousands who regarded slavery as an evil, and who thought it a Christian duty to instruct the ignorant; and if schools had been established for the benefit of the white people generally the colored would have found friends among them who would have taught them to read in disregard of the law, and thus slavery would have been undermined. For the same reason manufacturing was but little encouraged in the South before the war. Profits were as much desired then as now, and abundant openings might have been found for various enterprises of that kind; but manufacturing called for skilled laborers, and these would have demanded schools, and education would have endangered slavery, and this was sustained and guarded at all hazards. An ignorant people might be controlled by a designing aristocracy, but an enlightened community would become independent, or, at least, restive under self-constituted leaders. Slavery kept the South in ignorance.

(CONTINUED NEXT WEEK.)

Notes from Austin, Texas.

From the *Texas Iron Age* of Austin, we gather the following.

Rev W. E. McCarty has been elected president of the Austin Ministerial Association.

On Sunday night March 24th Rev E. B. Snider of Pittsburg Pa., preached a powerful and logical sermon in College Hill M. E. Church. It was an able and eloquent discourse, and was listined to with much interest by a large congregation. Since Rev. W. E. McCarty has become pastor of this church it has been growing very rapidly. Six months ago the sunday school hardly numbered a dozen scholars; now it has a hundred or more. Scarcely more than a dozen people attended service, now the church is well filled every Sabbath. This speaks well for the popularity and energy of Mr. McCarty.

The Methodist Episcopal Church is increasing very rapidly in Texas, at least six new churches will be completed this year, the one at Austin costing about $18,000. A new church will be dedicated at Sherman the first Sunday of April, and another will soon be completed at Fort Worth. A handsome brick church was dedicated by Rev. Dr. Brush at Denison about three weeks ago. This building cost about $8,000, and is elegantly furnished. The pastor is Rev. M. A. Dougherty, who has been very efficient supervising the interests of the church.

Rev. Dr. Wm. Brush, Presiding Elder of the Austin District, is displaying great energy in behalf of his church, and is constantly visiting not only all portions of his own district, but others. The Northern Methodists are doing much to encourage immigration to Texas, and the great number of Northern people who are now coming to Texas, is greatly to be attributed to their labors and influence. No church has a more devoted minister, or one who labors with more zeal for its interests than does Dr. Brush. He is an able and eloquent divine, and is a worthy Christian minister.

The old City of Damascus.

Dr. DeHass, late American Consul to Jerusalem, in a letter to the Pittsburg Christian Advocate, says: The history of this city runs back very near the Flood. It is supposed by some to cover the site of the Garden of Eden, and to have been founded by Uz, the grandson of Job. It must have been a place of importance in the days of Abraham whose Steward was "Elizer of Damascus," and according to Josephus, Abraham himself was a Prince of this city. It certainly is the oldest habitable city on our globe, and what is remarkable it has flourished under every change of dynasty, and is still the largest city in Syria; beautifully situated on the banks of the Abana and Pharphar rivers, in the luxurlant gardens and may very appropriately be called "the pearl of the East."

Our first stroll was through the crooked "street called Straight," by the house of Judas and Ananias, and out of the eastern gate where we were shown the traditional site of Naaman's house, and where Paul was let down over the wall. But to me, the most interesting object was the Great Mosque, 1,100 feet long and 800 wide—the largest house of worship in the world, except the noble sanctuary at Jerusalem, originally a Pagan Temple, then a Christian Church dedicated to St. John, and said to contain his head in a casket of gold,—now a Mohammedan Mosque. Over one of the grand entrances to this temple, but now closed, may still be seen the very singular Greek inscription, "Thy kingdom Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations." This prophet inscription has stood here since the earliest ages of Christianity, and over the portals of Islamism for the twelve hundred years.

The Living Spring.

Go among the mountains, and you will see that it is the living spring that flows away. And where it flows the grass is green, and the flowers bloom, and the cattle drink, and the children linger to dip the foot, and hear the sweet song of the little rill. Yet the spring itself is in no way exhausted by all this. It is fed by the drawing sun, by the condensing mountains, by the beautiful clouds, by the great and wide sea. When the sea is empty, and the heavens are dry, the little fountain of the earth will yield no more. Well up without stint, ye springs sent into the valleys, which run among the hills! Give drink to every beast of the field, let even the wild asses quench their thirst! Go murmuring into rills of laughter, and rolling into rivers of song, and never be afraid or give one backward look. You have the sun above you, and the great oceans of earth behind you, all holding themselves bound, and ready to serve you, if you continue to serve others by your flow. Christians, let your inner life, fed and nourished by the in-dwelling word of Christ, have—not ostentations or self-confident or noisy, but yet natural, continuous outflow and expression. So, light will come to you from the land of lights. So, you will draw from the infinite ocean of divine love.—*Alex. Raleigh*

The Sabbath Day.

The proper observation of the Sabbath day is the *dead line* of this nation; a line of separation that if over passed will be fatal.

At this time when infidels are blatant and Sabbath desecration common, it may be well for us to remember the remarkable words of Lincoln in his army order in 1862, and apply the principles to common everyday life:

LINCOLN'S ARMY ORDER.

"EXECUTIVE MANSION,
Washington, Nov. 15, 1862.

"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to a strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. *At this time of public distress*, adopting the words of Washington in 1776, *men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality.* The first general order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded and should ever be defended: *The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country.*"

Fate of the Apostles.

All the apostles were assaulted by the enemies of the Master. They were call to seal their doctrines with their blood, and nobly did they bear the trial.

Matthew suffered martyrdom by being slain with the sword at a distant city of Ethiopia.

Mark expired at Alexandria, after having been crully dragged through the streets of that city.

Luke was hanged upon an olive-tree, in the classic land of Greece.

John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to the Isle of Patmos.

Peter was crucified at Rome with his head downward.

James the Greater was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the temple, and and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hieropolis, Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the gentiles, was stoned to death by the Jews at Salonica.

Paul, after various tortues and persecutions, was at length beheaded at Rome by the Emperor Nero.

Why Popes Change thier Names.

It is a fact generally known that monks and nuns on assuming their vows, and popes on ascending the pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitous belief that unless this is done, the new pontiff will not live long. The custom has prevailed since it was inaugurated in 965 by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed on him to take the name of Clement, he being the seventh pope to bear that name. Thirty-two years later in 1555, Marcellus Servius was elected and insisted upon retaining his own name. As Marcellus II, therefore, he assended the throne on the 9th of April. He was a young man and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no pope has ventured to offend against the tradition. It is a little singular that while the name John has been a favorite one, no less than twenty-two popes having chosen it, none have chosen it since the death of John XXII, in 1416. The first pope bearing the name Pius took the position in 142, and the name did not reappear after his death till 1458.

General News Items.

Tennessee has 4,591 public schools.

San Antonio, Texas, can trace her history back to 1692.

They have a man in Texas named Henry Thurston, who is seven feet six inches high.

Within the last three months two hundred thousand American clocks have been shipped to Australia.

A bill for the prevention of cremation has been introduced into the Pennsylvania Legislature.

A Selma, Ala., man has patented a machine for distributing poison on cotton plants, and thinks he will be a millionaire shortly.

The St. Paul *Pioneer-Press* looks for the building of 245 miles of railroad in Minnesota this year, making nearly 2,500 miles in the State.

Greenville, Tenn., *Democrat*; At Cedar Creek, in this county, lives Mrs. Ann Hopkins, whose age is 117 years. Her husband died about 20 years ago, aged 109. Living, she has three sons, George, aged 98; Abner, aged 95; Enoch (the baby), aged 90.

The Senate Committee on Railroads have voted to report unanimously and without amendment, the bill authorizing the Secretary of War to survey and report the best route, postal and commercial, from the capital of Texas to Topoloampo, Mexico.

The bill in aid of the Bennett Polar Expedition has become a law, and the Polaris will again turn its prow toward the North Pole, this time under the auspices of the American government and at the expense of the editor of the N. Y. *Herald*.

The United States steamer Enterprise, now at New Orleans, is under orders to proceed to Brazil, and, with the consent of the national authorities, to make a survey of the Amazon and Medeira rivers as far as navigable.

The Pope received ex-President Grant, his wife and son, March 31st. M. Chatard, rector of the American college, awaited General Grant in the hall of the Swiss guard and accompa[illegible]ments, where Cardinal McCloskey presented him to the Pope, who received him with every mark of distinction.

The Maryland Legislature has passed the joint resolution offered by Montgomery Blair, instructing the Attorney General of the State to exhibit a bill in the Supreme Court of the United States, in behalf of the State of Maryland, praying the said Court to revise the decision of the Electoral Commission and declare Tilden and Hendricks legally elected.

A bill was recently introduced in Congress, by Mr. Stephens of Georgia, authorizing the use of a metric system, the true intent and meaning of the act being not to enforce any particular system, but to provide for the public convenience, by adaptation to its circumstances or exigences. The following are the metric tables proposed by the bill:

Measures of Length.

One hundred hairs make a nail.
One hundred nails make a meter.
One thousand meters make a kilo.

Measures of Surface.

Ten thousand square meters make a great acre.

Measures of Bulk and Capacity.

One hundred drops make a spoon.
One hundred spoons make a quart.
One hundred quarts make a cask.

Measures of Weight.

One hundred seeds make a corn.
One hundred corns make a nut.
One hundred nuts make a bipound or bip.
One hundred bips make a ton.

The idea of the bill is to endeavor to introduce the French metric system, without the use of such words as kilometre, decimetre, decametre, &c.

Texas has increased in population and wealth with greater rapidity during the last six years than any other State in the Union. Her population 1850 was 212,000; in 1860, 600,000; in 1870, 818,000 and in 1876, it is believed to be fully 1,600,000.

The tide of immigration into the State is immense, and there is every prospect that during the present, it will exceed largely that of any previous year.

The taxable property of the State in 1850 was $51,000,000; in 1[illegible] $294,000,000; in 1870, $174,000,000; in 1875, $275,000,000; and in 187[illegible] $300,000,000.

During the past few years [illegible] annual value of a few of her [illegible] articles of export have [illegible] lows: cotton, $30,000,000; [illegible] $6,000,000; hides, $1,300,[illegible] $1,500,000; fruits and other [illegible] $3,000,000.

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, APRIL 11, 1878.

The Canvass.

Push the canvass, brethren.—These are the weeks and months which count. Send in your lists. Send for specimen copies whenever you need them. tf.

Bishop Wiley has reached San Francisco from China.

Teacher Wanted.

A good teacher, lady or gentleman, (one who can teach music preferred) can hear of a good situation by addressing Rev. Mack Henson, Victoria, Texas.

Bishop Harris has removed to New York city, which will hereafter be his Episcopal residence. His address is 805 Broadway, New York city.

The funeral of Hon. J. E. Leon[illegible] the Louisiana Congressman [illegible] died in Havana, Cuba, took [illegible] West Chester, Pa., March [illegible]

[illegible] Van Cott held her last re[illegible] in Buffalo, New York, [illegible] Church of which [illegible] is pastor. Over six [illegible] were converted.

[illegible] Philips has returned North [illegible] Southern tour. He was [illegible] well received. Dr. [illegible] reports that his concerts at [illegible] great successes.

[illegible] Blasey, author of [illegible] Theological Compend, [illegible] the People's Commentary, [illegible] by our Publishing House [illegible] Mass., Friday, Mar. [illegible] ty-five years.

[illegible] Pearce has been trans[illegible] the Michigan Confer[illegible] and stationed at [illegible] labors were high[illegible] at Lansing, Mich[illegible] he goes.

[illegible] the Diaz Mex[illegible] be recognized [illegible] United States. [illegible] any reasonable [illegible] not allow the [illegible] the Rio [illegible] present.

[illegible] the Pope received ex[illegible] his wife and son. [illegible] of the American [illegible] General Grant in [illegible] Guard and as [illegible] to the Pope's apart[illegible] Cardinal McCloskey [illegible] to the Pope, who re[illegible]

[illegible] decision in the [illegible] this city. Judge [illegible] improve[illegible] Gaines is en[illegible] will keep [illegible] on the proper[illegible] or the in[illegible] such improve[illegible] given to the pro[illegible] their removal. [illegible] of the [illegible]

[illegible] Rev. J. [illegible] Hamil[illegible] a great [illegible]

The Supreme Court and the President's Title.

The Chicago *Inter-Ocean* publishes a letter from it's New Orleans correspondent "Ardleigh," which contains a criticism upon our article of last week in which we spoke of the possible bearing of the decision of the Supreme Court in the Anderson case upon the President's title. This correspondent is mistaken in assuming that we expressed our opinion as to the title of Mr. Hayes. We did not. We simply suggested that the decision in the Anderson case may have been intended to effect an ulterior object. But "Ardleigh" takes issue with us upon certain statements which we made in our article. We stated in substance that the Returning Board acted upon the supervisors returns, which they made the basis of the canvass, and not upon the Commissioners returns from the polls; that in order to give the Board authority to reject votes the law required that protests should be annexed to the returns; that said protests were annexed to the Supervisors returns and that these consolidated returns being illegal and void as a basis of a canvass, therefore, according to the Democratic argument, the declaration of results by the Board was void.

The *Inter-Ocean* correspondent calls attention to the fact that the law contemplates two kinds of protests: one eminating from the Supervisors and relating to the general occurrences during registration, and one from the commissioner relating to particular acts of violence and intimidation at particular polls. In this "Ardleigh" is right, and we were wrong in so far as our statement differed from his. But, with regard to the other statement of fact at issue between us, we were right and he is wrong. He says in his letter: "The Board *did* canvass the votes and compile the returns from the statements of votes of the commissioners of the several polls, and *not* from the consolidated statements of the Supervisors of Registration." We think that we are not mistaken in the assertion that an examination of the published minutes and proceedings of the Returning Board will disclose that the exact converse of this statement is the truth.

In this very case against General Anderson he was accused of having knowingly uttered as true a forged document, to-wit: the Supervisors consolidated returns of Vernon parish, which had been altered. In that instance the Board canvassed and promulgated the result of the election from consolidated returns. This was the uniform course.

Therefore, without expressing an opinion for ourselves we repeat the point which we made last week, that the decision of the Supreme Court in the Anderson case, in which it was held that the Supervisors returns "have no value or efficacy as evidence of the result of the election," was calculated to and may have been intended as the first step towards invalidating the title of President Hayes.

Peace.

A terrible war once raged between this country of ours and England, and war, you know, is always terrible, for it violates the sanctity of home; it sends the child out fatherless on the world; it clothes the bereaved wife in garments of mourning; it lays waste life and property with a ruthless hand; instead of fields of plenty it bequeaths to the world fields of blood. In this war to which I allude, for seven long years armies marched and counter-marched. Not a day passed but some wife was robbed of her husband; not a day passed but some mother sat down to weep as the tidings came that her dear boy had gone into a soldier's grave, and she never would see him again.

At last the two nations grew [illegible] of blood. They arranged an [illegible] The agents of the two governments assembled in a distant [illegible] to agree upon terms of peace. [illegible] met and took each other by the hand, and the spell of war was broken. Over all this land the people [illegible] interested in that greeting. [illegible] before the days of telegraphs. [illegible] could only be borne across [illegible] to us by ship. O, how [illegible] the people were for the [illegible] of that ship, for it would [illegible] of peace or prolonged [illegible] waited anxiously, and [illegible] each other daily what [illegible] passed. [illegible] ship was seen away [illegible]—then she came [illegible] news of the [illegible] flying like the [illegible] rushed to the wharf [illegible] the plank, a dense [illegible] That is enough. O, what a word to a nation tired of war. The crowd shouts it back to the ship, "peace!" Heaven and earth seemed moved with tumult. Old men embrace each other, the very boys are wild with excitement. Men rush to their homes to tell their wives. Lovers go quick to tell their sweethearts. Along the streets they go flying, "Peace," "peace," is on every lip; gladness on every face; joy in every heart. What would you say if that crowd should move away in silence? "Little they care for peace," you would say. Nay, you might as well expect to keep the birds from singing when the beauty of summer comes as to keep people from expressing joy when they feel it. Who so cold and stoical as to say they ought not to shout when such a burden is rolled off; when such a cloud is lifted from the sky. And so life is a battle, and all battle implies victory or defeat—all victory means joy. Has sin rolled its burden off your heart? Have you gained a victory over sin, in your soul shout—be joyful.

Free Labor better that Slave Labor.

On our third page we publish some facts showing that all fears of the South, that the destruction of slavery would destroy all hope of reliable labor, were groundless. The facts are as there shown that during the last eight years 2,772,371 more bales of cotton have been raised than during the eight years just before the war, which time included the palmiest days of slave labor. That is to say, already with free labor the South has gone beyond her best days with slave labor. All talk about the unreliability of colored men as laborers ought now to cease, because the great mass of the labor in the South is performed by them. So, too, ought that other foolish notion be forgotten, that white men cannot labor in the South, because the number of white men laboring in the South increases every year. With slavery gone the stigma is taken from labor, and agriculture is coming to be more and more profitable. The South, including all classes has only to cultivate her soil, and grow rich and prosperous.

Roman Morality under Roman Catholic Domination.

We have received the following and publish it, and ask the New York *Advocate* to give us the source of its "reliable facts." We have no other purpose than to deal justly with all classes, and we are quite sure this is the purpose of our New York confrere.

We wish to state, however, that we have statistics and facts in our possession which have fully convinced us that continued Roman Catholic domination in any country is detrimental to public and private morals. These we may publish hereafter:

Mr. Editor; I find published in your paper of March 28th, 1878, an article with the above heading, credited to the New York *Advocate.*

The article states, on the authority of "a recent number of *El Solfeo*, an Italian journal of prominence," that there was in Rome, in 1870, a total population of 205,000, and that the number of births reached, in the same year, to 4378, of which 1215 were legitimate and 3163 illegitimate; the illegitimate, therefore, being in the proportion of 75.25 per 100 of the total of births!

In reply to these "curious, reliable statistical facts," now published by you, the New York *Advocate*, and *El Solfeo*, as the true statistical tables of Rome for 1870, I will state that the same tables, the same figures, the same results were given and published in 1854, in a work by Rev. M. Hobert Seymour, and have been published and re-published in this country by nearly all the evangelical journals and anti-Catholic reviews, magazines and phamphlets previous to the date assigned by the New York *Advocate* as that to which they refer, namely, 1870. I have now before me a list of the names of seven publications in 1868 and 1869 with the same identical statements, so that the "reliable Italian journal" is somewhat behind its enterprising brethren in giving the moral statistics of Rome for 1870, as others have been publishing the same statements, the same figures, periodically for the last twenty-four years, that is sixteen years before the events are supposed to have happened.

The official census of Rome, published December 21, 1867, that is, before Rome was the capital of the Kingdom of Italy, in the *Civilto Catholico*, gives the total population at 215,573, and the number of legitimate births for the year from Easter 1866 to Easter 1867 at 5739. The average number of legitimate births for the previous ten years was 5637 [illegible] the average number of illegitimate births was less than six per cent, in place of the 75 per cent [illegible] in the article from the New York *Advocate.* The official statistics for the whole of Italy for the same period gives the illegitimate births at five per cent.

"The statistics corresponding to the latest years of the Pontifical government show that there was committed one murder in England for every 187,000 inhabitants and in the estates of the Pope one for every 750." These figures are sufficiently suggestive says the New York Advocate. I should suppose every one would think so. Let us examine them. This statement would give 130 murders in England and Wales for the twenty millions of inhabitants, and for the three millions of inhabitants in the "Pope's Estates," it would give 4000 murders, or 249 times as many as in the Pope's late dominions, for the same number of inhabitants as are committed in England in the same time.

This difference in this single crime between any two countries in the world, Catholic, Protestant, Mohammedan or Pagan, having any kind of a government, could hardly be believed by any person who investigates the statistics of crime; but when it is stated as between England and the Roman States, as giving their moral condition some ten or twelve years ago, I think that it is only necessary to point it out to any sane man or woman to have the statement discredited.

The Statistical Journal of London for 1867, gives the following tables for England for 1865—coroner's verdicts:

Willful Murder	227
Manslaughter	282
Concealment of birth—Infanticide	232
	741

I will make no other observation on this article at present, but ask you, in justice to fellow Christians, to publish, as I write it, this answer to these terrible charges against my religious brethren in Italy, and against Roman Catholic morality everywhere, and thus allow my reply to go before your readers and be contradicted if not true. Your obedient servant,

D. P. SCANLAN.

April 8th, 1878,

Our Church in Columbus, Tex.

At our quarterly meeting there were fifteen accessions. At the close of the protracted meeting last week, nine more were added. Eight of these are from the Sunday-school and soundly converted.

Notwithstanding the hard times and scarcity of money out here the church is doing her duty, in trying to meet the demands upon her as a church. Our Sunday-school, under the care of our very efficient superintendent, Bro. John Yancey, is on the march. We are organized into a Sunday-school missionary society, and on the first Sabbath in each month a missionary collection is lifted. Average attendance is about 95. Officers and teachers 10. All the teachers are members of the M. E. Church, filled with the Holy Ghost and zealous of good works. We use the Berean lesson papers, kindly furnished by the Sunday-school Union, M. E. Church. The revival that has commenced in our school speaks more than we can say with reference to the efficiency of the teachers. Pray for us that the leaven will leaven the whole mass. We look for grand results this conference year, both financially and spiritually.

G. W. SMITH, P. C.

Bishop Wiley in Japan.

Dr. Maclay writes us from Hakodati, Japan, Feb. 14: "Bishop Wiley and family arrived safely in Yokohama from Hong Kong Feburary 7, 1878, all in good health. While in China Bishop Wiley, accompanied by his family, visited all our missions in that country, and, with the single exception of the trip from Tientsin to Peking, (eighty miles,) traveled the entire distance by steamers. It is worthy of note, as indicating the progress of affairs in China, that, with two exception, the Bishop, while in that country, traveled in steamers owned by a Chinese company. The entire distance traveled by the Bishop in China was three thousand seven hundred and thirty miles, of which three thousand and seventy miles was by Chinese steamers, and only six hundred and sixty miles by foreign steamers. The Bishop spent nearly four months in China, during which time he visited Shanghai, Chefoo, Tientsin, Peking, Kiukiang, Foochow, Kucheng, Amoy, Swatow, Hong Kong, and Canton.

Returning from China, Bishop Wiley, as above stated, arrived in Yokohama from Hong Kong February 7, 1878. Next day (Feb 8) the the Bishop accompanied by the writer, embarked for Hokodati on the Japanese steamer *Takachiho Maru*, and after a pleasant passage of a little less than three days, arrived there safely on the evening of Feb. 11, to the great joy of the members of our mission resident in Hakodati, namely, Rev. M. C. Harris, and Rev. W. C. Davisson and wife. Mr. Harris initiated our mission in Hakodati, and is still carrying it forward with vigor and success. Mr. and Mrs. Davisson are spending the winter in Hakodoti with Mr. Harris, expecting shortly to go on to Hirosaki, where they are to take charge of the large school, which has during the past three years been so efficiently taught by the Rev. John Ing and Mrs. Ing, of our Japan Mission. At the date of this writing the Bishop is looking after the interests of our work in Hakodati. By next mail we hope to send more information on this subject."

Fruit Trade of New Orleans.

A reporter of the *Democrat* has interviewed some of the principal fruit-dealers in this city in reference to the importance of that trade. From their statements, as given in the issue of the 7th, we take the following:

Mr. J. P. Macheca, No. 8 Toulouse street; The fruit trade is on the increase. The demand was never better than now. It comes principally from Chicago, St. Louis, Louisville, Cincinnati and Memphis. Bananas and cocoanuts sell most readily; they come principally from Jamaca. From Ruatan we receive bananas, plantains, pineapples, mangoes, limes, oranges and yams. Plantains may supersede potatoes in the market at some future time. They are cheaper and are in good demand. To carry on the trade there are now, altogether, about twenty sailing vessels and one steamer. I own four schooners and am consignee of eight vessels owned by parties in Portlnad, Maine. We send flour, pork, lumber, dry goods, hardware and agricultural tools in exchange for the fruit. We make all transactions on a cash basis; that is, the fruit is sold here for cash, which is then invested in merchandise for exchange. The receipts since September, 1877, are, bananas, 70,000 bunches; cocoanuts, 2,800,000; pineapples, 1400 tons; limes, 500 barrels and boxes; oranges, 100,000 barrels; plantains, 100,000 bunches. The export of Louisiana oranges is on the increase. The demand comes from the West; the crop last year was short on account of the blossoms having been affected by cold weather; the exports since September are about 150,000 barrels, and the prospect for next year's crop is very encouraging. The pecan trade is fair; the crop averaged 8,000 to 10,000 barrels, both of Louisiana and Texas pecans. The most saleable fruits of Louisiana are oranges, figs, pecans and persimmons. This summer we expect to have a very large crop of peaches, pears, plums and strawberries. We receive monthly 12,000 bunches of bananas, 100,000 plantains, 200,000 cocoanuts, some 100 barrels of limes, and about 100,000 oranges in bulk.

C. J. Berry, of the firm of Berry & Co.; To show you the importance of the fruit trade, I will say that for many years our relation with the tropical fruit growing regions have been carried on by Mr. Fred Camerden with a single schooner. In 1867 the fruit carrying fleet consisted of six small schooners; in 1870, of ten schooners, each of a capacity of 2000 bunches of bananas, and to-day the number of these vessels is no fewer than twenty-six, among which are the Santo Oteri and the Ward, each of which carry cargoes three times as large. The other vessels are also of much larger capacity than their predecessors, generally three times as large. The Bay Island Company runs nineteen of these vessels. The trade has grown of late years in importance to the extent of requiring the house of Gordon & Gormila, of this city, to establish an agency at Kingston, Jamaca, to properly conduct their increasing business. You will find now that much of the industry of the islands is carried on by Yankees. A few years ago myself and another gentleman connected with the Bay Island Company went North and bought or chartered nineteen vessels for this business. At the expiration of our contracts, the keen-eyed Yankees, having appreciated the value of the trade, went into it themselves. A single firm of Philadelphia has now twenty-one vessels in the trade.

Chas. H. Schenck, No. 11 Front street.

The fruit trade of New Orleans with the West is in this proportion. Out of every five cargoes of fruit that come here, three go to Chicago, St. Louis, Louisville, Cincinnati, Nashville and other cities. Formerly the markets of the West were supplied from the East and by steamboats plying on the Mississippi, the barkeepers on which would sometimes carry one hundred bunches of bananas at a trip. Now they buy very little, and only to supply the smaller towns on their way up. The cause of the change is the new mode of shipment, which, I think, I was the first to inaugurate, about seven years ago, in this city via the New Orleans, St. Louis and Chicago Railroad, who now afford us every facility to send our fruit northward. They have built special cars and run them through in due time. The company in every way manifests its desire to propitiate the trade. We can compete with the Atlantic ports in shipping fruit to the West. The trip to New York, for exemple, is longer, and let us take the article banana, which sell cheaper here, commands $2 00, $2 50 and $3 00 per bunch. The freight to New Orleans is cheaper than to New York. In the climate of New York, in winter, the fruit often freezes, and frequently, owing to the length of the trip, the fruit is spoiled in warm weather. Owing to these facts the fruit has to come more carefully packed, entailing therefore additional expense. The car rates from New York to Chicago are 80 cents per 100 pounds, whilst oranges in boxes weighing seventy-five pounds are conveyed from New Orleans to Chicago at 45 cents per box, and sometimes as low as 10 cents. The car rates on bananas from New Orleans to Chicago is only $120 a car, and to Louisville $100.

To further improve our fruit trade all that we need is capital. With capital we could command the entire trade of the West, by the establishment of a steamship line from Sicily and the ports in the Medeterranean. They could take back cotton and everything else that is shipped from this port to Europe.

Our Southern Methodism.

Rev. J. M. Parks, Forest, Miss.; "We have had nine recent accessions. Our people are still striving to serve the Lord. Pray for us."

Rev. J. W. Hilton, Fairfield, La.; "We have just held the quarterly meeting of this work. We find the circuit in a better condition than we have before known it to be in. Both church and Sunday-school are doing well."

Rev. N. Thompson, Martin, Tenn., "We have just closed a one week's meeting. Six persons professed faith in Christ as a personal Savior, and twenty-three were received in the church on probation."

Rev. P. Nobles, Richmond, Texas; "We have just closed a glorious meeting in which there were twenty-five conversions. The accessions to the church this year number fifty-five. We bless the Lord for His goodness."

Rev. W. B. Kendrick, Chickasaw, Co., Miss.; "My work I find to be all in the woods, hardly a stick amiss. Have four appointments, and find at them earnest Christians. We have commenced building a church, and with God's blessing will go forward."

Rev. L. R. Brown, Kosciusko, Miss.; "We have been greatly blessed of the Lord. In a meeting continued for three weeks we have had forty-eight accessions to the church. In addition many parents are bringing their children for baptism. May the Master direct us in His service."

Rev. Prince King, Convent, La.: "There have been two recent conversions, and seven accessions to our church. We are raising money to purchase a bell and to make some needed repairs in our church. We have three large Sunday-schools on this work, all doing well."

Rev. A. E. P. Albert, Houma, La.; "Our protracted meeting had been brought to a close but last night at our regular prayer meeting eighteen presented themselves as desiring the prayers of Christians on their behalf, so we shall continue our special services at least one week longer. We baptized seventeen persons last Sunday."

Rev. B. F. Smith, Cuero, Texas, "Our presiding elder not being able to attend our first quarterly service his place was filled, very acceptably, by Rev. Mack Henson, of Victoria. We have but a small membership here, only about twenty, but will endeavor to build a church this year. We have three other appointments on the work."

Rev. Frank Walker, Campti, La.; "Our church is in a prosperous condition, conversions are frequent and our numbers constantly on the increase. Another Baptist congregation have come over to us, transferring their church property, a very comfortable house of worship. Our church building is nearly completed. We expect to commence another on this circuit soon."

Rev. Frank Vance, Houston, Texas; "At the request of the pastor, Rev. J. R. Loggins, I write you in reference to the wonderful revival in First Church, of this place. The meeting has now been in progress nine weeks and the interest at this date (April 1st) is unabated. There have been eighty-seven conversions and one hundred and twenty eight accessions to the church."

Rev. Jas. Hayward, Franklin, La.; "We have had a meeting in progress for the past three weeks. There have been, to this time, eighteen conversions and twenty accessions to the church, and still the gracious work goes on. Pray for us. The recent visit of our presiding elder, Rev. E. Williams, is remembered with pleasure by all. His sermons to the congregations were full of spiritual instruction and comfort and the counsel given by him to the quarterly conference on certain disciplinary matters, wise and timely."

Rev. Tennessee Jackson, Shreveport, La.; "We have organized a third church in this city, and put a house in suitable repair for a place in which the congregation can worship. We commenced with sixteen full members and three probationers. There have since been three conversions. Elder Davage held our first quarterly services which were a great blessing to us. I have not had tobacco in my mouth since I gave the promise to good Bishop Harris on joining conference, and I feel that I have been blessed in quitting the filthy habit."

Religious Items.

The General Conference of the Colored M. E. Church of America, will be held at Jacksonville, Tennessee, Aug. 7, 1878.

There have been built by the Methodist Episcopal Church in the past ten years 4,978 new churches, at a cost of $30,000,000.

The World's Conference of Young Men's Christian Associations will be held this year at Geneva, Switzerland, August 13-20th. Arrangements are making for an excursion thither from New York by way of Scotland and England.

The United States commercial agent at Gaboon reports to the Department of State, that the knowledge of Congo or Livingstone river derived from Stanley's discoveries is already bearing practical fruit. English missionaries have followed the course of the river as far as the first series of rapids, and are about to establish a missionary station at that point.

The *Methodist* says: At Schroon Lake, N. Y., a wonderful temperance work has grown out of a mock Methodist class-meeting held in a saloon by the inebriates. One of the speakers lapsed into the truth one night, and told his real experience, and sobered the company, who organized a reform in which 1100 have signed the pledge. Every bar has been closed, and a clean excise board elected. The temperance revival was followed by a revival of religion, which gives promise of sweeping results.

The *Illustrated Christian Weekly*, replying to the question of "Why is it that the the late pope Pius IX should have masses said for the repose of his soul? and why is it necessary for him to go to purgatory, he claiming to be infallible?" says, "The mere statement of such questions is their answer. Even the Romanists themselves have felt the difficulty in the case of the pope, and have attempted in one way or another to parry the force of these questions which would come up. But without success."

General News Items.

CINCINNATI, April 6.—A dispatch from Lexington Ky., says that at many of the principal towns in the interior of the State there are one or more Englishmen buying horses for the London market. They are buying a good class of heavy horses, and paying fair prices.

WASHINGTON, April 6.—In the response to the trade circular of the Department of State, the Consul at Cape Town writes that in his opinion the establishment of a sample depot at that place, under competent management, would open a profitable market to the special productions of the United States.

The report that Southern Africa will soon be under white domination from Cape Point to the Seambesi, is attracting commercial attention to so vast a field of profit and enterprise. There is not a manufactory of any kind in the Cape Colony; everything is imported. There is already a fair trade with the United States in lumber, staves, petroleum, tobacco breadstuffs, pork, beef, canned provisions, butter, hardware, agricultural implements and cotton goods.

PARIS, April 6.—Richard C. McCormick, commissioner general for the United States, who arrived in the French capital on the second instant, was yesterday presented by Minister Noyes to Senator Krantz, commissioner general for France. Gov. McCormick was accompanied by Lieutenants Buckingham and Rogers. Their reception was very cordial, and Senator Krantz said: "Although the Americans were late in the field, I do not doubt that they be will ready on the first of May, as the rapidity of their workmen is well known.

After the reception, Gov. McCormick was escorted through the exhibition buildings. For the first time the American flag was conspiciously displayed.

The cargo of a steamship "Supply" had already been delivered in the American section, and exhibitors were busily engaged in putting up the work. The "Constitution" began to discharge at Havre yesterday, and they will be delivered in three or four days. The detachment of United States marines, who are to do guard duty in the American section, will arive to-day and occupy the barracks assigned them by the French government.

GALVESTON, April 5.—The News' Dallas special says: The through express train on the Texas Pacific road was stopped and robbed last night at Eagle Ford Station. The express messenger and mail agent surrendered without resistance; the passengers were not molested. The amount stolen is not known. The robbery is supposed to have been committed by the same party that recently robbed the trains at Hutchins and Allen stations on the Central road.

Sunday School.

[Condensed from Nat. S. S. Teacher.]

April 21, 1878.—JEREMIAH IN PRISON.

Scripture—Jer. 38: 1-9.

GOLDEN TEXT.—"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—3.

TOPIC.—"The Lord is merciful and gracious, slow to anger and pleanteous in mercy."—Ps. 103: 8.

The Great Physician (1-3.—The venerable Jeremiah was in prison. How came he there? A succinct answer would be that he was there because he did not prophesy to please the people. His whole history was an unpleasant one. He was commissioned to tell unwelcome truth, unwelcome even to himself, and to experience the dislike, the derision, and the hatred of the generation to whom he faithfully told it. Afterwards, when the facts vindicated all his predictions, he was held by the people in singular reverence—an experience not uncommon in the history of reformers. The Jews, of course, did not relish their subjection to the Babylonian yoke. In the effort to escape from it, they were willing to make use of any means. In court there was a strong party that advocated an alliance with Egypt as the way out of bondage. But Jeremiah, instructed of God, counseled temporary submission to Babylon. He set it forth as the decree of God, not only that Judah should serve Nebuchadnezzar, but that all the nations round about, including even Egypt, should do so. "Seventy years," said the prophet, "these nations shall serve the king of Babylon," and, after that, he predicted that the land of the Chaldeans should be a perpetual desolation. His utterances were regarded as unpatriotic. They created against him as much personal dislike as though they were the expression of his own wishes, instead of being, as they were, the voice of God. For what he had said his own towns-people threatened him. His own father and brethren acted treacherously toward him. He lost favor with the people, with the princes, and even with the prophets. Because what he said was made a reproach and a derision daily, he, at last, said: "I will not make mention of him, nor speak any more in his name." But that attitude he could not long retain. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." 20:9. Men of God will always find more peace in speaking his message, however disagreeable it may be, than in withholding their testimony. Jeremiah was arrested just as he was leaving the city to go to his home in Anathoth. But he got no farther than the gate of the city. There he was arrested on the false charge of deserting to the Chaldeans. No protestation of his to the contrary had any weight. The princes were angry with him and smote him and put him in prison. Their rage was not satisfied by ordinary confinement, but; on the plea that he was speaking words that were weakening the hands of the men of war, they obtained from the king permission to do whatsoever they pleased with him. Their pleasure was to let him down into a rayless dungeon, or, rather, hole in the ground, where "there was no water, but mire," and there let him starve to death. 38:6. From this horrible place he was rescued, as has been stated, by the intercession of Ebed-Melech the Ethiopian.

The Hopeless Patient (4, 5).—Jerusalem, the patient, was apparently in a hopeless condition. In the interests of defence the houses, both of the private inhabitants and of the kings, had been thrown down. As the besiegers made progress from the outside, the houses nearest the places in the walls that were threatened were pulled down to strengthen them. It was all one, whether the property was private or royal. The city was fast assuming a ruinous appearance—torn to pieces by its defenders in order to protect it from those who, the prophet himself had said, would burn it with fire.

And the future looked no brighter than the present. For resistance to the Chaldeans, the prophet knew, was hopeless. God put no bright tints in the picture that he drew of the present, and the immediate future, condition of his people. They would come out to fight the Chaldeans, but it would only be to fill their houses with their own dead bodies—men slain, so it is said, in the anger and fury of the Lord. But God is never angry, and never furious as men are. The latter term, especially, involves an utter loss of temper and of self-control such as we cannot think of in relation to God. But in speaking with Jeremiah, God was using the vernacular of our race. Inasmuch as it is impossible for man to conceive of violent things being done in any but a violent mood, God adapts himself to our notions of such affects, and speaks of himself as being moved with anger and fury, when he really refers to the impression which his more terrible judgments make upon the minds of men. The words merely interpret the acts, and not the temper of him who performs them.

Such an anger Jerusalem was now experiencing. God had hidden his face from the doomed city. Better that the sun had gone out of the heavens than that should have happened. Death and destruction were immediately before them. With the hiding of God's face went strength and life and health. If the sun were blotted out, disease and death would reign supreme. When God hides his face from men or nations can the effect be less? If it cannot, then let us, with the psalmist, devoutly pray: "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Ps. 67: 1, 2.

The Promised Cure (6-9).—First, we note that the cure was promised when there did not seem any hope of recovery. Second, that it was promised at the time when the prophet was told that the patient would become worse before he would become better. Third, that the cure [illegible] was to be complete and thorough. Fourth, that the cure was [illegible] both of the city and of the people. Fifth, that the Lord [illegible] what he meant by the term "cure" in each case. For the people it meant, 1st, that he would reveal unto them "abundance of peace and truth." That, however, promised that there was a time coming when they would repent and become his obedient children again. And for all that to do, there is "abundance of peace and truth." They [illegible] "passeth under[illegible]" 2d, the captivity, both [illegible] and of Israel, was to be [illegible] to be built as [illegible] their nation stood [illegible] of its fame. [illegible] be both cleansed [illegible] their iniquities. [illegible] the inward [illegible] their moral nature so [illegible] have no disposition [illegible] meant [illegible] in the [illegible] two [illegible] before [illegible] in the [illegible] of a pardon [illegible] a heart still [illegible] the [illegible] more, [illegible] and an [illegible] of the [illegible] that [illegible]

sell for only ten cents a piece. No one is thus too poor to own a brick. Nearly 100,000 have been sold already, but we propose distributing them until we have more contributors to the enterprise than to any other Protestant Church structure on the earth.

Many friends, in Boston, unable to give money in these hard times, have contributed building material and many publishers have given books. That these books may be turned into money, we offer them as prizes for the sale of bricks. We can furnish almost any book in the market. We will send a printed list of the books on hand in reply to letters of inquiry enclosing a stamp. We can only enumerate a few as follows:

For 10 Bricks sold, we will send a copy of Methodist Discipline or Hymn Book. Price	40c or 60c.
Or a handsome little volume entitled "The People's Church"	50c.
For 15 Bricks, the History of Jesse Lee and the old Elm on Boston Common. Price	75c.
Or, the New England Centennial of Methodism. Price	$ 1 00
For 20 Bricks, Scenes in my Life, by Rev. Mark Tafton, or the Life of Father Taylor, or any of the Rev. Joseph Cook's new books. Price	1 50
For 50 Bricks, Shakespeare's Complete Poetical Works, or the Lives of the Presidents. Price	3 50
For 100 Bricks, a large Family Bible, or Clark's Comentary on the New Testament, or Bishop Harris' works. Price	10 00
For 150 Bricks, Webster's Unabridged Dictionary. Price	12 00

To the Sunday-school selling 250 Bricks we will send $25 00 worth of Sunday-school books, from any of the book-stores, and for every dollar's worth of bricks above that amount, a dollar's worth of books. The bricks that may not be sold can be returned. Address, when ordering the bricks, giving full name and post-office distinctly,

J. W. HAMILTON, Pastor.
People's Church, Boston.

New Publications.

LINKS IN REBECCA'S LIFE.

Links in Rebecca's Life. By "Pansy." Price, $1.50. Boston: D. Lothrop & Co.

"Pansy" has no rival as an author of the best class of Sunday school books. Her "Easter Bled" and "Chautauqua Girls" series are models in that important line of literature. Her new book, "Links in Rebecca's Life," is worthy of a place in the same list. This book is an admirable one. Its tone is healthy and stimulating, without a trace of sentimentalism or cant; and its characters are thoroughly natural, such as any reader can recognize in the community in which he happens to live. The heroine, Rebecca, is intensely human, with a noble nature in which many weaknesses hide themselves and come often to the surface. But she is a Christian of the best type, and her aspirations and hard fought battles inspire enthusiasm in a reader. The Committee on International Lessons couldn't do a better thing than to circulate this book in every part of the land. It shows how the lessons may be made helpful in the daily life, and how the Old Testament may be taught with interest to an Infant School, or to men and women of every congregation.

WEBSTE AND HAYNES SPEECHES.

Webster and Haynes Speeches, as delivered in the United States Senate, January, 1830, on the Resolution of Mr Foot: with Daniel Webster's Speech in the United States Senate, March 7, 1850, on the Slavery Compromise, all complete and unabridged, is published by T. B. Peterson & Brothers, Philadelphia, in one large octavo volume, printed from large type, and bound in paper cover, and will supply what has long been wanted, a verbatim report of these celebrated speeches, which will live as long as the country lasts, and no better notice can be given of them than "Webster's own closing peroration in reply to Colonel Hayne," viz:—"While the Union lasts, we have high, exciting, gratifying prospects [illegible] before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that in my day at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a [illegible] rent with civil feuds, or [illegible] it may be, in fraternal [illegible] their last feeble and [illegible] glance, rather, behold the [illegible] of the republic, now [illegible] and honored throughout [illegible] still full high advanced, [illegible] streaming in [illegible] not a stripe [illegible] nor a single star [illegible] for its motto no [illegible] interogatory as [illegible] *is all this worth?*" nor those [illegible] of delusion and folly, [illegible] *and Union afterwards;*" [illegible] spread all over in [illegible] living light, blazing [illegible] folds, as they float [illegible] over the land, [illegible] the whole [illegible] heart— [illegible] *and forever,* [illegible] The volume [illegible] by [illegible] Book- [illegible] sent [illegible] on [illegible] cents [illegible] T. B. [illegible] have some

Slave and Free Labor Cotton.

Twelve crops of cotton have been raised by free labor, and the comparison of the returns with an equal number of crops before the war shows some interesting results. The period of free labor may properly be divided into two portions—the first, including four years, during which the crops of 1865 to 1868, both inclusive, were made, and in which the labor system was greatly disorganized. If we divide the twelve crops preceeding the war in the same manner, we shall get the following results:

FIRST PERIOD—FOUR YEARS.

		Bales.
Crops of 1849-'50 to 1852-'53 incl'.		10,729,874
Add consumption of the South, not then included in the commercial crop statement		500,810
Total (slave)		11,230,684
Crops of 1865-'66 to 1868-'69, inclusive [free]		6,346,793
Excess of slave crop over free		1,983,891
SECOND CROP—EIGHT YEARS.		
Crops of 1869-'70 to 1876-'77, inclusive, being eight years of organized free labor		31,570,212
Crops of 1853-'54 to 1860-'61, inclusive, being eight years of slave labor immediately preceding the war	27,535,949	
Add Southern consumption then excluded from commercial crop statement, but included since the war	1,261,892	28,797,841
Excess of free labor		2,772,871

In the last eight years free labor has, therefore, overtaken the palmiest days of slavery, and has produced two and three-quarter million bales more cotton. This crop is now more free from the encumbrance of debt than ever before, and with it has been raised a supply of food far greater than slavery ever compassed.

Without entering into minute statistics, it is safe to say that the money value of the thirty-one and a half million bales of cotton produced in the last eight years, has been over two thousand million dollars in gold, and that over two-thirds of this value has been exported.

Texas, which seems to be the true land of the cotton farmer, has made the greatest relative progress, now producing double the crop of cotton that she made before the war. During the last cotton year, on less than half of one per cent. of her area or on less than half an acre in a hundred, she produced a quantity of cotton equal to one-half the entire consumption of the United States.—New York Herald.

Died.

At Edwards', Miss., on the third inst., Mrs. Elizabeth Baldwin, aged 48 years.

She was an humble, devoted Christian and one of our most zealous church members. The minister of the gospel ever met a hearty welcome at her door and her ready sympathy and goodness of heart had endeared her to all who knew her. Her death has left a void in the church and in the community that will not soon be filled. The grace of God she found sufficient for her in a dying hour.

C. P. HEAD, Pastor.

The Stockholm (Sweden) Aftonbladet says; "His Majesty the King has to-day presented the Academy of Music, on occasion of its dedication, with an organ of superior quality, made by the Mason & Hamlin Organ Co., Boston, U. S. A. On the front of the organ is a plate thus engraved: 'King Oscar II, to the Royal Academy of Music, the 2d March, 1878.'" The Mason & Hamlin Co. also received an official appointment as Cabinet Organ Makers to the King of Sweden and Norway. This is quite a compliment to these well-known American manufacturers, whose organs are almost as famous in Europe as in America.—N. Y. Philharmonic Journal.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.— Ridpath. Ruter's Church History—1 vol.; 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study, and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local [illegible] whose licenses are to be renewed [illegible] of Quarterly Conferences [illegible] the first year, and [illegible] through the four [illegible]

3. [illegible] study is not intended to [illegible] the place of the [illegible] by the Annual Conferences [illegible] and in behalf of the Board of [illegible]

W. L. HARRIS, Secretary.

Literary Institutions
OF THE
Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlenta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE, Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Fails, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Fraklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Special Notices.

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People suffer a great deal of pain unnecessarily. Among tortures that need not be endured are those inflicted by the rheumatism and the gout, since the acrid element in the blood which produces them by contact with the sensative coverings of the muscles and joints may be eleminated by the use of that matchless depurent, Hostetter's Stomach Bitters, before the inflamatory symptons are developed to any great extent. When it is considered what excrucinting tortures rheumatism inflicts, and what a tendancy it has, when fully developed to attack the heart, the advisibility of an early use of such a reliable antidote becomes at once apparent. The rheumatic virus is expelled from the blood by the increased action of the kidneys—which act as strainers—produced by the Bitters, and the sufferer will find if he uses this supreme defensive agent, that he will be protected against a return of the agonizing complaint. Dyspepsia, fever and ague, liver and bowel complaints and other maladies, are also cured by this admirable remedy. apr.4 4t.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Houston (Texas) District.

SECOND ROUND.

Houston, 1st Church, April 13-14; 2nd Church, April 13-14; West Point, April 13 14; Galveston—East Church and Tabernacle—April 20-21; Harrisburg, April 27-28; Edwards Chapel, April 27-28; Columbia and Brazoria, May 4-5; Oyster Creek, May 11-12; Richmond, May 18 19; Cypress, May 25-26; Staffords, May 28-29; Rose Hill, June 1-2; Houston Circuit, June 6-7.

W. L. MOLLOY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floresville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Canay Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit, May 25-26; Shelbyville Circuit, June 8-9 Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonvilla, June 22, 23. F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30. C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Handerson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mashularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27 28; Shuquelak, April 29-30.

The District Conference will convene at Meridian May first. The Travelling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Penola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Soady Crova, May 11, 12.

D. McLACHLIN, P. E.

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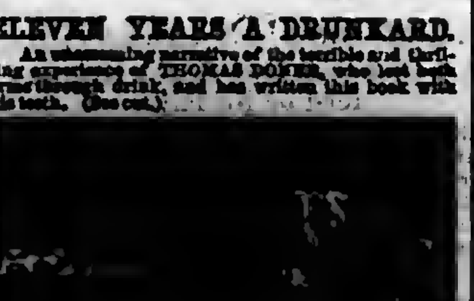

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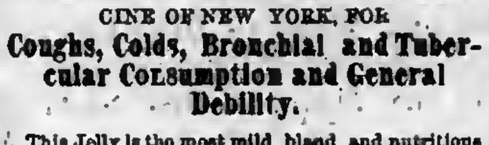

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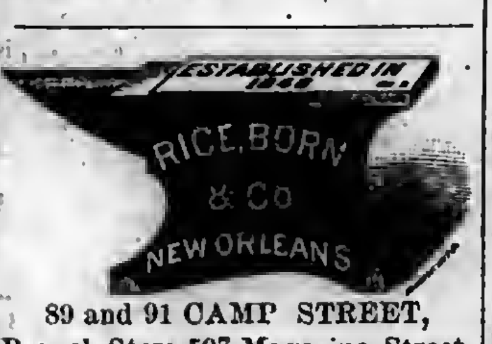

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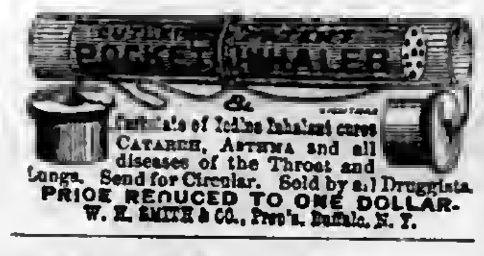

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[illegible] with the chill of a winter's day;
[illegible] was wet with a recent snow,
[illegible] the woman's feet were aged and slow.
[illegible] stood at the crossing, and waited long,
[illegible] cared for, amid the throng
Of human beings who passed her by,
[illegible] heeded the glance of her anxious eye.
[illegible] the street, with laughter and shout,
[illegible] to the freedom of "School let out,"
[illegible] the boys like a flock of sheep,
[illegible] the snow piled white and deep.
[illegible] woman so old and gray
[illegible] the children on their way.
[illegible] a helping hand to her,
[illegible] to timid, afraid to stir,
[illegible] carriage wheels or the horses feet,
[illegible] crowd her down in the slippery street.
[illegible] came one of the merry troop—
[illegible] laddie of all the group;
[illegible] beside her, and whispered low,
[illegible] you across, if you wish to go."
[illegible] hand on his strong young arm
[illegible] and so, without hurt or harm,
[illegible] the trembling feet along,
[illegible] his own were firm and strong.
[illegible] to his friends he went,
[illegible] heart happy and well content.
[illegible] somebody's mother, boys you know,
[illegible] aged and poor and slow;
[illegible] some fellow will lend a hand
[illegible] mother, you understand.
[illegible] poor, and old and gray,
[illegible] dear boy is far away."
[illegible]'s mother" bowed low her
[illegible] that night, and the prayer she
[illegible] be kind to the noble boy,
[illegible] son and pride and joy."

[illegible] Harry a Mechanic.

[illegible] well-dressed and well-behaved [illegible] began visiting a young [illegible]. One evening he called [illegible] quite late, which led [illegible] to inquire where he [illegible] work to-night." [illegible] you work for a liv- [illegible] in astonishment. [illegible] said the young man. [illegible] mechanic." [illegible] the name of mechanic," [illegible] turned up her pretty nose. [illegible] the last time the young [illegible] the young lady. He is [illegible], and he has one [illegible] woman for his wife. [illegible] who did not like the [illegible] is now the wife [illegible] fool, a regular va- [illegible] grog-shop, and the [illegible] and miserable girl is [illegible] is washing to sup- [illegible] children. [illegible] the name of me- [illegible] whose brothers are [illegible] loafers! [illegible] who has so lit- [illegible] simple, as to [illegible] man for being [illegible] of the most [illegible] classes of [illegible] himself [illegible]. Beware, young [illegible] young man who [illegible] you may one [illegible] of them your- [illegible] well-fed [illegible], bra- [illegible] and take [illegible] industrious me- [illegible]

[illegible] Man Swear?

[illegible] why [illegible] reasons why [illegible] most of high moral [illegible] soon steal [illegible] and mean [illegible] a fear [illegible] is a gen- [illegible] Such [illegible] than go [illegible] with a [illegible] to deli- [illegible] [illegible] deco- [illegible] house. [illegible]

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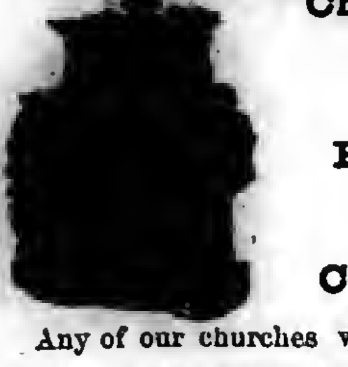

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24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Vital Weakness	1 00
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34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

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Case, Morocco with above 35 large vials and Manual of directions $10 00
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Nov. 8, 1877-1y.

IS YOUR HAIR FALLING OUT?

Or turning grey? If so do not fail to use

The most	London Hair Color Restorer
Reliable Hair	London Hair Color Restorer
Restorative	London Hair Color Restorer
ever intro-	London Hair Color Restorer
duced to the	London Hair Color Restorer
American	London Hair Color Restorer
People	London Hair Color Restorer
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Grey Hair and	London Hair Color Restorer
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Baldness.	London Hair Color Restorer
The Great	London Hair Color Restorer
Luxury of	London Hair Color Restorer
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The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A Fine Head of Hair is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use London Hair Restorer, the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifyer—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. Gibson, Barrytown, Duchess County, N. Y., writes, April 30, 1877, Dr. Swayne & Son, Phila., Gents—I enclose post-office order for eight dollars, please send me one dozen London Hair Color Restorer. It has stopped my hair from falling out, and restored it to its natural color. It has proved satisfactory in every respect.

Dr. Isaac H. Miller, West Breeknock, Pa., writes: As a restorer of grey hair and preventative of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

Wm. Schell, Germantown, Columbia co., N. Y., writes: April, 1877—The London Hair Color Restorer was received. I am delighted with it. You will find enclosed four dollars for a half dozen bottles by express.

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Is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury.

☞ TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES.

75 Cents per Bottle.

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Sold by all Druggists.

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Swaye's Tar&SarsaparillaPills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Billious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent, remittent and congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address. Prepared only by

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are generally preceded by a moisture, like perspiration; distressing itching, particularly at night, when undressing, or in bed after getting warm, frequently females are sorely afflicted, proving very distressing. Cases of long standing are permanently cured by simply applying

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seldom, if ever fails to cure a cough. Even when the lungs have become much disordered, with night sweats, burning fever pains and oppression, it has effected wonderful cures.

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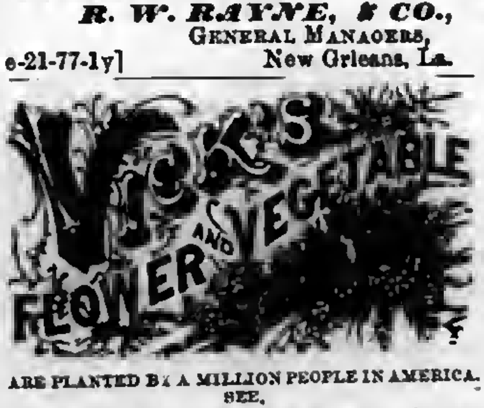

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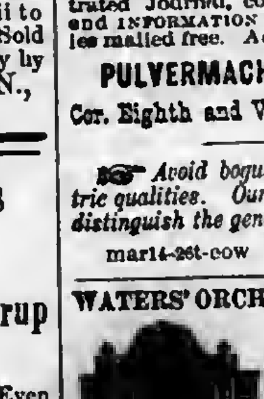

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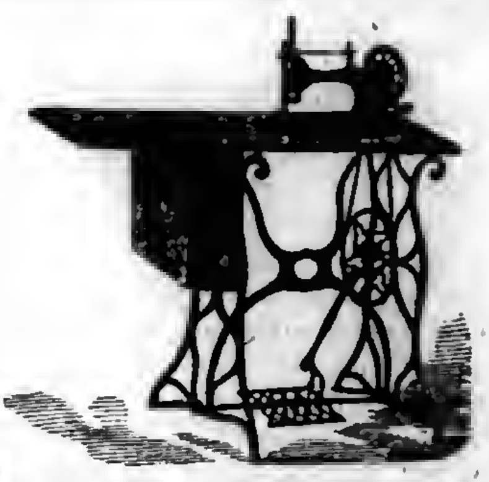

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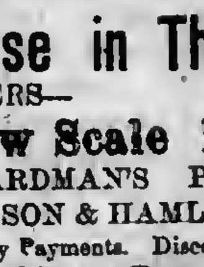

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Southwestern Christian Advocate.

VOL. 13—NO. 16. NEW ORLEANS, LA., THURSDAY, APRIL 18, 1878. WHOLE NUMBER 298.

Southwestern.

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THE FOUR ANCHORS.

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
[illegible] as gayest day,
[illegible] the anchor *Patience* out,
[illegible] wait—for day.

[illegible] the storm, but winds and [illegible]
Within His hand are held,
And, trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in his faithful grasp;
I'll trust Him, though He slay;
So, letting go the anchor *Faith*,
I'll wish—but wait—for day.

Still seem the moments dreary, long?
I rest upon the Lord;
I wait all His "eternal years,"
And feast upon His word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor *Hope* ahead,
And wish—but wait—for day.

O [illegible], O light
[illegible] divine!
[illegible] doubt,
[illegible]
[illegible] believed,
[illegible]
[illegible] anchor *Love*,
I'll [illegible] day.

Our Southern Field.

BY E. Q. FULLER, D.D.

(CONTINUED.)

One half of the adult population of [illegible] in 1870 was illiterate. At [illegible] there were 5,658,144 [illegible] United States, over [illegible] who could not [illegible] native born, [illegible] were in the [illegible] 1,447,065 illit- [illegible] of whom [illegible] of foreign de- [illegible]: Massachu- [illegible] over ten [illegible] born were [illegible] remaining [illegible] foreign [illegible] native [illegible] of these candor extorts the remark that they are greatly lacking in organization, intelligence and morale. The Southern Presbyterian Church, according to the latest statistics, has 112,000 communicants; the Cumberland Presbyterian about the same, though only about 100,000 in the South; the Lutherans possibly as many, and the Protestant Episcopal Church has 67,928 in the Southern States, according to the Church Almanac of 1878. The Congregationalists have a number of organizations formed since the war, and are accomplishing much good, especially through the schools of the American Missionary Association. The Methodist Episcopal Church, South, has 715,951 white members; 2,083 colored members; 4,315 Indians, 3,271 traveling, 257 superannuated, and 5,462 local preachers; total, 731,361. In 1844 it organized with 439,233 members and 1,251 preachers; total 440,484; and in a short time wrested several thousand more from the Methodist Episcopal Church. In 1860 it had 749,068 members, and 2,884 preachers; total, 751,952; loss in sixteen years, from 1860 to 1876, 20,501. It had in 1860 175,252 colored members, and has now but 2,083. The gain in white members and preachers during these sixteen years has been 148,243, an average of 9,265 a year. The African Methodist Episcopal Church has, perhaps, 180,000; the Zion Methodist Episcopal Church, 120,000; and the Colored Methodist Episcopal Church of America, 80,000 in the South, though the last three are doubtless over-estimated. Allow to the Methodist Protestant 50,000. All other evangelical Churches in the South are small in numbers and feeble in influence except the Methodist Episcopal Church. Giving these denominations all they claim by the largest reasonable estimates, there are not over 2,800,000 nominal communicants in protestant Churches, not including our own, in the South. Supposing two additional adherents, for small children and outside friends, to one member, as many as facts will justify, they embrace only 8,400,000 in a population of 13,877,612, leaving five and a half millions without the Gospel, except as they receive it at the hand of the Methodist Episcopal Church. This is as good showing for the South as can be reasonably made. The practical work and efficiency of a Church is in part indicated by its Sunday-schools. Tried by this standard the condition of the South is appalling. The million and a quarter of Baptists only claim to have 220,000 in Sunday-schools. The Methodist Episcopal Church, South has 346,759; these two leading denominations, with two millions of members, having but a trifle over half a million in their Sunday-schools. Outside the Methodist Episcopal Church there are not a million persons even enrolled in Protestant Sunday-schools in the South, not an average of one in thirteen of the population. It is evident that there is ample room for the Methodist Episcopal Church in the South in addition to all the other Protestant forces in this section.

The Churches of the South as a whole, are lacking in moral strength. The people are generally orthodox in sentiment, believing in the inspiration of the Scriptures, the atonement, and in salvation from sin by faith in Christ alone. There is less skepticism in the public mind in the South than in the North. The first [illegible] of the law touching man's relations and obligations to God has been well maintained by the religious press and the pulpit, but the [illegible] view of man's duty to man has been greatly overlooked by [illegible] ministers and Churches. The [illegible] of the Gospel has been [illegible] neglected in precept and practice. The pulpit has been orthodox [illegible] teaching of the theory of religion so far as it has gone, but [illegible] in enforcing the divine precepts touching practical questions of [illegible] wrong.

[illegible] colored people, especially, [illegible] sufferers. They number [illegible] most of whom are [illegible] want, who have been [illegible] placed at our doors. [illegible] were brought to this country [illegible] the ignorance, poverty, and [illegible] barbarism, and here [illegible] held in the lowest [illegible] to mankind—slaves [illegible] degraded, they were [illegible] for freedom, [illegible] without lands, [illegible] man on the way from Jerusalem to Jerico, they have fallen among thieves, been waylaid, beaten, and left bleeding and half dead, while scarcely a Samaritan hand has been extended to bind up their wounds or alleviate their distresses. And yet they have kept the peace and struggled upward. They are rising to manhood, and cultivating a better social and Christian life. That they have done so well is the wonder of our times. God is with them; he pities them, and will care for them. For the Church to cast them off would be folly and sin. Of these there is no thought, but to help them to help themselves should be the aim and ambition of every Christian and philanthropist in the land. There are also thousands of whites as much neglected by the more favored classes as these, and whose condition calls for as deep sympathy and active co-operation. Surely no one will say that there is no need of this, or any other branch of the Church which is able to lend a hand in aid of these lowly and unfortunate classes.

The welfare of the country requires that all of these be taught in the duties of Christian citizenship in a free country. They vote, and otherwise take part in the affairs of State. Upon their action may depend the most momentous results. If intelligent, they may act independently and wisely; if ignorant they may fall a prey to demagogues, and by misapprehension of duty, bring shame and ruin upon the country. They will be a source of danger or of security; they will add strength or weakness to the nation as they are enlightened or neglected. There is more to be feared from the five and a half millions of illiterate citizens of the United States than from any other equal number of our people, because of the ease with which they may be misled in times of peril. The vicious are always suspected and watched, but an ignorant population may at any time, prove a broken reed, piercing the hand that leans upon it. Important events in our history, well calculated to arouse the thoughtless and to alarm even the most hopeful, have only been made possible by the ignorance of the multitudes. Righteousness exalteth a nation, but sin is a reproach to any people; but there is little hope for better morals without more intelligence among the masses. In our country the people are sovereign, and an ignorant and corrupt ruler is a public calamity. Shall not the strongest church in America continue to do something in the darkest corner of our land for its future safety and well being?

[CONTINUED NEXT WEEK.]

Sailing of Rev. M. Y. Bovard.

From our Mission Rooms, New York, March 28, we have the following: We have already announced that two men had, somewhat recently, been appointed by Bishop Haven to Africa, and that they would sail about the first of April for their mission stations. One of the two, Rev. Melville Y. Bovard sailed from New York on Wednesday, March 27th, in the brig Mary E. Thayer, direct for Monrovia. He is appointed Superintendent of the Bopora Mission, the name by which the missionary field northwest of Liberia is now designated. It is not merely Bopora and vicinity that are to be reached, but any portion of the remoter interior to which we may be providentially led. Bopora itself is a large and important town, where it seems practicable to begin our work and where we hope to be able to erect proper quarters for the missionaries, and at once attempt the establishment of schools. Rev. Joel Osgood is supposed to be already at Bopora. It is uncertain when Brother Bovard may be able to join him, as he will arrive in Liberia in the rainy season, a time of year held by some to be favorable for acclimation, as the miasma is less than at the close of the rains, when the streams subside and the excessive vegetation begins to decay.

Bro. Bovard is supplied with cheap muslins and various other articles which are the substitute of currency after leaving the coast. Rev. Dr. Pinney also sailed in the same vessel. He goes out to endeavor to resuscitate the Liberia College, which has been long fostered by the American Colonization Society. There are no other passengers. A goodly company gath- [illegible] amongst whom [illegible] wife, daughter [illegible] This is the [illegible] by Dr. Pinney to Liberia. Just before the vessel was hauled out into the stream the company assembled in the cabin, and were led in prayer by Rev. Dr. Reid, Corresponding Secretary of the Missionary Society.

There was more of the old time missionary feeling in the parting than we have noticed in years. The indefiniteness of the field, the limited acquaintance with the conditions of life therein, the positive pioneering, if not original exploration, involved in the undertaking, the possible far-reaching results to a continent in darkness—all this, and much else enters into this case in so unusual a degree that it brings to mind the old heroic days of Methodism, and the self-denial and daring of the primitive missionaries to foreign lands. Will the Church not be moved to prayer for this young man who goes as her representative to the dark places of cruelty, and in untried paths?

Value of Class-Meetings.

[The subjoined testimonies were compiled by Rev. Thomas Chipperfield, of Rock River Conference.—*New York Advocate.*]

"It can scarce be conceived," writes Wesley, "what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship of which they had not so much as an idea before."—*Stevens' History of Methodism, vol. ii, p. 453.*

"It is by these blessed institutions (class-meetings) that the blind are led in the right way; the penitent encouraged; the tempted comforted, and all urged forward to the mark of the prize of our high calling."—*Richard Watson.*

"Nothing, indeed, could supply its place. It is a fact that cannot be concealed, that the most faithful, useful, and influential Methodists are most devoted to our peculiar meetings, especially the weekly class, and most punctual to attend, while the luke-warm worldly-minded and disaffected are least disposed to enjoy the priv'lege"—*Bishop Morris.*

"Our Methodist brethren have their weekly class-meetings for conference and contributions both; and these, I feel assured, are the sources and groundwork of the immense increase of that denomination, now largely ahead of us, though we had a century or more the start of them. Their class-meetings keep them all at it, and always at it."—*Dr. Wayland.*

"The class-meeting among the Methodists is nothing but the realization of the communion of saints. It has been the true life of everything in Methodism." — *London Quarterly Review, Oct. 1854, p 131.*

"The class-meeting has, more than any other means, preserved the original purity and vigor of Methodism. It is the best school of experimental divinity the world has seen in modern times."—*Stevens' History of Methodism, vol. ii, p. 431.*

"To sever it from the Methodistic system would be to inflict a paralyzing stroke, if not a death blow. *Key's Class Leader's Manual.*

"Much of the energy, unity, and stability of Methodism is due to the class system. The most intelligent and advanced Methodists hold it in high esteem."—*McClintock and Strong's Cyclopedia.*

"To surrender the class-meeting is to take the heart out of Methodism; to esteem it lightly is to enfeeble the pulsation of that heart." —*Annual Address of the British Methodist Conference.*

"The class-meeting has done more to promote Methodism than any other part of its organization, and that Methodism would never succeed as a spiritual power in the earth without class-leaders."—*Rev. A. McCauley, President of the British Conference.*

"I may be permitted to say that I do not believe the Methodist Church would have accomplished one-tenth part of the work she has accomplished in the last century had it not been for the class-meeting."—*Bishop Simpson.*

There is a prospect of a large emigration of English people, discouraged by stagnation of business, resulting from strikes, etc., to the mineral and agricultural lands of Alabama, following the investment of English capital in the railroads of that State.

"That's Thee, Jem!"

A TRUE AND TOUCHING STORY.

I was some few years ago sojourning at a very beautiful and much frequented English watering-place. I met with an earnest Christian tradesman of the town, whose labors in the cause of religion are many and great. Although his occupation was not in selling books, yet he had, in a prominent place in his shop window, an assortment of Bibles, with an illuminated card containing this announcement: "Luther's Sword Sold Here!" With one of these "swords" that Christian soldier, whom I shall here call by the name of Mr. Carr, fought and won the following battle:

A band or "troupe" of young men, with hands and face blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar "performances." These people used to be called "Ethiopian Serenaders." After they had sung some comic and some plantive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper station, stepped up to the door, tamborine in hand, to ask for a few "dropping pennies" of the people. Mr. Carr, taking one of the Bibles out of the window, addressed the youth:

"See here, young man," he said, "I will give you a shilling and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckeled it out to his mates, "I'm going to give you a public reading!"

Mr. Carr opened at the fifteenth chapter of St. Luke's gospel, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem speak up!" said one of the party, "and earn your shilling like a man!"

And Jem took the book and read "And He said, a certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on, "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

"That's *thee*, Jem!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's *thee* again, Jem!" said the voice. "Go on."

"And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine, and he would fain have filled his belly with husks that the swine did eat, and no man gave unto him."

"That's like us all!" said the voice, once more interrupting; "we're all *beggars*, and might be better than we are! Go on: let's hear what came of it."

And the young man read on, and as he read his voice trembled: "And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the Gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself*, his father's *son*, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents which resulted in a long-lost and early-loved child returning to the familiar earthly home; and still better, in his return to his Heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of the "Prodigal Son," both for time and for eternity.—*Ex.*

What are You at Home.

Strolling round among members who live on the suburbs of our town I found two boys playing marbles. The boys play a different game now from what I used to play. We had a ring, with a big marble in the center, and to plump that out from taw was to win the game. Now they had a straight line, with two marbles and "play for keeps." I always stop to talk with boys, and I stopped to have a chat with these. I told them how we used to play, and they told me how they play now. "Well," said I, "boys, you don't play for keeps, do you?" One of them cut his eyes at me a moment, and said, "Ain't you Joe Hooper's pa?" "Yes," said I, "but how did you know it?" "You can't get him to play for keeps. He says its gambling, and that his pa says so." I was gratified to hear such a good account of one of my boys from a stranger, for it is not always so. But that boy's recognition of me through my little son set me to thinking. He is not at all like me in person, but when I began to denounce a certain game as sin the intuition of that strange boy led him to know me as the father of his playmate. Isn't it often the case that our children are but the reprints, a kind of pocket edition of ourselves? As they sit around the fireside and hear us talking; as they ask us questions and receive, sometimes, an inconsiderate answer; as they watch our indoor life, when we are not on guard, and draw their inferences, are we not holding a most solemn position,—and unconsciously giving tone, and taste, and character to those who, of all others, ought to concern us most? You are rich, your children may inherit your riches. You are poor, but your children may be rich. You are talented, and your children may inherit your talents. But you can not convey to them by will your education, or your principles, or your religion. These are to be impressed upon them, not by one act, but by the constant persevering efforts of your daily life. But under "the grace of God" they may become, and they will become, what we most desire them, and in nine cases out of ten will be reprints of ourselves. Let us learn, them, to "show piety at home."—*Christian at Work.*

Stopping too Late.

When I was in Charmoni, Switzerland, I saw in the window of one of the shops a picture that impressed my mind very much. It was a picture of an accident on the side of one of the Swiss mountains. A company of travelers, with guides, went up some very steep places, which but few travelers attempted to go up. They were, as all travelers are there, fastened together with cords at the waist so that if one slipped the rope would hold him—the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all started down the precipice; but after a while, one more muscular than the rest struck his heels into the ice and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went. And so I see whole families bound together by ties of affection, and in many cases walking on slippery places of worldliness and sin. The father knows it and the mother knows it, and they are bound all together. After awhile they begin to slide down, steeper and steeper, and the father becomes alarmed and he stops, planting his feet on the "Rock of Ages." He stops, but the rope breaks, and those who were tied fast to him by moral and spiritual influences once, go over the precipice. Oh! there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others.—*Talmage.*

A fine telescope, presented by Mr. L. J. McCormick to the University of Virginia, has been declined, because the State cannot mount it as stipulated in the gift. It is to be hoped that some one will be found to build the observatory, and thus secure for the State a telescope said to be the third largest in the world.

Ministerial Modesty.

Modesty shines nowhere more beautifully than in the character of a minister. As an ambassador he stands not for himself but for his Lord, and should ever keep his interests in front. A worthy representative of the Master does not need to proclaim himself; his excellency will shine forth as the sun, and the odor of his virtue become diffused like a precious ointment, the fragrance filling the whole house. How unworthy a thing for such a man to be ever on the alert to obtain conspicuity, to impress the public with his ability to preach himself rather than the Lord who sent him forth! The modest minister will not have much to say of himself or of his doings; they are, in his veiw, too poor to be proclaimed on the house-top or in the newspaper. If he preaches a great sermon, or is blessed with an extensive revival, he is reticent on the matter until the work has been proved, and then no trumpets are needed. His works praise him in the gates. In all his modes of expression, too, he is self-oblivious. Cautious in giving forth his own experience, he recognizes the importance and excellency of those to whom he ministers. He never speaks of "my people," of "my church," or of "my services." His own life is merged in that of the flock; he is only one of "our people," only a servant in God's house.—*Zion's Herald.*

First Methodist Episcopal Ordination in Japan.

Sunday evening, Feb. 17, 1878, Bishop Wiley ordained, as deacon in the ministry of the Methodist Episcopal Church, Rev. Yoitsu Honda, a Japanese local preacher, who had been duly examined and recommended by the Quarterly Conference of Hirosaki, Japan, and elected by deacons order's by the Newark Annual Conference of the Methodist Episcopal Church, United States of America. The ordination service was conducted in the new mission church in Hakodati, Japan, (which the Bishop had dedicated the afternoon of the same day) and in the presence of a large Japanese audience, who evinced the liveliest interest in the solemn service. Mr. Honda being well acquainted with English, the Bishop conducted the ordination service in that language. Mr. Honda, just before his ordination, preached a stirring discourse in Japanese from the text, "Wilt thou be made whole?"—*N. Y. Advocate.*

Jew and Christian.

Some time ago, one of our Methodist organizations was holding a revival service to the annoyance of the residents living around their church building; some of the non-church-goers got up a petition for signers, intending to present them as a nuisance. The paper was handed to a Jew for his signature. After reading he refused to sign it. The persons expressed great surprise. One said, "Are you not a Jew?" "Yes." "Well, why not sign the paper, and help us get rid of their noise every night?" Said the Jew, "If those people are honest in their belief, let them alone; if I thought and believed that the Messiah had already come, I would stand on the corner of the streets and day and night proclaim it with all the noise I could make to attract the people." This stopped the paper, and was a rebuke to the signers; it is a rebuke to us. We profess to believe, and yet how cold and lukewarm are we as believers of such a truth.

"Rum Did It."

That's the stereotyped phrase—"Rum did it"—and our sympathies go out to the criminal who made himself such, voluntarily, by taking the rum. "Rum did it!" It is a lie and a false charge against a dead, unconscious thing, that has no power to defend itself. The man himself committed the crime, under the influence, perhaps, of an insanity excited by the use of rum, but the man and not the rum is the responsible agent.—The temperance reform will begin at the right end and move onward, when men are made to realize that they, and not the liquors they drink, are the parties with whom the law must deal. "Rum did it!" is a false and pernicious sentiment that is doing more mischief than rum itself.

Two old women were recently flogged in the public plaza of Nuevo Laredo, Mexico, on a charge of being witches.

General News Items.

Captain Eads is of the opinion that he can obtain twenty-four feet of water on the bar of the St. John's river, Florida.

The English Admiralty Court decides that $125,000 must be paid to the ship that picked up Cleopatra's Needle after it was lost at sea.

The Italian exploring expedition, which tried to penetrate into the interior of Africa, was attacked by a native king, and has returned to the coast.

Maine is the banner temperance State. It has not a distillery within its borders. Maine took the lead in a total prohibition law, and this is one of its fruits.

The Russian Government has contracted with an American firm for the construction of a ship canal from St. Petersburg to Cronstadt—ten miles.

The coinage of the United States mints from 1793 to 1877 inclusive has been of gold, $983,159,605; silver, $208,872,291 40; minor, $12,884,703 55; making a grand total of $1,205,916,389 95.

The House Committee on Presidential Elections, by a vote of six to five, has agreed to the proposition that the President and Vice-President shall be elected by direct vote of the people.

Memphis *Appeal:* The caterpillars are making their annual appearance in this State, as well as in Mississippi and Arkansas. They are becoming a national pest, or nuisance, and are about to destroy the green leaves now breaking forth.

The East River bridge, between New York and Brooklyn, will have two double tracks, each eighteen feet and seven inches in width, for vehicles, two railroad tracks, each thirteen feet wide, and a central promenade for pedestrians, also thirteen feet in width. The railroad trains will be attached to an endless wire rope, to be propelled by a stationary engine on the Brooklyn side.

The Census Bureau will soon urge upon Congress the necessity of taking some speedy measures relative to the census of 1880. Two years only remain before active work must begin, and Congress has as yet made no appropriation or given any directions for the work. The Bureau will call special attention to the collection of information showing the effect upon the colored race of the first decade of its freedom.

The House Committee on Education and Labor have agreed to report favorably upon the bill introduced by Representative Willis, of Kentucky, to provide a fund of $250,000 in United States bonds, the interest on which shall be paid to the trustees of the American Printing House for the Blind, and expended for the benefit of the various institutions throughout the country engaged in the education of the Blind.

The Commission before which England and the United States were fully heard, through their representatives, has recently made its award respecting the fisheries on the northeast coast of this country, deciding that the United States, under the stipulation contained in the twenty-second article of the treaty of Washington, must pay to Great Britain the sum of $5,500,000 as the proper compensation for the advantages secured to the former in other articles of the treaty relating to the fishery question.

The Committee on Coinage Weights and Measures have agreed to report favorably Marsh's bill, which provides that every person who fraudulently, by any art, way or means, defaces, mutilates, impairs, diminishes, scales or lightens the gold or silver coins which have been, or may hereafter be, coined at the mints of the United States, or any foreign gold and silver coins which are by law made current or are in actual use and circulation as money within the United States, shall be imprisoned not more than two years and fined not more than $2000; and every person who shall, with intent thereafter to circulate the same, deface any of the coins aforesaid by placing thereon, by any means whatsoever, any name, word, sign, device, character, or picture, or who shall utter or tender the same as money when so defaced, shall be imprisoned not more than one year and fined not more than $1000; and coins mutilated or defaced as aforesaid shall not be legal tender for the payment of debts.

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, APRIL 18, 1878.

1000 More.

We want 1000 more subscribers for the remainder of 1878. We will furnish back numbers from April first. [illegible] pays for the Southwestern from April first till January 1st, 1879. Brethren 1000 [illegible] cash subscribers will put us through the year grandly. Let us have the thousand and the cash at once. If the people who want the paper have not the cash and the preachers will be responsible for the [illegible] we will send the papers. [illegible] will lead off on this last [illegible]?

[illegible] are indebted to the United [illegible] Senator Kellogg for valuable [illegible] documents.

Mr. P. M. Tourne, a member of the New Orleans Sunday-school Board has been expelled from that [illegible] for blackmailing the teachers, [illegible] to get money from them.

[illegible] Brown, D. D., now in [illegible] year, has just resigned the [illegible] Episcopal church at New- [illegible] Y., of which he has been [illegible] for sixty-two years.

[illegible] revival has just closed in Car- [illegible] Street M. E. Church, South, [illegible] this city, during which over [illegible] have been received into the [illegible] Rev. J. Mathews is pastor.

[illegible] national Sunday-school [illegible] meets in Atlanta, Ga., [illegible] Wednesday and continues [illegible] Rev. J. H. McCarty, [illegible] L. H. Gardner and R. [illegible] the delegates from [illegible]

[illegible] revival is in progress [illegible] of this city. The [illegible] McCarty, is labor- [illegible] and with [illegible] joined the Church [illegible] morning. The meet- [illegible]

[illegible] to greet in our [illegible] Cranston, pastor of [illegible] Church of Cincinnati. [illegible] on the steamer [illegible] and left for home [illegible] He was accompanied [illegible]

[illegible] Richmond, [illegible] Rev. Jefferson [illegible] preacher of the M. E. [illegible] killed, by [illegible] near that place on [illegible]

[illegible] said to have been [illegible] and for some [illegible] faithful preacher [illegible] a sermon on the [illegible] to his death he [illegible] congregation that he [illegible] them for the [illegible] he urged them [illegible]

[illegible] Texas, has been [illegible] bull and lion fight [illegible] a license [illegible] to have a [illegible] some Mex- [illegible] not fight [illegible] were [illegible] both [illegible] present [illegible] outside [illegible] is no [illegible]

The Church of To-day.

We do not say what is about to follow in anything like a croaking spirit, but we have some fear that the church of to-day is not quite so full of the true *espirit de corps* of old time Christianity as it should be. We have had what might almost be called a mania for great churches, expensive churches. The village has vied with the city, and the cities have vied with one another, while in each great city there have been several rival societies, each striving to out-do the other in magnificent display of architectural beauty; in other words, each striving to see which could put the largest mortgage on the record. Now, if men of large wealth choose to expend their means in the erection of large and expensive church edifices, on the ground of personal liberty, they have the undoubted right to do so, but we hold that they have not at least the moral right to burden the societies with debts which crush out the spiritual life of all the people.

We think too many churches in christendom are simply corporations—they exist as mere societies of men and women. What they want is a large and elite congregation, fine talking in the pulpit and general good order. These people are usually whimsical, captious, and sit on the sermon as a goose sits on an egg to hatch out a criticism on manner or matter. It is not heart with them, but brain; it is not christanity in its essence, its power, its real work and worth, but *society* which occupies a plane a good way below the genuine Christianity. These same societies have a mission, and do some good, but they do not measure up to the New Testament standard. We would not have them blotted out of existence, but rather spiritualized. It is a sad commentary on Christianity when a church of commanding proportions and influential position comes, by general consent, to be known as "The Corpse." Yet we know of one which meets the above description. The appropriate question to ask the people as they come out of its great doors is, "Have you had a good sleep to-day?" There are more *sleepers* than pillars. The captious spirit of many in their likes and dislikes, is seen in the way they receive and treat their pastor. If they do not happen to fancy the [illegible] world by leaving their pews vacant most of the time. They remark, "he is not my style of man," or "I don't like him." They do not know why, only they know they don't and act accordingly.

And thus people injure their church and themselves in order to vent some personal whim. The man whom you say you do not like might do you a world of good after all, if you would only let him have the opportunity. The minister is not the church. He is only one, an officer. You cannot expect much good to come to you if you reject the Lord and all the good in the church because of some mere prejudice in your heart against one person, even if that should be the minister.

A much despised general was about to review a brigade in the army, when a regiment proposed to show their hatred by withholding the accustomed salutations. But the colonel said, "No, boys; honor the uniform if not the man, it is a symbol that commands your respect. Salute the office if not the officer." So we say respect and love your church though you may not be in sympathy with every person in it.

The true Christian supports his church from principle—as a religious duty—he loves it for itself, he is not captious, he finds good in the [illegible] and appropriates it as the bee gets honey out of the lowliest flower by the way side. The church is a very holy institution and it should have our most ardent affection.

We know very well that the membership is often taxed very severely to support the cause, but is it not worth it?

Many churches have pressing debts, and these are a source of constant annoyance; people are nervous, restive. There is a state of [illegible] feverish anxiety in the minds of the officiary. They rush after every new minister they hear of, and thus keep up just enough excitement to prevent any very decided [illegible]. We do not say that it was [illegible] so in the days of old. Those days are passed with their good and evil; it was not so much so formerly, we think, as now. But what we wish to say is that in the good time coming, it will not be so. The golden [illegible] of the church lies in the [illegible] when that time comes [illegible] be a holy body, full [illegible] de corps, free [illegible] debts, a live [illegible] will dwell [illegible] Let us [illegible] New [illegible] be [illegible]

What is Religion?

We mean by the above question spiritual religion in the heart and not any system of faith merely. There are skeptical minded people in the world, not a few, who try to reason away all that which we call religion. They tell us it is superstition and they brand all the believers in Christ as the morest fanatics and enthusiasts. But are they not mistaken in their judgement? We hold that there is something as certain and real in that peculiar experience called a change of heart as there is in the shining of the sun, or the roar of the thunder. Men may differ as to what religion is, as an abstract principle, but that there is something which strangely and superuaturally affects the heart, is certain. To say there is no such thing or condition, is indeed to deny the experience of millions of intelligent and holy people in every part of the world.

St James says, in answer to this question, that it is to "visit the fatherless and the widows in their afflictions," and to keep one's self "unspotted from the world." St. Paul says we are justified by faith. So, to the casual or indifferent reader, there is a contradiction—a conflict of opinions between James and Paul. The one teaching the justification of works, the other the justification of faith. But upon a more careful examination, we may discover that Paul is speaking of the sinner who is saved from his sins by faith, while James is speaking of the believer whose piety must show itself by works. Hence we see there is no disagreement, but the most perfect concord.

Now if we ask, what is religion? Paul's answer is, the implanting in the heart a new life principle. We are thus "born again"—begotten of God into a lively hope by the faith of Jesus. "In Him was life, and the life was the light of men." "Being justified by faith, we have peace with God through our Lord Jesus Christ."

But there is an outward manifestation of religion which proceeds from this principle within. It begins in the heart and goes out in the life so that James tells us it is to "visit the fatherless and the widows in their afflictions"—that is, it means to be broadly benevolent, to be active in doing good to all men. This exactly corresponds with the rule laid down by the Savior. "By their fruits ye shall know them."

Religion begins with a recognition of the enormity of sin—sin as offensive to God, as something destructive to the human peace, as a wrong in itself. It implies confession of sin, repentance of sin, a determination to sin no more. It implies a recognition of the Fatherhood of God, and the divine atonement of Jesus, as well as the entire reliance on the Redeemer of men. But it goes still further. It means a new heart; a heart cleansed from its stains by the "blood of sprinkling." It goes still further, it means a setting apart of all we have and are to God in the holiest consecration. All of this we should seek after. With anything less than this we should not be content. But we should grow up into Christ in all things.

Good Training at Home.

Not long ago we were asked by a mother to lay down some rules for the proper training of young people. This is a difficult and delicate subject. Nothing but age and experience can fit one for so difficult a task. And even then human judgment is, with the wisest and best men, too weak and shortsighted for this. It is a subject which parents may well carry up to God and ask direction of their Heavenly Father. For it often happens that when parents have done their best, avoiding extremes and regarding their children with a vigilance which knows no weariness, we say even then it happens that these same children go to destruction—madly, blindly do they rush down the steep of moral death.

We have no rules to lay down. But still we will present some thoughts from the stand-point of Christianity. And, first, let it be understood that true piety does not impose on young people a soberness and solemnity that is oppressive and which is antagonistic to all the instincts of young life. It is just as natural for young people to be bright and cheerful and happy as it is for the birds to sing or the flowers to bloom. Now, you blind the young people down to gloominess, moroseness—crush out their nature, the nature which God has given them, and it need not be wondered at if they have a disrelish for all religion. "The only thing," said one, "I can remember at home with distinctness is the absolute sternness which made a laugh a sin, and the outburst of playfulness an offense in the sight of God." That is a false religion which perverts nature and puts the whole being into mourning.

Children should grow up in the midst of home pleasures and joys, with suitable innocent amusements, made as far as possible instructive to the mind, and thus they will be made to love home and all associations of home. And, as a general thing, they will be less willing to leave home permanently. There is no scarcity in these entertainments which combine instruction for the mind with good morals and the purest pleasures. The principal thing which we as parents or Sunday School teachers, or as preachers, have to do is to teach the difference between simple right and wrong. Arm the child with this armor of defense against the attacks of the enemy of the soul.

Everything should be done which can be to lead the children into the life of true spiritual religion. We put the question squarely: Are you this moment as anxious to have your daughter pious with a pure and joyful religion, modest and intelligent, as you are to have her graceful, fashionable and attractive? Do you encourage your children in all ways which look to the establishment of the heart in true righteousness? Do you set them an example of a cheerful and hearty christianity every day? Will they recollect you as a praying man or woman? Will their lives be made pleasant by the recollection of the times when you went with them hand in hand to the place of worship? or will they recollect you as irreligious, undevout, absorbed in selfishness and worldliness? Which! One reason why so many young men and women are irreligious is because they see so little exhibition of religon at home. These are plain words but they are true.

The Phonograph.

Not of science "falsely so-called" but of science truthfully so-called do we write. It is not yet half a century since the dictionary makers had to put a new word into their vocabulary; namely, the word now so familiar, "telegraph." When it was first discovered that the electrical currents could be utilized in the interest of swift communication of thought it was almost regarded as a miracle. Gradually has that which was new and startling become old and common. The telegraph surprises nobody now. The only wonder is how the world got on so well and so long without it. If the electrical currents should become deranged all of a sudden some day, a thing not likely to occur, so that messages could not be sent it would almost destroy the business of the world, so much does the business world depend upon the omnipresent wire. Go back a hundred years, when Washington, the "Father of his country," was living. That great man never saw a steamboat, or a railroad car, or a friction match, or telegraph, or sewing machine; and yet he managed somehow to live and be useful. These things, therefore, are not absolutely essential to life. Now, however, they seem to be for everything is adjusted with reference to them.

Next comes the telephone, by which the human voice is carried a distance of two or three hundred miles so as to be distinctly audible. Think of two persons talking with each other three hundred miles apart! The science is yet in its infancy and the instruments used are imperfect. Doubtless the day will come when a man in New Orleans can place his lips to the speaking-tube and say good morning to his wife in New York or London as easily as we can now speak from one room in the house to another.

But the last sensation is the phonograph—the sound-writer, as the word in plain English means. A machine has been invented which will carefully record, on tin-foil, a sermon, speech, lecture or concert. This can then be laid away and next year, or a score, or a hundred of years hence, the whole can be reproduced with perfection in every particular. It is indeed wonderful and illustrates the old saying that "truth is often more strange than fiction." Imagine these sound-writers everywhere recording conversations. There might be some startling revelations in social life if all that is said in the secret places should be proclaimed upon the house top. But we wait. The world moves; what next will startle us we know not. Science is at work unfolding God's hidden resources, and as Galileo said once we say now, "The world moves."

The May number of *Golden Hours* is before us for examination, and critical as one should be in recommending literature for the young, we are free to wish every child in the land had the reading of this magazine, published by Hitchcock & Walden, Cincinnati, Obio. $1.60 per year.

The New Orleans Sunday School Association.

We have before mentioned the organization of this Association and are pleased to note that it is actively taking hold of work. By a report given from the Executive Committee the objects of the Association are as follows:

1. The perfection of Sunday School statistics, and their presentation to the membership in manner and form best adapted to foster and increase that interest, and afford that encouragement and profitable knowledge which are the best fruits of trustworthy and copious statistics.

2. The communication of such various methods of school organization, management, instruction, etc., as the experience of idividual workers here and there may have shown to be useful and valuable; thus to make available to all whatever one or another has found desirable and profitable in the work of the superintendent, secretary, librarian or teacher.

3. A continuous, intelligent and general knowledge of each other's needs; the saving of waste material by well-supplied Sabbath Schools, and their distribution to indigent schools, according to the expressed preference of the donors.

4. To quote literally: "To gather and disseminate all manner of intelligence valuable to the Sunday School cause, and to do this in a general and therefore unofficial and unofficious manner."

The Executive Committee represents the various churches of the city, and are as follows: Messrs. R. M. Wamsley, J. H. Keller, R. H. Browne, Frank Butler, and C. H. Shute. The annual dues have been fixed at $1.00 and no assessments can be levied, and no debts be made.

The statistics of the Sunday Schools of the City have been gathered. We give one table show- the

Total Officers, Teachers and Scholars in Sunday Schools in New Orleans, La.:

Denomination.	White.	Col'd.	Total.
Presbyterian	2,654	317	2,871
Protestant Episcopal	3,466	...	2,466
M. E. Church	701	1,355	2,056
M. E. Church, South	1,801	...	1,801
Baptist	519	956	1,484
Total	8,141	2,537	10,678

There are other smaller churches not included in this report.

Peace Probable.

After all, the hope gains ground that England and Russia will not go to war. The latest dispatches are to the effect that Germany, led by the prudent and sagacious Bismark, was acting as peacemaker with good effect. There are strong prudential reasons which indicate that all the great powers would prefer peace to war. Germany and Austria are satisfied as they are, and war would endanger especially the territory of the latter, and might draw Germany into trouble. Turkey has had enough war. Russia is greatly in debt and war with England would add greatly to her burdens. England is committen before the world to peace to the last extremity. France has her International exhibition in hand which will bring her millions of dollars if there is peace. Let England be moderate in her demands and we will have no war.

The case of Mrs. Ormsby, in this city soon to be tried for murder, excites great interest. Mrs. Ormsby, a milliner on Magazine street, has been the mother of eleven children, six of whom are living. She is respected by all who know her and has, for years, supported herself and family. She has a husband, who for three years has rented rooms and "kept a mistress" in the person of a strumpet named Josie Lawler. The outraged wife, learning of this fact after repeated expostulations with her recreant husband, it is said, declared she would kill Josie. It is also said that she procured some cakes, put poison in them and sent them to her home with directions that only she should eat them. Another woman ate them and died. This is the statement upon which the coroner's jury gave the verdict that the deceased came to her death by poison from cakes sent to the house by Mrs. Ormsby. The unfortunate lady gives signs which indicate that her grief has unsettled her mind. This is the opinion of ladies who have visited her in the Parish Prison. We hope this will be proved true and that she will not be convicted of murder.

But what shall be said of the husband of this unfortunate lady? There is no law in this State by which even a public adulterer can be punished. The last "reform" legislature refused to pass such a law. Here is a man, who, still professing to be true to the wife who has borne him children, and whose brains and industry give bread to him and his, maintains criminal relations with a public harlot. God is indeed good; else the earth on which he treads would open and he be hurled into the bottomless pit.

New Books.

We have a supply of new books, and are ready to supply our preachers and people. Read the advertisements, and see what you need and send your orders and the cash.

Simon's Supper.

When the Lord Jesus with his disciples visited Bethany for the last time, Simon made a great supper, and invited in Lazarus and many of the Jews who wished to see the wonderful Life-restorer. Mary had an alabaster box of rare and costly perfume. While they sat at supper, Mary brought in the box, broke it open and poured the precious oil on the head of our Lord. It ran down to his feet, and she wiped his feet with her hair, while the odor filled the house where they were. Judas was angry at this, and asked, "Why this waste?" for it could have been sold for so much and given to the poor. "The poor ye have always with you," saith our Lord, "but me ye have not always," and He added, that wherever his gospel shall be preached, what this woman had done unto Him should be told for a memorial of her. Here is a lesson of moment to us all, that the true test of believing is personal attachment to the Lord Jesus Christ. The wants of the poor are obvious; these sufferings and tears are within sight of us, appealing to our natural sympathies, and a benevolent activity in their behalf may and does exist in selfish, envious and worldly hearts. It was Judas who was angry at the waste. But while kindness to the poor is everywhere commanded by the word of God, it is not proof, in itself, of a renewed and sanctified heart; that rests upon a personal love to the personal Christ, and the humblest acts of devotion and love done in his name for his sake, will be held in everlasting remembrance when more renowned charities have perished. Without the Lord, as believers, we can do nothing.

J. D. HAY.

Henderson, Tenn.

Fort Worth, Texas

The Lord is with us. We organized the St. Paul M. E. Church in Fort Worth, Dec. 4, 1877, a little over four months ago, and now have 48 members and 8 probationers. Have purchased three lots on the corner of Ninth and Main streets, the exact center of the city as surveyed. Paid $500. Have built a parsonage 16x24 feet, 1½ stories high costing $300, all paid for. Are now building a church 30x50, with class rooms, etc., and have money enough to enclose it. Have received no missionary aid. The people have supplied my necessities, so far, but it is close work. The Church Extension donated us $500 and loaned us $500, which makes our success certain. We have as good a membership, pious and willing, as I ever met, but we are poor. I am satisfied we have a great work to do in this land. But our people would be more useful and a greater work be done if the M. E. Church, South, would drop the South, and be more genial, so we could go into the church and revive real, genuine piety, and not build up another Methodism, for the two will eventually be one. We expect to occupy our church next month.

A. WEBB.

Fort Worth, April 3d, 1878.

Holly Springs, Miss., District Conference.

The District Conference met at Kosciusko, March 23d, 1878, the presiding elder, Rev. J. G. Johnson, in the chair. "Be careful brethren! Discharge the duties assigned you as ministers of the gospel" was the admonition of the chair to the members present.

On motion, it was resolved to double the annual assessment for the benefit of Shaw University, made by the last Annual Conference.

On motion it was resolved to hold a District Sunday-school Convention and the following named members from different parts of the District were selected to constitute a committee to determine the time and place, and to arrange a programme of exercises for such Convention: President W. W. Hooper, chairman, Rev. D. A. Williams, Prof. Higate, Mrs. M. A. Harvey, Miss Anna Howard, M. A. Trotter and A. Frazier.

It was the request of the Conference that a synopsis of its proceedings be published in the SOUTHWESTERN ADVOCATE.

A. FRAZIER, Secretary.

Dallas *Commercial*: The completion of the Texas Pacific will not only add an immense population to Texas, and thus increase her Congressional representation and consequence in the Electoral College, but it will give two new States to the Union, namely, New Mexico and Arizona. These beautiful territories, abounding in resources of soil and mineral wealth, will at once fill up with a population sufficient to entitle them admission to the sisterhood of States. The South will thus gain four United States Senators and several members of Congress.

To think kindly of each other is good; to speak kindly of each other is better; but to act kindly towards one another is best of all.

Our Southern Methodism.

Rev. H. Green, pastor at First Street M. E. Church, of this city reports an interesting revival in that church. There have been thirteen conversions and eighteen accessions to the church. The interest is unabated.

Rev. G. W. Townsend, Boerne, Texas: "We have had three recent accessions to the church, and on last Sunday night there were many at the altar for prayers. There are four appointments on the work, and flourishing Sunday-schools at each. Three teachers for day-shools are needed within the bounds of this work—competent teachers could get good situations here."

Rev. A. M. Gregory, Waco, Texas: "We have just closed a two weeks meeting in which there were forty-eight conversions and fifty-two accessions to the church. Such a revival had not been known here before. The Lord has graciously blessed us, the membership have received new spiritual life, and we realize 'how pleasant it is for brethren to dwell together in unity.'"

Rev. Stephen Priestly, Pleasant Plains Church of this city: "A festival recently given for the benefit of the church by the ladies, under the direction of Mrs. Cecelia Lewis and Mrs. Mary Walker, proved a success. The amount realized came to our depleted treasury in very opportune time, and was very gratefully received. Our work goes on in peace. The missionary meetings held with the children once a month are very interesting."

Rev. N. Cannon, Meridian, Miss.: "We have had seven recent accessions to the church on probation and eleven in full connection. All moves on harmoniously. The Meridian Academy, Mrs. M. V. Keener principal, is in a very flourishing condition. We were fortunate in securing the services of Mrs. Keener, for she gives entire satisfaction, and then she is a great Sunday-school worker, and is of great assistance to us in that way. The people are so pleased with the Academy that they now want a College located here."

Rev J. W. Robinson, Waxahachie, Texas; "Our quarterly meeting, just held by our presiding elder, Rev. D. Gregory, was an occasion of deep spiritual interest. A large number of persons presented themselves at the altar for prayers, and when opportunity was given four united with the church on probation, two were received from the A. M. Church and two from the M. E. Church of America. We commenced our organization at this place at the beginning of this conference year with two members. We now have a good sized congregation in regular attendance, and a good Sunday-school. The people know that the old M. E. Church has been the champion of their freedom, and of their temporal and spiritual blessings in the past and they seek her protection for the future by coming within her fold."

General Religious Items.

Two native Chinamen, converted to Christianity at the meetings held in the Chinese Mission House of the M. E. Church in San Francisco, have been licensed as local preachers.

The Presbytery of Florida has been divided into the Presbytery of Florida and the Presbytery of St. John's. It is proposed to add the Presbytery of Savanah, in Georgia, and form the Synod of Florida.

The Frst M. E. Church, South, of Atlanta, will be finished for General Conference, and will be one of the most beautiful and commodious in the South. The pews alone, seating 1200 persons, cost $3,000.

At Havre de Grace, Md., one hundred and twenty-six persons have united with the Methodist Episcopal Church. Forty-six young men (composing a social class) were among the converts, and by a formal vote changed their club into a Young Men's Christian Association.

At the late session of the Kentuky M. E. Conference, a report was adopted that no local preacher ought to be licensed, and no layman elected to official position in the Church, who does not and will not take one of our Church periodicals.

There are in Mexico of missionaries (foreign), male, 10; female, 22; native, 57; school-teachers, 35; Bible colporteurs, 15; all other agents, 22; congregations, 137; members, or probable adherents, 12,000; churches, 16; other places of worship, 121; Sunday-schools, 36; male pupils, 636; female pupils, 501; orphanages, 3; orphans, 105; Bible and tract depositories, 14; presses in use, 11; periodicals issued, 7.

The statistics of the Roman Catholic Church in the United States, according to Sadlier's Almanac, are as follows: Archbishops, 11; bishops, 54; priests, 5,548; churches, 5,634; chapels and stations, 11,777; theological seminaries, 21; ecclesiastical students, 1,121; colleges, 74; schools, 519; parish schools, 2,130; asylums, 248; hospitals, 102. There are no exact statistics of the Catholic population of the United States; it is estimated at from 5,000,000 to 8,000,000, the smaller figure being probably more nearly correct.

The General Conference of the Methodist Episcopal Church South will be petitioned to abolish the pastoral term from the government of the church. The official board of Trinity Church, Richmond, Va., has adopted a memorial asking the general conference "to remove all limit to the pastoral term, or else to confer on the several annual conferences the full power to extend the successive annual pastoral terms indefinitley, as the wisdom of each may be determined by the wants of their people." The memorial is published entire in the *Richmond Advocate*, and will no doubt meet a hearty seconding from many of the city congregations of the church. In 1866 a similar proposition was before the conference, and received a minority vote of 72, embracing many prominent men of the church.

General News Items.

NEW YORK, April 13.—The excitement in the City Hall over the death of Wm. M. Tweed remains unabated, and some of the older employees, who served under the Boss, are wearing mourning. It is not expected that any official action will be taken in the matter.

LONDON, April 13.—Everything is very quiet. There is absolutely nothing new from the East. Everything now seems to indicate a peaceful solution of the trouble, and it is said that the war preparations, both in Russia and throughout Great Britain, have been greatly diminished within the last few days.

MEMPHIS, April 15.—A destructive fire occurred at Clarksville, the principal tobacco market of Tennessee, yesterday morning. The best judges estimate the loss at $500,000. The burnt district covers fifteen acres. The insurance is estimated at $150,000, but has not yet been itemized.

NEW YORK. April 11.—Bayard Taylor, United States Minister to Germany, sailed to-day in the steamship Holsatia. Mrs. Murat Halstead, daughter and son, Miss Jenny and Robert, and Mark Twain and family, are passengers in the same steamship.

The World says this is a distinction necessary to be kept in mind; an unscrupulous man may be not altogether odious if the ends for which he chooses his means without scripture are worth aiming at. But if he has no aims except purple and fine linen and champagne, and violates all the duties of life in order to put himself above its decencies, it is impossible to make anything out of him except a vulgar and commonplace criminal. That was the case with Tweed.

WASHINGTON, April 10—The House Committee on Mississippi Levees to-day agreed to the bill authorizing the appointment of a commission to report upon the improvement of the Mississippi levees from St. Louis to the mouth of the river.

The commission is to consist of three army officers, to be appointed by the Secretary of War, and three civilians, to be appointed by the President, with an annual salary of $3500. The bill appropriates $250,000 to defray the expenses of the survey to be made by the commission, salaries, etc.

NEW YORK, April 13.—The *Graphic's* Washington special says: The President stated, that he intended to do all that was possible and lawful for him to do to assist the Republican party in the approaching campaign. When the congressional committee calls on him for assistance he says that he will meet them half way. As to recinding the order prohibiting office holders from mingling in politics, he could not accommodate them, but would refer to the letter Attorney General Devens wrote Collector Simmons just before the campaign in Massachusetts last fall, for an interpretation of the order.

JACKSONVILLE, Ill., April 15.—The community is excited over a double murder committed at the African Metodist Church last night. While the crowd was coming out after the evening service, Wm. Baker stepped upon a lady's dress. She resented the act as intentional. A friend, Tobias Hanna, took up the quarrel, as he had an old grudge against Baker, and after a few words drew a revolver and shot at him. The weapon was knocked up, so that the ball missed Baker, but struck a bystander, Clarence Hubbard, killing him almost instantly. Not content with this bloody deed, Hanna fired again at Baker, inflicting a fatal wound, from which he died at 3 o'clock this morning. All the parties concerned are colored, and well known in this city. Hanna was immediately arrested and lodged in jail.

WASHINGTON, April 11.—In the Senate, Mr. Dennis, of Maryland, presented, as he said, by request, the famous Blair resolutions looking to the removal of Hayes and they were referred to the Judiciary Committee. In presenting the document, Mr. Dennis took occasion to remark that he had no sympathy with the movement and sincerely deprecated it. There was an unusual expression of approbation from Senators of both parties, of Dennis' remarks and Mr. Conkling, as he finished, at once walked across the chamber and shook his hand. Several other Senators followed Conkling's example, and Vice President Wheeler left the chair to offer his congratulations.

WASHINGTON, April 11.—Burnside's bill to repeal the statutes by which three regiments of the army are composed exclusively of colored men, and providing for the general enlistment of colored men and their distribution throughout the entire service was considered in the Senate to-day without reaching a conclusion, but it gave Mr. Bruce an opportunity to make a very sensible speech, for which he was afterward complimented by Thurman, Conkling, Blaine, and other Senators in their remarks. Bruce favored the bill and said that he hoped the time had come when there would be no further race legislation in Congress, and that the word "color" would not longer appear on the statute books. He said that the colored men had been made citizens, and they wanted no further legislative patronage. They wanted to be left to make their own way in the world and enjoy the condition and position which the talents, industry, and character of each one would command He wanted the colored regiments of the army abolished, and the colored men admitted to all branches of the service upon the same regulations that white soldiers were enlisted.

Sunday School.

[Condensed from Nat. S. S. Teacher.]

April 28, 1878.—THE RECHABITES. Scripture.—Jer. 35 : 12-19.

GOLDEN TEXT.—"Will ye not receive instruction to hearken to my words? saith the Lord."—13.

TOPIC.—"For the wages of sin is death: but the gift of God is eternal life."—Rom. 6:23.

Obeying an Earthly Father. (12–14) —The temptation was in private. The lesson to be derived from it was to be made public. When the Rechabites had stood the test so nobly, then God commanded Jeremiah to go and tell the inhabitants of Judah and Jerusalem of their [illegible] fidelity to the injunctions of [illegible]. The message that [illegible] "Thus saith the Lord of [illegible] of Israel." Both expressions are strong, and are joined in this way to give double weight to what follows.

Obeying the Heavenly Father (18).—From the "also" that appears in the first line of this verse, it would seem that some more direct communication was referred to in [illegible] than through [illegible] of the prophets. Per- [illegible] to these inti- [illegible] the [illegible] Faith- [illegible] which are God's [illegible] to their [illegible] He [illegible] as they [illegible] been [illegible] additions [illegible] these [illegible] and [illegible] in [illegible] to his [illegible] himself [illegible] put into ple of God. For it contains nothing unreasonable, whereas the injunctions of Jonadab were most severe and arbitrary. There is none whose yoke is so easy and whose burden is so light as Christ's. The one whose own yoke was galling and whose burden was heavy best knows how to spare his followers. And, next, it included a promise which Jonadab could not have given—that of always living in the land which God had promised them. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The Reward of Disobedience (16–17).—The judgments which God threatens to bring upon Judah and Jerusalem are, of course, not spoken because the Rechabites were obedient to their ancestors, but because "this people hath not hearkened unto me,"—not because the Rechabites had done well, but because the people had done evil. The announcement of the terrible punishments in store for them is preceded again, by the words: "Thus saith the Lord God of hosts, the God of Israel." In them is expressed both power and fidelity in the keeping of the words spoken. The threat was that he would bring upon them all the evil he had pronounced against them. Turn back the pages of the Bible until you come to Lev. 26: 14–39, and to Deut. 28: 15–68, and see what a terrible cloud was hanging over the devoted nation. It was surcharged with calamities the most dreadful. Some of its thunderbolts had already been discharged, and others still were just ready to be launched. And yet it does not appear that the utterance of this had any effect upon the people. They seemed stolid and unreachable. Now turn forward the leaves of the sacred book until you come to that part in Revelations where the vials of wrath are poured out, and where the doom of the impenitent is spoken of. Men hear of those now with the same indifference that Judah manifested towards the warnings of Jeremiah. And yet, it may be, that for many who hear them, they are as near fulfillment as were the judgments that that prophet uttered in the ears of Judah and Jerusalem!

The Reward of Obedience (18–19).—That reward was a promise to the Rechabites, on account of their singular fidelity to the precepts of their father, that they should never want a man to stand before the Lord forever. The pledge was something more than that the family should never become extinct. It was that they should never want a man to stand before him as a priest. There is evidence that goes to show that the Rechabites were adopted into the tribe of Levi, and actually did so minister.

The thing which God commanded, and for which he pronounced so great a blessing upon the Rechabites, was not that they refused to build houses, and to plant vineyards and to sow seeds, and to dwell in fixed habitations, not even that they abstained from drinking wine—but in all these things, they had obeyed the voice of their father. They were as faithful to him as God desires that we should be to him, who is the greater Father. "A son honoreth his father, and a servant his master. If, then, I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." Mal. 1 : 6.

The Lost Tribes in Ireland.

The question, "What became of the ten tribes of Israel carried away into Assyrian captivity," has for many centuries called out the most ingenious theories from authors and scholars. Josephus believed that the lost tribes lived in his day somewhere beyond the Euphrates. Christian writers believe that they have found traces of the lost tribes among the people at the foot of the Himalaya mountains, among the Affghans, among the Tartars, and among the North American Indians. History leaves the question in just the shape to be tantalizing and to allow free sweep for the imagination. It is not surprising, there fore, that the Rev. Joseph Wild, of Brooklyn, enters the field with a theory of his own. He believes that the ten tribes escaped to Ireland; that the Prophet Jeremiah, who fled from Palestine with the King's daughter, went [illegible] Ireland. He carried [illegible] Ark of the Covenant [illegible] Tephi [illegible] King of Tara, [illegible] Queen Victoria, [illegible] of the house of [illegible] fulfill- [illegible] brew word, only slightly modified; that there is an admitted similarity between the Irish and Hebrew languages; that the Irish language is, in fact, a compound of the Hebrew and Phœnician, and that historians agree that there were two settlements in Ireland—first by the Phœnicians, and second by the children of Dan; the Druid circles, altar stones, and cromlechs all find ready explanation on the hypothesis that they were corruptions of ancient Hebrew religious ceremonial.

Quoting from Jeremiah: "Who are these that fly as a cloud and as doves to their windows? Surely the isles shall wait for me and the ships of Tarshish first." Dr. Wild aims to prove that the isles referred to were Ireland and the adjacent islands, and rests his case. The futurs of Ireland, under the prophecies, he argues, is to be grand, but only for Israel and the Canaanitish proselytes. All else are to die or be scattered from the island.

Dr. Wild is pastor of the Elm Place Congregational Church of Brookly, and declares that he has spent fifteen years in studying Hebrew, Greek, and Irish history bearing on the question.—*Inter-Ocean.*

The April Methodist Quarterly

This sterling publication is at hand in good time, filled with excellent reading. The articles are: Egyptian Chronology, by James Strong, S. T. D.; Our Southern Field, by Rev. E. Q. Fuller, D.D.; Silence of Women in the Churches, by Rev. S. L. Baldwin, D.D.; Some Phases of the Chinese Problem, by Rev. E. S. Todd, A. M.; The Problem of American Politics, by Rev. J. F. Richmond; Methodist Statistics, by Rev. W. H. DePuy. The editorial department, including synopsis of Quarterlies, Foreign and Religious Intelligence, and Book Reviews fills *sixty pages* of most valuable information and discussions.

As of special interest to our readers, we re-produce the very excellent article from the pen of Dr. Fuller on our Southern Field. The *Quarterly* costs $2.62 a year, post paid.

Our Class Leader.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderey. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

Prince Bismark, relates the Strasburg Gazette, was once asked by Count Enzenburg, formerly Hessian envoy at Paris, to write something in his album. The page on which he had to write contained the autographs of Guizot and Theirs. The former had written: "I have learnt in my long life two rules of prudence The first is to forgive much; the second is never to forget." Under this Theirs had said: "A little forgetting would not detract from the sincerity of the forgiveness." Prince Bismarck added: "As for me, I have learnt to forget much, and ask to be forgiven much."

When one has been long and far away from his earthly home, what a happy sight to see brothers and sisters crowding to the door to bring us in. What is that but a dim image of what will be seen at the gates of glory?—*Guthrie.*

Died.

Near Mason, Tenn., on the fourteenth of March last, MISS DELIA TAYLOR, aged 21 years.

She professed faith in Christ in the year 1874, and united with the M. E. Church on the Mason and Pleasant Grove circuit, and lived a faithful member of the same until death. Her last words, addressed to her mother, were; "Do not grieve after me, for I shall soon be at rest with Jesus."

JESSE P. PRICE, Pastor.

New Publications.

ERNEST QUEST.

Ernest Quest is a young man of wealth and fashion, but one who has been most thoroughly educated both in this country and Europe. At first inclined to a religious life, his head is thoroughly turned by studying the theories of modern scientific writers. Afterwards, the worship of Reason takes possession of him; then again, he finds a short [illegible] belief in Spiritualism; at [illegible] is in a sea of doubt and [illegible] without a rudder or a compass, [illegible] has given up his moth- [illegible] With all that we think [illegible] the narrative, he leads a [illegible] existence. His [illegible] doubts are strongly [illegible] Finally, by the influence of Christian friends and providential circumstances, after many struggles, he comes out triumphant to learn anew that peace that can be found alone through faith in God's revelation to men; that it and give what all his wealth, position, and culture denied him.

The book has many of the most charmingly drawn characters. As a mere story, it has great power, and will add greatly to Mrs. Ford's character as a writer. Sheldon & Co., New York. Price $1.50. For Sale at Eyrich's.

ECHOING AND RE-ECHOING.

Echoing and Re-echoing. By Faye Huntington. Price $1.50. Boston; D. Lothrop & Co., Publishers.

It shows great ignorance of the Sunday-school literature of our day, when one calls it weak and namby-stuff, with an equal mixture of love-stories, and impossible adventures. The censure is just for a certain class of books, but a large library may be gathered of first-class works admirable alike in moral tone and in literary execution, books which everybody can read with delight and profit. "Echoing and Re-echoing" is a book of this sort, a well-told story, abounding with practical lessons, and inciting to a noble Christian life. The most intelligent opponent of religious novels will find his prejudices giving way in reading it, and a fastidious literary reader will be thankful that children have such good books for moulding their literary tastes.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.
TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.
TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.
TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.
TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions OF THE Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chendler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LeGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE. Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Fails, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Fraklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Special Notices.

The Dead of 1877.

We secured accurate photographs of Bishop Marvin, Drs. Duncan, Bledsoe, Coe and Munsey, and they are now grouped on a card 10x12, each in an oval wreathed in cypress leaves, and making an interesting and valuable memorial representation of these Methodist ministers. Price 50 cents. By mail 60 cents. Address the Christian Advocate, Richmond, Va.

A Wonderful Invention

From the N. Y. Daily Graphic.

An invention all frugal wives will appreciate—in fact, an article that even rivals the sewing machine in usefulness—is now on exhibition at the Broadway store of the Wilson Sewing Machine Company, in this city; yet it is so wonderfully simple that it can scarcely be classed as an invention, and a wonder to everybody that it was not discovered years ago. The invention consists in a very simple little attachment of the the Wilson shuttle sewing machine for darning all kinds of rips, tears, worn out places, etc., in clothing, table and bed linen, stockings, underwear, etc., in the same manner that it is done by hand, and leaves the repaired part scarcely discernable. The operator of the sewing machine can darn a large-sized hole in a bed sheet or table cloth, almost instantaneously. It is to be regretted, however, that this wonderful invention is patented and owned by the Wilson Sewing Machine Company, of Chicago, Ill., who will not permit its use except with one of its make of sewing machines, which the company's manager states, is furnished with each of the Wilson shuttle sewing machines without extra price. Truly, this is a golden nest-egg for the Wilson shuttle Sewing Machine Company, and, it is said, they are running their works day and night and making and selling 300 machines a day.

The Stockholm (Sweeden) Aftonbladet says; "His Majesty the King has to-day presented the Academy of Music, on occasion of its dedication, with an organ of superior quality, made by the Mason & Hamlin Organ Co., Boston, U. S. A. On the front of the organ is a plate thus engraved: 'King Oscar II, to the Royal Academy of Music, the 2d March, 1878.'" The Mason & Hamlin Co. also received an official appointment as Cabinet Organ Makers to the King of Sweeden and Norway. This is quite a compliment to those well-known American manufacturers, whose organs are almost as famous in Europe as in America.—N. Y. Philharmonic Journal.

Tortures that need not be Endured.

People suffer a great deal of pain unnecessarily. Among tortures that need not be endured are those inflicted by the rheumatism and the gout, since the acrid element in the blood which produces them by contact with the sensative coverings of the muscles and joints may be eliminated by the use of that matchless depurent, Hostetter's Stomach Bitters, before the inflamatory symptons are developed to any great extent. When it is considered what excruciating tortures rheumatism inflicts, and what a tendancy it has, when fully developed to attack the heart, the advisibility of an early use of such a reliable antidote becomes at once apparent. The rheumatic virus is expelled from the blood by the increased action of the kidneys—which act as strainers—produced by the Bitters, and the sufferer will find if he uses this supreme defensive agent, that he will be protected against a return of the agonizing complaint. Dyspepsia, fever and ague, liver and bowel complaints and other maladies, are also cured by this admirable remedy. apr.4 4t.

A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder, it can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 18-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Houston (Texas) District.

SECOND ROUND.

Houston, 1st Church, April 13-14; 2nd Church, April 13-14; West Point, April 13-14; Galveston—East Church and Tabernacle—April 20-21; Harrisburg, April 27-28; Edwards Chapel, April 27-28; Columbia and Brazoria, May 4-5; Oyster Creek, May 11-12; Richmond, May 18-19; Cypress, May 25-26; Staffords, May 28-29; Rose Hill, June 1-2; Houston Circuit, June 6-7.

W. L. MOLLOY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonia, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsbore, June 6; Victoria, June 8-9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianula, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2. G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Caney Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit, May 25-26; Shelbyville Circuit, June 8-9 Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23. F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30. C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mississhulerville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville, April 27-28; Shuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Penola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. McLACHLIN, P. E.

New Advertisements.

SHUTE'S TIME SAVING S.S. LIBRARY RECORD

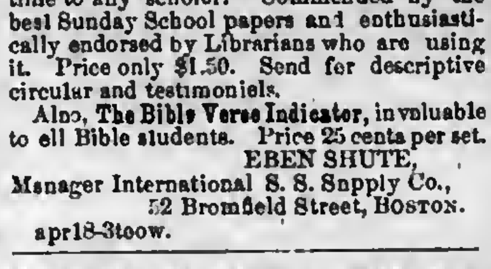
Tells without the writing of any figures when a book was taken out, what number it was, and who took it out. It also prevents, if desired, a book being given the second time to any scholer. Commended by the best Sunday School papers and enthusiastically endorsed by Librarians who are using it. Price only $1.50. Send for descriptive circular and testimonials.

Also, **The Bible Verse Indicator**, invaluable to all Bible students. Price 25 cents per set.

EBEN SHUTE,
Manager International S. S. Supply Co.,
52 Bromfield Street, BOSTON.
apr18-3teow.

ELEVEN YEARS A DRUNKARD.

An unassuming narrative of the terrible and thrilling experience of THOMAS DONER, who lost both arms through drink, and has written this book with his teeth. (See cut.)



Thomas Writing his Book.

KIND FRIENDS:—Being deprived of both my arms by whisky, I take this method of earning my livelihood—by introducing to your [illegible] my past life. Although [illegible] by the suffering and loss I have borne through intemperance, I am thankful to that good Being through whose mercy I was saved from dropping into a drunkard's grave, to fight against this promoter of crime and misery, that has robbed me of my arms, until I am called away to that heavenly land, where trouble and sorrow never come, and where, as far as these statements are concerned, I am willing to be judged at last.

THOMAS DONER.

This book is neatly illustrated, and is worthy of the consideration of all temperance workers—IS JUST THE BOOK FOR THE TIMES.

It delineates the First Step, the Second Step, the [illegible] and remorse produced by them; the drunken revelings at houses of debauchery, Fights, stabbings, suicides of drunken comrades, and thrilling incidents in army and hospital life; the degradation and woe produced by drunkenness vividly set forth as a living picture.

A WORD TO AGENTS.—One agent assures us that he can clear [illegible] per month. He sold two hundred books in four days. Another agent tried it six weeks, and then refused a school at [illegible] per month, board and washing included, and is now selling. A lady in Battle Creek, Michigan, sold fifty-seven books in one afternoon, and sold [illegible] in a short time.

THIRTY THOUSAND copies have already been sold, and we have a new edition of Ten Thousand in the bindery, fully illustrated. They sell like hot cakes.

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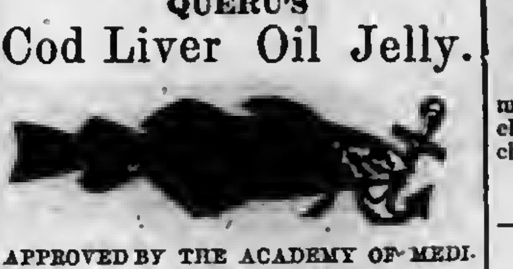

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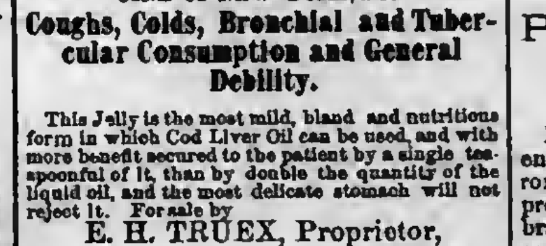

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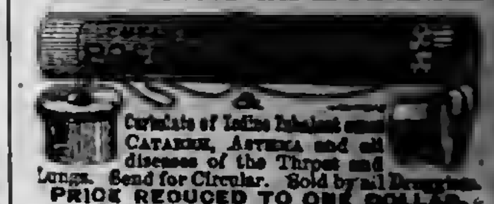

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[illegible] NOT RING TO-NIGHT

[illegible] the signal
[illegible] not sound
[illegible] of our younger
[illegible] the appointed

[illegible] was setting o'er the hill-
[illegible] with beauty at the close of
[illegible] the forehead of a
[illegible] weary, she with
[illegible] thoughtful, she
[illegible] murmur, "Curfew

[illegible] faltered, point-
[illegible] with its walls
[illegible] doomed this very
[illegible] and no earthly
[illegible] sunset," and her
[illegible] "Curfew

[illegible] the sexton—every
[illegible] like a deadly
[illegible] the Curfew from
[illegible] it has told the
[illegible] tried to do it just
[illegible] do it. "Curfew

[illegible] features, stern
[illegible] made a
[illegible] the judges read with-
[illegible] Curfew, Basil Under-
[illegible] faster, and her
[illegible] murmured, "Curfew

[illegible] forward sprang
[illegible] slowly paths so
[illegible] but with
[illegible] where the bell
[illegible] on which toll
[illegible] "Curfew

[illegible] ladder, o'er her
[illegible] like the path-
[illegible] 'tis the
[illegible] stopped
[illegible] flash her
[illegible] "Curfew

[illegible] the city seemed a
[illegible] suspended,
[illegible] and deaf,
[illegible] young
[illegible] and with
[illegible] "Cur-

[illegible] and the
[illegible] The brave
[illegible] the rays of
[illegible] aged sires

[illegible] home to
[illegible] garden,
[illegible] and there
[illegible] "How
[illegible] child, "I
[illegible] Who
[illegible] your
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ROCKPORT, Mass., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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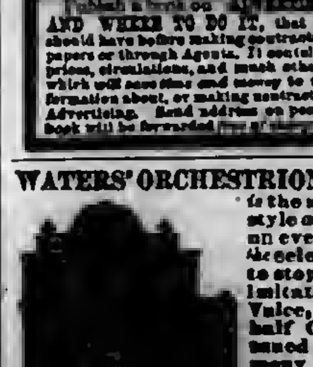

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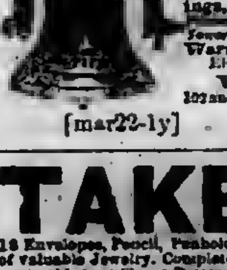

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Southwestern Christian Advocate.

VOL. 13—NO. 17. NEW ORLEANS, LA., THURSDAY, APRIL 25, 1878. WHOLE NUMBER 299.

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
20 Natches St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, B. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

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UNSEEN.

At the spring of an arch in the great north tower,
High up on the wall, is an angel's head,
And beneath it is carven a lily flower,
With delicate wings at the side outspread.

They say that the sculptor wrought from the face
Of the youth's lost love, of his promised bride;
And when he had added the last sad grace
To the features, he dropped his chisel and died.

And the worshipers throng to the shrine below,
And the sight-seers come with their curious eyes;
But deep in the shadow, where none may know,
In beauty, the gem of its carving lies.

For at early noon, on a midsummer's day,
When the sun is far to the north, for the space
Of a few short minutes there falls a ray
Through an amber pane on the angel's face.

It was wrought for the eye of God, and it [illegible]
[illegible] blessed the work of the dead [illegible]
[illegible] of the golden light that streams
On [illegible] are found in the dream-[illegible]

[illegible] News.

BY CHARLES KENNY.

[illegible] abatement in our prosperity [illegible] the times are hard! Who [illegible] financial pressure! [illegible] down has not been [illegible] we rejoice in the [illegible] His praises that [illegible] songs, and take home [illegible] The bugle of silver [illegible] Every- [illegible] be setting it about [illegible] great things up- [illegible] all events, it seems [illegible] relief. To [illegible] seems to [illegible] thought. "Suf- [illegible] the evil there- [illegible] with all [illegible] truthfulness, [illegible] previous ef- [illegible] have the [illegible] is the [illegible] with its [illegible] be the [illegible] the 19th [illegible] organ in [illegible] fourth [illegible] The [illegible] a rare [illegible] will [illegible] dom of wickedness now preying upon its vitals like the vulture. The different Methodist churches, with their constituency are the vanguard in this warfare upon the stronghold of Prince Beelzebub. Such "men of Israel" as Rev. Drs. Ridgaway, Walden, Rust, Hoyt, Hight, Hyper and Young. Revs. Cranston, Weeks, Runyan, Baker and case are the leaders in the thickest of the fray. The Methodist preachers' meeting always comes to the rescue in every contest. They largely direct public opinion, and are the conservators of morality and religion. Without their godly influence the political ship would wreck upon the rocks. There is a project upon foot, originating with the preachers' meeting, to have a grand missionary rally next month, to secure the missionary assessment of their Conference and to awaken increased interest in behalf of missions among the people at large. A plan has been agreed upon substantially as follows:

1st. The 19th of May the pastors shall preach to their respective congregations upon the subject of missions, giving all the available facts and figures calculated to arouse interest and secure large contributions.

2. Wednesday, the 22d, shall be devoted to missionary prayer meetings—laymen being invited to participate in the exercises with appropriate addresses.

3. Friday evening shall be the time for general mass meeting at Trinity Methodist Church, to be addressed by Bishop Wiley concerning his tour around the world.

4. Sunday, May 26th, shall be observed by all the churches for missionary services provided by the discipline, paragraph 270.

A number of distinguished dignitaries have been suggested to assist the pastors upon the 26th; the different churches indicating the help desired. The help will be distributed among the churches desiring it, also the expenses of these invited equitably divided among the churches served. The outlook is flattering for a glorious time. Some general, preconcerted movement is imperatively demanded, and the result will certainly vindicate the wisdom of its projection.

Rev. Dr. Rust, the Freedmen Secretary, has just lost a valuable assistant in Rev. T. J. Lansing, who has resigned the agency and accepted an appointment at Meriden Methodist Church, New York East Conference. In consequence of the change, Dr. Rust's labors have been greatly increased, but his grace and physical power will be fully equal to the emergency. He has visited nearly all the Eastern Conferences personally, spoken at the Freedmen Anniversaries and before the Conferences, privately solicited donations, and scattered broadcast all the facts, figures and statistics bearing upon the work. He has been upon the wing for a number of weeks, and for several weeks to come there will be no rest for the sole of his foot. While at New York he was quarted with Bishop Haven and Chancellor Haven at the Rossmore Hotel. His address at the New York Conference and Freedmen's Anniversary was well received by a large and highly cultured audience. The address for careful and discriminating statement and logical exactness won high encomiums from the secular press. Even the New York *World* (Democratic) bears testimony in unmeasured terms to its kind, conciliatory spirit and irresistable logic. We congratulate the Methodist Episcopal Church in having such an enthusiastic and efficient Secretary to conduct its Freedmen's Aid Society, and especially the freedmen themselves in having such an able champion of their rights.

The Women's Foreign Missionary Society Anniversary, at Wheeling, W. Va., was a grand success. The Cin[illegible] delegates are earnest in com[illegible] its success. Mrs. Dr. [illegible] an essay upon Africa, and [illegible] eloquently for our sable [illegible] in that neglected land. [illegible] is the only hope of that country [illegible] the education of our freedmen [illegible] the South. Christian education of the colored men and women [illegible] the South would furnish the [illegible] for uplifting Africa. At [illegible] of the meeting the differ- [illegible] crowded around [illegible] congratulations and [illegible] to use their almost [illegible] in giving a fresh [illegible] to the work of elevat- [illegible] of the South, as a [illegible] ly the [illegible] motherland. [illegible] is preaching a de- [illegible] Sunday nights to [illegible] interest has [illegible] young [illegible] again [illegible] Paul's

METHODIST EPISCOPAL CHURCH IN THE SOUTH.

We were preparing statistical tables setting forth the present numbers and condition of our Church in the Southern States, when the following came to hand in the *Methodist Advocate*. The editor of that paper deserves the thanks of the whole Church for this collation. We publish the statement entire. In an editorial this week we regroup the facts and add others.—[EDITOR SOUTHWESTERN.]

We give below, the most complete, tabulated view of the Methodist Episcopal Church on the territory south of Mason and Dixon's line, that has ever been presented. These tables show the strength of our Church in the States claimed exclusively by the M. E. Church, South, according to Dr. Boring's articles in the Southern Advocate, Macon, Ga. Rev. J. L. Gilbert, of the Baltimore Conference of the Southern Church, in the *Nashville Advocate*, the official organ of that denomination, insists that we shall vacate territory in Virginia and West Virginia which adhered to the Methodist Episcopal Church in 1844, and which it has occupied ever since Methodism was first established there; Dr. Hargrove, in the Nashville Advocate, Southern Advocate and New York Methodist, holds, but without reason, that the co-ordinate relations between the two Churches, as stated by the commissioners at Cape May, require the withdrawal from this territory of the Methodist Episcopal Church.

For the purpose of putting this matter in a clear light in its various aspects, so that the people can judge for themselves of the extraordinary and unrighteous demands of these brethren and many others in the M. E. Church, South, in asking such a price for their fraternal smiles, we arrange the conferences in the South into two groups, viz.: those composed of white people, numbering fourteen, and those of the colored, also fourteen. There are, however, three thousand white members in the North Carolina, a considerable number in the Arkansas, Louisiana, and Florida Conferences, aggregating six thousand or over, and two districts of colored members in the Holston Conference, and one in the St. Louis, and one in the Missouri Conference, aggregating a little over seven thousand members; so that the number of communicants on this territory is 205,000 whites and 191,000 colored; 396,000 in all. These tables embrace the membership, Sabbath Schools, collections for missionary purposes, Church property and educational institutions of the Methodist Episcopal Church in the South.

The Little Rock Conference is left blank because it was organized in January last, from a part of the Arkansas Conference, and the statistics are reported in that Conference, and we are not able to distinguish the charges which compose the new from those of the old organization.

Our German membership in the South is found in three groups in these tables, viz.: First, the Southern German Conference in Texas, which stands by itself and is reported in its proper order. Second, the German Churches in New Orleans which are connected with the Louisiana Conference and are included in the statistics of that body; and, third, those designated in the tables as "Germans," consisting of the St. Louis and St. Joseph districts in Missouri in the Southwest German Conference, and the Churches in Louisville and Nashville in the Central German Conference. Probably there are other societies which should be included with these, but if so we are not sufficiently familiar with that work to distinguish them.

In these twenty-eight Conferences there are 114 circuits and stations, from which no members, and 249 from which no probationers are reported in the Minutes of 1877. A considerable number of these are new works in a state of formation, but the larger part have both members and probationers which should be recorded in the Minutes. For example, Palmetto, Newman circuit, and Grantville, in the Savannah Conference, are good charges, but by some means, no reports were obtained from them at the last Conference. Jamestown, in Holston, had, in 1876, 53 probationers and 295 members. In 1877, there was no report from the charge. Loyd-street, Atlanta, is put down as having one Church, but without any value. It is worth $20,000. Ducktown, Tenn., and Lynchburg, Va., are represented as having no Church property. We have entered such cases as are manifest omissions in 1877, from the statistics of 1876 under the item, "Not Reported."

These statistics are manifestly reliable, from the fact that from year to year the reports correspond with assuring uniformity, showing a steady and reasonable increase. Any seeming decline of a marked character is certain of explanation as a clerical error by the examination of the statistics for a series of years. For example, Knoxville district in 1876 reported 4,355 members; while in 1877, the footing of the district shows only 2,496; an apparent loss of nearly two thousand on that district. But a careful addition of the statistics of the circuits, as found in the General Minutes, gives 4,432, a gain of 17. There is a decrease in the valuation of churches and parsonages, caused by the universal depreciation of property of all kinds, but the number of churches has increased, and the real value has thereby advanced, and in every respect the Church has made an encouraging growth during the past year; the increase of members, according to the Minutes, being 6,707, not including 8,355 from the circuits not reported. Every feature of these tables will bear the closest scrutiny.

I.

WHITE CONFERENCES, MEMBERS AND PREACHERS.

Conferences.	Members.	Prob's.	Trav. Pr.	Local Pr.	Total.
Wilmington	24,908	3,389	133	141	28,571
Baltimore	30,522	4,874	194	188	35,778
Virginia	5,661	1,164	48	78	6,951
West Virginia	27,736	5,329	155	273	33,493
Holston	20,339	2,695	106	244	23,384
Kentucky	15,592	3,651	98	156	19,497
St. Louis	13,125	1,973	117	202	15,417
Missouri	14,706	3,053	131	178	18,068
Little Rock	....	....	...	...	.....
Austin	400	67	11	7	485
Southern German	924	169	25	12	1,130
Alabama	5,030	518	35	87	5,670
Georgia	2,459	290	36	47	2,832
Central Tennessee	5,245	639	47	61	5,992
Germans	3,859	435	43	55	4,392
Not reported	2,954	1,495	...	95	4,594
	173,460	29,741	1,179	1,824	206,204

II.

COLORED CONFERENCES, MEMBERS AND PREACHERS.

Conferences.	Members.	Prob's.	Trav. Pr.	Local Pr.	Total.
Delaware	12,658	1,291	64	202	14,215
Washington	23,953	3,087	117	224	27,381
North Carolina	8,728	1,279	49	70	10,126
South Carolina	26,058	5,440	87	326	31,911
Florida	2,337	571	38	83	3,029
Savannah	10,950	3,221	67	178	14,416
Central Alabama	5,369	670	41	120	6,200
Mississippi	25,405	3,314	97	352	29,168
Louisiana	9,209	1,969	78	223	11,479
Texas	7,874	1,512	77	200	9,663
West Texas	4,524	1,025	85	86	5,720
Arkansas	4,518	927	38	103	5,586
Tennessee	5,091	672	39	103	5,905
Lexington	7,001	969	70	49	8,089
Not reported	5,401	1,435	..	79	6,915
	159,076	27,382	947	2,378	180,803
White Conferences	173,460	29,741	1,179	1,824	206,204
Total	332,536	57,123	2,126	4,202	396,007

III.

WHITE CONFERENCES, SABBATH SCHOOLS.

Conferences.	Schools.	Off. and Tea's	Scholars.	No. Enrolled.
Wilmington	319	4,283	24,673	28,956
Baltimore	350	5,100	33,684	38,784
Virginia	99	922	4,547	5,469
West Virginia	459	3,882	23,496	27,378
Holston	227	1,329	10,963	12,292
Kentucky	178	1,325	8,692	10,017
St. Louis	152	1,258	10,734	11,992
Missouri	192	1,632	11,231	12,863
Little Rock	...	....	.....	.....
Austin	7	78	715	793
Southern German	30	168	1,011	1,179
[illegible]	54	206	1,872	2,078
[illegible]	49	181	1,563	1,744
Central Tennessee	88	483	3,234	3,717
Germans	86	693	3,781	4,474
Not reported	79	684	4,001	4,685
	2,369	22,224	144,197	166,421

IV.

COLORED CONFERENCES, SABBATH SCHOOLS.

Conferences.	Schools.	Off. and Tea's.	Scholars.	No. Enrolled.
Delaware	174	1,313	7,827	9,140
Washington	298	2,073	15,597	17,670
North Carolina	125	525	5,149	5,674
South Carolina	275	948	12,086	13,034
Florida	52	160	1,643	1,803
Savannah	166	658	8,950	9,608
Central Alabama	91	407	3,753	4,160
Mississippi	234	873	12,447	13,320
Louisiana	100	470	6,378	6,848
Texas	105	400	4,728	5,128
West Texas	80	287	3,121	3,408
Arkansas	54	376	2,487	2,863
Tennessee	97	483	5,095	5,578
Lexington	37	430	2,994	3,424
Not reported	92	457	4,219	4,676
	2,022	9,860	96,474	106,334
White Schools	2,369	22,224	144,197	166,421
Total	4,381	32,084	240,671	272,755

V.

WHITE CONFERENCES, MISSIONARY COLLECTIONS.

Conferences.	Missions.	W.F.M.Soc.	Ch. Exten.
Wilmington	$ 9,374 88	$ 703 74	$ 706 00
Baltimore	27,093 74	3,607 64	1,486 25
Virginia	452 08	11 00	71 59
West Virginia	1,996 50	203 87	176 59
Holston	866 51	2 45	74 00
Kentucky	2,127 95	293 26	563 35
St. Louis	3,225 13	452 91	258 00
Missouri	1,644 80	88 70	251 10
Little Rock	.....	.....	.....
Austin	87 15	5 10	27 50
Southern German	828 93	4 25	50 15
Alabama	32 20	....	22 30
Georgia	110 61	....	18 28
Central Tennessee	212 61	2 65	36 30
German	3,159 20	9 05	1,239 60
	$51,212 29	$5,384 55	$4,981 01

VI.

COLORED CONFERENCES, MISSIONARY COLLECTIONS.

Conferences.	Missions.	W.F.M.Soc.	Ch. Exten.
Delaware	$ 669 85	$ 15 55	$103 76
Washington	1,705 12	108 24	346 26
North Carolina	66 17	1 40	20 57
South Carolina	1,450 91	3 00	60 15
Florida	356 18	....	17 40
Savannah	93 28	3 55	122 10
Central Alabama	31 78	1 20	9 32
Mississippi	232 65	6 10	67 05
Louisiana	412 75	9 75	108 40
Texas	270 10	10 50	50 75
West Texas	262 80	14 00	55 95
Arkansas	217 90	25	10 90
Tennessee	383 53	7 00	36 85
Lexington	118 60	8 50	61 43
	$6,171 12	$189 04	$1,070 89
White Conferences	$51,212 29	$5,384 62	$4,981 01
	$57,383 41	$5,573 66	$6,051 90

For Missions and Church Extension	$69,008 97
For Tract Society, S. S. Union and Freedmen's Aid Soc.	5,047 15
Total for Missionary purposes	$74,056 12

VII.

WHITE CONFERENCES, CHURCH PROPERTY.

Conferences.	Churches.	Value.	Parsonages.	Value.	Total Value.
Wilmington	310	$1,200,115	53	$125,000	$1,325,115
Baltimore	351	2,733,250	79	296,300	3,029,550
Virginia	91	81,200	10	11,775	92,975
West Virginia	374	558,000	54	67,040	625,040
Holston	184	141,943	9	6,175	148,118
Kentucky	100	407,950	14	16,250	424,200
St. Louis	140	377,005	35	39,430	416,435
Missouri	163	286,350	46	27,035	313,425
Little Rock	...	......	..	.....	.....
Austin	6	38,000	2	3,000	41,000
Southern German	23	32,625	13	6,200	38,825
Alabama	100	21,125	3	390	21,515
Georgia	66	30,225	3	2,175	32,400
Central Tennessee	106	92,500	9	3,200	95,700
Germans	62	164,100	30	31,125	195,225
Not reported	50	60,200	3	4,400	64,600
	2,126	$6,224,588	363	$639,535	$6,864,123

VIII.

COLORED CONFERENCES, CHURCH PROPERTY.

Conferences.	Churches.	Value.	Parsonages.	Value.	Total Value.
Delaware	186	$195,210	20	$11,150	$206,360
Washington	198	439,690	25	19,600	459,290
North Carolina	110	45,075	4	525	45,600
South Carolina	239	185,051	16	5,015	190,066
Florida	43	37,350	9	3,317	40,667
Savannah	173	98,950	17	5,575	104,525
Central Alabama	80	23,145	4	440	23,585
Mississippi	246	159,430	19	10,700	170,130
Louisiana	94	262,525	15	6,600	269,125
Texas	86	47,764	14	2,148	49,912
West Texas	42	27,830	2	1,950	29,780
Arkansas	51	24,350	4	635	24,985
Tennessee	91	44,528	6	800	45,328
Lexington	55	133,990	5	4,100	138,090
Not reported	57	68,600	2	2,550	71,150
	1,751	$1,793,488	162	$75,105	$1,868,593
White Conferences	2,126	6,224,588	363	639,535	6,864,123
Total	3,877	$8,018,076	525	$714,640	$8,732,716

IX.

SCHOOLS AMONG THE WHITE PEOPLE.

East Tennessee Wesleyan University, Athens, Tenn.
Holston Seminary, New Market, Tenn.
Central Tennessee Conference Seminary, Hollow Rock, Tenn.
Tullahoma College, Tullahoma, Tenn.
Dixon Seminary, Dixon, Tenn.
Candler College, Asheville, N. C.
Ellijay Seminary, Ellijay, Ga.
Andrews Institute, Alabama.

X.

SCHOOLS SUPPORTED BY THE FREEDMEN'S AID SOCIETY.

CHARTERED INSTITUTIONS.

Central Tennessee College, Nashville, Tenn.
Shaw University, Holly Springs, Miss.
Claflin University, Orangeburg, S. C.
Clark University, Atlanta, Ga.
New Orleans University, New Orleans, La., 5.

THEOLOGICAL SCHOOLS.

Central Biblical Institute, Baltimore, Md.
Baker Institute, Orangeburg, S. C.
Thompson Biblical Institute, New Orleans, La. 3

MEDICAL COLLEGE.

Meharry Medical College, Nashville, Tenn.

INSTITUTIONS NOT CHARTERED.

Wiley University, Marshall, Texas.
Haven Normal School, Waynesboro, Ga.
Rust Normal Institute, Huntsville, Alabama.
Bennett Seminary, Greensboro, N. C.
Walden Seminary, Little Rock, Ark.
Cookman Institute, Jacksonville, Florida.
La Teche Seminary, La Teche, La.
Orphan's Home, La Teche, La.
Andrews Seminary, Dallas, Texas.
LaGrange Seminary, LaGrange, Ga.
Dadeville Seminary, Dadeville, Ala.
Meridian Academy, Meridian, Miss.

We ask attention to the following points developed from these statistics, viz.:

1. In numerical strength, or the number of communicants the Methodist Episcopal Church stands third in the South, or on territory south of Mason and Dixon's line. In the same section, the Baptists, including white and colored, Primitive and Missionary, have, according to their Year Book, about a million and a quarter of members. These are nearly equally divided between the two races. The M. E. Church, South, numbers nearly three-fourths of a million in all, 715,000, or 720,000, in the South. The Methodist Episcopal Church has in the South 205,000 white members and 191,000 colored; a fraction less than 400,000 in all. The Southern Presbyterian Church has 112,000; the Cumberland Presbyterian 100,812, including the North; the Lutherans claim 100,000; the Protestant Episcopal Church has 69,000; and the Methodist Protestant Church has perhaps, 50,000 in the South. From these statements it is seen that, counting the *white members alone*, the Methodist Episcopal Church stands third in point of numbers in the South.

If we were to consider our colored membership only, the same would be true; they number more than any Protestant denomination in the South, white or colored, except the Baptists and Southern Methodists. The African M. E. Church only claims by its largest estimates, 182,000 in the South. The Zion Church has much less, and the Colored M. E. Church, South, of America, is too feeble to be reckoned as of any service in evangelizing the country. It cannot be denied that in numerical strength the Methodist Episcopal Church takes the third rank among the denominations of the South, the Baptists and Southern Methodists alone being more numerous.

2. In Sabbath-schools it stands second, the M. E. Church, South, alone being in advance of it on this territory. Taking the entire of these two Churches, the Methodist Episcopal has five times as many in the Sabbath-school as the Church South. The Church South, including its conferences in the North and West, has 49,797 officers and teachers, and 346,759 scholars; 369,556 in all, in its Sabbath-schools. The Methodist Episcopal Church has in the South 32,084 officers and teachers, and 240,671 scholars; total, 272,755, over two-thirds as many as the former body. Again, the Methodist Episcopal Church has 396,007 communicants in the South, which is only 549 less than all of the Sabbath-school officers, teachers and scholars in the whole Southern Church, and several thousand more than that denomination has enrolled in Sabbath-schools on the same territory. The schemes of that body to get us out of the South are not without reasons, but, it should be remembered, these causes are not faults of ours. The million and a quarter of Baptists in the South report in the Year Book only 120,000 scholars in Sabbath-school, twenty thousand less than those of the Methodist Episcopal Church in the same States. All other Churches number much less. Only the Methodist Episcopal Church, South, exceeds our own in the South in this particular; it stands second.

3. As an aggressive, evangelical force, the Methodist Episcopal Church occupies the first rank among all the denominations in the South. 1. That it is doing more home missionary work than any other, probably no one acquainted with the facts entertains a doubt. Our preachers are all home missionaries. 2. It is pre-eminently the revival element in the country. Union meeting are often desired by other Churches, because the spiritual workers are largely in the Methodist Episcopal Church. 3. We are building more churches than any other denomination in the South. 4. We are doing more for the education of the masses than any other Church in the South. 5. The Methodist Episcopal Church is doing more for the elevation and improvement of the condition of the poor and lowly, both white and black, than any other in the South.

4. We deem it every way right and proper, in this connection, to compare the contributions of the Methodist Episcopal Church and the Church South for missionary purposes. For benevolence, outside of the support of the pastors, the Methodist Episcopal Church gives fourteen dollars where the Church, South, contributes one, and these conferences in the South are now giving more money for mission causes than the entire Church South. This year the M. E. Church, South, has appropriated for home and foreign missions and Church extension, $78,000; for China, $14,250; Mexico, $3,381; Brazil, $1,850; total for the foreign field, $19,481; for the home work, $58,519. But a considerable amount of the "appropriations" to home missions have to be raised on the circuits ~~to which the appropriations~~ ~~are made, for the~~ support of the pastor there—that is, the preacher takes missionary collections to pay his salary. If the amounts raised in that way were deducted from the $58,519, the sum would be greatly reduced. During the past year the Methodist Episcopal Church in the South (as may be seen by these tables) raised $57,383 41, for the Missionary Society; $5,573 59 for the Women's Foreign Missionary Society; $6,051 90 for the Board of Church Extension; and for the Tract Society, Sabbath-school Union and Freedmen's Aid Society, $5,947 15; making $74,056 05, cash, paid into the treasuries of the societies for missionary purposes during the year, and for all of which the M. E. Church, South, has but one collection, viz.: the missionary. Why [illegible] desire of the M. E. Church, South, to drive us across Mason and Dixon's line? Would it not be more Christ-like to bid us welcome to such a field for such work?

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Popery and the Colored People.

Nashville *Christian Advocate:* A correspondent writes us that he is glad we called attention to the importance of educating the negroes. He says, in some parts of the South, Romish priests, of the new order [illegible] ed in England for the purpose, are fast getting the negroes under training, and it behooves Protestants to be on the alert. We [illegible] ed that in Baltimore, a few weeks ago, there was a large [illegible] colored people at St. Francis Xavier Church, with confirmation, [illegible] mon, and the papal benediction by Archbishop Gibbons. The [illegible] was closely packed with a congregation exclusively of colored people— a feature characterizing the missionary services for the past eleven days. The most striking feature of the mission, perhaps, was the congregational singing. Archbishop Gibbons made an address, congratulating the clergy and congregation on the result of the mission, and urging perseverance. He administered confirmation to 150 persons, of whom forty were women, thirty-four girls, thirty-three boys, and forty-three men. Dr. Gibbons gave the pontifical blessing, being the first by him under the dispensation of the new Pope, Leo XIII. The Archbishop said he would speak again to his hearers, but his desire was to listen to the preaching of the work of God as expressed in the sweet melody of Church-music and the emotional singing of the congregation. The Knights of St. Augustine, in uniform, received the Archbishop, and the congregational brass band played a march on his entry and departure. It is evident the Jesuit Fathers and the Archbishop are going to let their congregations sing the "emotional" hymns just as much as they desire. They want them in the Church. Of eighty-three adults confirmed, we are told sixty were converted from "the sects."

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Backsliding.

Backsliding is receding, going back, falling away. Usually little by little. Often unconsciously. It may be practical or doctrinal. It is marked by all degrees from the slight, impreceptible chill of affection and faith to the paralysis of the whole spiritual nature. Multitudes of men who preach the Gospel are backslidden. Deacons, who bear to the flock the sacred emblems of the Savior's pangs and death are often backslidden. Hundreds, who talk religion "straight on," and often grow vehement in talking even unto tears, are backslidden. Satan has his hallelujah mountain. Peter's backsliding began at the communion; Adam's in Eden; Satan's in Heaven. Who is safe?

Backsliding is curable. Brought early to the Great Physician it is readily removed. Neglected it goes on to apostasy and ends in endless death. Cecil said, "None fall so deep into hell as they do who fall backwards."

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What Smoking Does For Boys.

A certain doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them; in twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for several days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Now, this is no "old woman's [illegible]" these facts are given under the authority of the British Medical [illegible]

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Infinite good comes from good habits, which must result from the common influence of example, intercourse, knowledge and actual [illegible] morality taught by good morals.—*Plato.*

thwestern.
[illegible] St., New Orleans, La.
THURSDAY, APRIL 25, 1878.

1000 More.

We want 1000 more subscribers for the remainder of [illegible]. We will furnish back numbers from April first. [illegible] for the Southwestern from April first till January 1st, 1879. Brethren 1000 [illegible] subscribers will put us through the year grandly. Let us have the thousand and the cash at once. If the people who want the paper have not the cash and the preachers will be responsible for the [illegible], we will send the papers. [illegible] will [illegible] off on this last [illegible]?

[illegible] is a good number of the South[illegible] to canvass. Try it and help [illegible] thousand.

[illegible] Thousand.

[illegible] we are receiving lists on [illegible] thousand for 1878. Next [illegible] we want to begin the publication [illegible] the names of the brethren [illegible] lists. Remember we [illegible] the new dollar and a [illegible] beginning April [illegible] will lead the list?

[illegible] Lend to Your Neighbors.

[illegible] of the SOUTHWESTERN [illegible]. Read and study the [illegible], and then ask your [illegible] and study them. [illegible] to know what [illegible] Episcopal Church is [illegible]. This knowledge [illegible] words about us [illegible] courage to our preach[illegible]

[illegible] the peacemakers.? [illegible] of the truth of [illegible] article in another [illegible] Webster and Benton.

[illegible]

The Methodist Episcopal Church in the Southern States.

We ask everybody to study the tabular statements on our first page, showing the numerical and financial strength of the Methodist Episcopal Church in the Southern States. As we said last week we say again: the time is past for people to speak contemptuously of what some continue to call the "Northern Methodist Church." The Methodist Episcopal Church knows no North or South, East or West, and covers every foot of this nation with its conferences, from ocean to ocean and from the lakes to the gulf, to say nothing of its vast foreign missionary operations in many parts of the world.

It might be well just here to recall a few statistics of the whole Church:

Number of Annual Conferences.....	93
Number of Ministers.....	11,269
Number of Members.....	1,671,608
Total Membership.....	1,682,877
Gain in membership past 10 years..	625,527
Number of Churches.....	16,200
Value of Churches.....	$70,239,441
Parsonages.....	5,355
Value of Parsonages.....	$9,175,486
Total value of Church Property.....	$79,414,921
Number of Sunday-schools.....	19,868
Sunday-school scholars and officers	1,710,620
Cash benevolent collections for 1877.	$921,158.42

These are specimen facts showing the numbers and strength of the Methodist Episcopal Church. We could also give the figures showing the vast publishing interests of our church, her educational institutions, &c., but the above is enough for our purpose. Let it be understood we speak only of our own church, the *Northern* Methodist Church as it is sometimes called in this Southern country. Many apply this name through ignorance, or by habit, but many also use it as a term of contempt. Such are only themselves contemptible. The Methodist Episcopal Church, South, has a membership of 750,000 and is the next largest Methodist denomination.

But we now speak especially of our church in the Southern States, that is, in those States south of what was once known as Mason and Dixon's line; or what was once slave territory, and from which our church was almost wholly shut out until the close of the war. On this territory we now have *twenty-four Annual Conferences.* Of these fourteen are made up of white ministers and members, except about seven thousand colored members in Holston, (Tenn.,) St. Louis, and Missouri Conferences, which, up to this time prefer to remain in those practically white conferences. These fourteen white Conferences aggregate as follows:

MEMBERSHIP.	
Members.....	173,469
Probationers.....	29,741
Traveling Preachers.....	1,179
Local Preachers.....	1,824
Total membership.....	206,204
SUNDAY-SCHOOLS.	
Number of Sunday-schools.....	2,369
Officers and teachers.....	22,224
Number of scholars.....	144,197
Whole number in Sunday-schools.....	166,421
BENEVOLENT COLLECTIONS.	
For missions.....	$61,212.29
Woman's F. M. Society.....	5,284.55
Board of Church Extension.....	4,961.91
Other benevolent collections.....	2,364.77
CHURCH PROPERTY.	
Number of churches.....	2,136
Value of churches.....	$6,224,588
[illegible]	368
[illegible] parsonages.....	$ 630,536
[illegible] value of church property.....	$6,854,[illegible]

[illegible] the same territory, except in Louisiana, Florida, and portions of other States, where the division into white and colored conferences has not yet been effected, [illegible] are fourteen colored conferences. These conferences are made up of colored people and churches except six thousand white members in the North Carolina, Arkansas, Louisiana and Florida Conferences. The fourteen conferences, all colored except the six thousand just mentioned, aggregate as follows:

MEMBERSHIP.	
Members.....	166,076
Probationers.....	27,386
Traveling Preachers.....	947
Local Preachers.....	2,378
Total membership.....	189,802
SUNDAY-SCHOOLS.	
[illegible] of Sunday-schools.....	2,022
[illegible] and teachers.....	9,860
[illegible] of scholars.....	96,474
[illegible] number in Sunday-schools...	106,334
BENEVOLENT COLLECTIONS.	
[illegible].....	$ 4,171 12
[illegible].....	189 94
[illegible]on.....	1,070 89
[illegible] collections.....	1,662 38
CHURCH PROPERTY.	
[illegible] of churches.....	1,751
[illegible].....	$1,798,486
[illegible] parsonages.....	162
[illegible].....	$73,105
[illegible] value of church property.....	$1,869,590

Let us now put these twenty-four conferences together, and remember [illegible] that in their true relation, as [illegible] one forms a part and parcel of [illegible] great Methodist Episcopal [illegible]. Here then we have a full [illegible] of the strength of this [illegible] Southern States:

[illegible] Sunday-school Members, [illegible] and Church Property [illegible] Episcopal Church in the [illegible] 1877.

[illegible]	[illegible]
[illegible]	57,126
[illegible]	2,126
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

[illegible] kansas, Missouri, Mississippi, Tennessee, Kentucky, Alabama, Florida, Georgia, South Carolina, North Carolina, Maryland, Virginia, and part of West Virginia. Here then is a church membership of nearly four hundred thousand in the fifteen Southern States, with church property worth $8,732,716. In point of members the Methodist Episcopal Church stands *third* in these States. The Baptists of all kinds aggregate a million and a quarter; the M. E. Church, South, has but a small membership in the North, so that nearly all its 750,000 members are in the South. The Southern Presbyterian Church numbers 112,000; the Cumberland Presbyterian—including the North—numbers 100,812; the Lutherans claim 100,000; the Protestant Episcopal has 69,000, and the Methodist Protestant may have 50,000. *In white membership alone* the Methodist Episcopal Church stands third in the Southern States.

The African M. E. Church claim 182,000 members in the South. The African Zion Church has less and the colored Church of America still less. It follows, therefore, that the *colored membership alone* of the M. E. Church exceeds the membership of every Protestant denomination in the South except the Baptists and Southern Methodists.

The Sunday-school work of the M. E. Church makes a still more favorable showing. Her Sunday-school work in the South is exceeded in numbers only by one church in the South, and that is the M. E. Church, South. This last named Church has in all her schools, including the North and West 49,797 officers and teachers, and 346,759 scholars; total, 369,556. The above tables show that the Methodist Episcopal Church has in the South two-thirds as many, or 272,755.

If we study the matter of benevolent collections we think there will be the most surprise to those who have not studied the subject. For example, the members of the Methodist Episcopal Church, South, are considered by many to include about all the Methodist wealth in the South. Let us see. The Southern Methodist Church appropriated this year for Home and Foreign Missions, $78,000. These general names include all her benevolent appropriations. $14,250 goes to China; $3,381 to Mexico; $1,850 to Brazil; total for foreign fields, $19,480, and total for home missions $58,519. Now quite a large proportion of these home "appropriations" have to be raised on the circuits where the aid is granted, that is the pastors take collections to pay their own missionary appropriations. In the Methodist Episcopal Church all missionary appropriations are made in *cash,* and only the *cash received* into the treasuries of the different societies is reported as benevolent money received. Above, it will be seen that the M. E. Church raised in cash for benevolent purposes $74,056.05 in the Southern States during 1877. (The whole church raised for benevolent purposes during 1877, $921,158 42.) The difference of about $4,000 between the amount "appropriated" by the whole Southern Methodist Church and the *cash* raised by the M. E. Church in the South more than likely will be offset by the amounts "appropriated" but which, throughout the Southern Church would not be raised, as assessments are never fully raised. We think it fair to conclude, therefore, that the Methodist Episcopal Church in *the Southern States alone* raises each year more for benevolent purposes than the whole Southern Methodist Church.

There is another class of facts which must be taken into account in estimating the work of the Methodist Episcopal Church in the Southern States. We refer to the assistance given year by year from the treasuries of the different benevolent societies. This assistance accounts largely for the great success of our Church in the South, and as it is not spasmodic, but continuous whenever and wherever needed, it will continue to help build up and fortify our church in every town and hamlet of the South as well as in the North. The Methodist Episcopal Church in the South *is an organic part of the most powerful Protestant Church in the world,* and whether the work in these Southern States be among the poor or the rich, the black or the white, foreigners or Americans, it matters not, *the whole church,* one and three-fourths millions strong, is pledged to stand by that work and foster and build it up. The weaker the congregation, and the poorer and more despised the people, the more certain will help be given. And this help is certain not simply one [illegible] but just as many years as it is [illegible] and there is an advance [illegible] growth among that people.

[illegible] financial aid given to our [illegible] the South comes from the [illegible] sources: 1. The Book [illegible]. 2. The Missionary Society. 3. The Board of Church Extension. 4. The Freedmen's Aid Society. 5. The Sunday School Union and Tract Societies. This aid has been continuous year by year as it has been needed in every Southern State, among all classes of people.

1. The Book Concerns publish the *Methodist Advocate,* at Atlanta, Georgia, and this paper.

2. The Missionary Society makes large annual contributions to aid in *the support of the ministry,* Wherever there is a congregation not able to support its pastor the conference in which that congregation is, can help it out of the funds placed to its credit by the General Society. As an example, the following appropriations in *cash* are made to our Southern Conferences for 1878. As these conferences meet they apportion this money as it is needed among their weak churches to help support the ministers:

Appropriations for Support of Ministers alone for 1878, in Southern States, given by Conferences:

Alabama.....	$2,000	Lexington....	$2,000
Arkansas.....	4,000	Louisiana....	7,000
Austin.......	3,500	Mississippi..	6 500
Cent. Alabama	2,500	Missouri....	3,000
Delaware.....	1,000	St. Louis....	4,000
Cent.Tennessee	2,500	North Carolina	5,500
Florida.......	3,200	Savannah.....	3,000
Georgia.......	3,000	South Carolina	7,000
Holston.......	5,000	Tennessee....	2,500
Kentucky....	5,000	Texas........	4,500
Virginia.....	5,500	West Texas...	3,000
Washington ..	2,500	West Virginia.	2,500
To German about.....			5,000
Total.....			$95,200

During several past years the appropriations were larger because the work was more needy. In the future the amounts will be increased or diminished as the demands of the work require. The missionary appropriations for the whole church at home and in foreign fields are $676,907 for 1878.

3. The Board of Church Extension has for its specific work to aid in erecting church buildings wherever our people are poor and need help. This Board has been operating since 1864, twelve years, and in that time $1,161,519 06 have been received and disbursed, giving aid to 2,132 different churches of the connection. *Of this aid $286,683.76 have been distributed throughout the Southern States.* To illustrate just how this work is done, year by year, we give the following summary of aid granted during 1877 in our Southern territory. The donations are in cash and loans are held at a low rate of interest. The donations range from $50 upward, the large majority being one and two hundred dollars. For example, Arkansas received $775, granted to seven different churches:

Aid from Board of Church Extension in Southern States during 1877:

Conferences.	Donations.	Outstanding Loans.
Alabama.........	$ 400	$ 1,257
Arkansas.........	775	7,520
Baltimore.........	950	1,209
Central Alabama...	625	508
Delaware.........	448	1,739
Florida.........	500	3,200
Georgia.........	570	705
Holston.........	...	5,488
Kentucky.........	950	1,800
Lexington.........	300	3,000
Louisiana.........	300	7,650
Mississippi.........	680	8,134
Missouri.........	1,200	14,297
North Carolina....	950	2,100
St. Louis.........	100	2,750
Savannah.........	1,250	13,675
South Carolina....	2,025	5,246
German.........	1,493	3,000
Tennessee.........	2,172	6,978
Texas.........	1,800	1,466
Virginia.........	380	11,160
Washington.........	1,150	1,682
West Texas.........	1,500	2,650
West Virginia.....	665	650
Totals.......$21,183		$92,864

These donations were given during 1877 to 169 different churches throughout the South. Some of the loans have been standing for several years, and are held by 176 different churches. This aid is continuous wherever needed.

4. The *Freedmen's Aid Society* devotes its work to establishing and maintaining schools for the colored people of the South. This Society has been in operation ten years, and during that time it has collected and disbursed $652,449.55. These schools and their localities are given elsewhere. There are now in these schools 3,170 students, 393 of whom are studying for the ministry. During 1877 this Society raised and expended $70,442 65. We do not know the amount of the real estate of all these schools, but it is very large, and increasing yearly. Who can estimate the influence of these schools upon the South? No thoughtful man can look at this work alone and not be impressed with the grandeur of the Church that thus plans and labors.

5. The *Sunday School Union and Tract Societies.* These Societies yearly distribute thousands of dollars worth of tracts and Sunday-day-school books and requisites throughout the South.

This hasty glance at the numbers and work of our church in the South must greatly impress the casual reader. But when we remember that under Methodist economy and filled with Methodist zeal and devotion to Christ, these numbers are every year marshalled in the work of lifting up and saving others in the South, every good citizen and christian must rejoice in the success of the Methodist Episcopal Church in the South.

Jacksonville, Fla., has a population of 14,000.

A Well Deserved Tribute to a Pastor and his Wife.

At a meeting of the trustees of our Tabernacle Church, in Dallas, Texas, March 18th, after arranging their financial business with Rev. L. H. Carhart, the founder of that church, a vote of thanks was unanimously tendered to Bro. Carhart for his great success in building up the church in Dallas, and for the sake of insuring success, using his own means for several years until the church could carry its own debts. In 1874, with only $200 from the Board of Church Extension, he began operations. In two years the Tabernacle was dedicated, costing over $7,000, all of which was raised except $1,700. This latter debt Bro. Carhart carried as his own for two years longer, until the church could assume it. The trustees and the entire membership of the church heartily, by resolution, extended to Bro. Carhart "a tender and grateful recognition for his efficient services" while he was their pastor. Of sister Carhart the resolution says:

Resolved, That we would not overlook, in the least, the inestimable aid afforded by Mrs. Carhart, (which only a true woman can render,) to make this church enterprise a success, but rather would we, and do we hold in sweetest memory her ceaseless and self-sacrificing toil, her noble example, her christian spirit.

Bro. Carhart is now Presiding Elder of the Dallas District and pastor of our church at Sherman, where he and his wife have again been instrumental in erecting and dedicating another beautiful church, an account of which is given elsewhere.

Happy any denomination which has many such pastors and pastors' wives.

At the Seamen's Bethel.

A very delightful concert was given at the Seamen's Bethel on Esplenade street a few evenings since. The entertainment was given for the sailors, and the large room was crowded. The singers were Mrs. Roach, Mrs. Lara, Miss Sawtelle, Dr. C. B. White and Mr. C. D. Sturdevant, all well known amateurs of our city. The quartette, "*Come Holy Spirit,*" was finely rendered, also the solo, "*No Cross, No Crown,*" by Mrs. Roach; and "*I'll be dar,*" by Dr. White. Miss Sawtelle gave, with good effect, a serio-comic solo. Mr. Sturdevant sang "*Down in Alabam,*" to the great delight of all. In addition to these and other special pieces several Moody and Sankey hymns were sung, in which the sailors joined with hearty good will.

We heard the other day of an amusing case of somnambulism. A colored man dreamed of the olden time—that he was back in slavery, and that the overseer was at that moment waiting for him down in the field. He sprang from his bed and awakened his wife by his frantic cries of "O, day is breaking! Where are my shoes! Where are my shoes!" Finding them at last, he stopped only long enough to put one on, and taking the other in his hand and his coat on his arm he started from his house in a run. He had gone about three squares when some of his neighbors, on their way to market, saw him and judging from his looks that something was wrong, rushed up and seized him. This awakened him, and as he came to his senses he astonished them by shouting at the top of his voice, "O, bless God, I am free—I am free!".

Nelson & Phillips have published in pamphlet form a paper read by Dexter A. Hawkins, A. M., of New York, before the American Social Science Association, in Sept., 1877, on *Education the Need of the South.* The paper sets forth the fact of illiteracy in the Southern States and discusses in a liberal and charitable spirit the causes which have led to this, and then shows how there can be no full prosperity in the South until education is made popular and general. He argues rightly that this work must be taken in hand and consummated by the South itself, and that the General Government should render assistance by setting aside money from the sale of public lands to help all the States in educational work.

The *National Repository* for May is on our table. "Spring flowers" (by the editor, Dr. Curry) and "Ocean Grove" are the two leading and illustrated articles. The latter presents some very fine views of one of the most notable and most largely patronized of our Methodist summer resorts, The other standard articles are, "Victor Immanuel," (illustrated,) by Prof. Wells; "Post Christian Judaism," by W. D. Daniels; "Among the Thorns," by Mrs. Mary Low Dickinson; "Russia and the Russians," by Dr. J. P. Newman; "Robert Pollock and His Times;" and the "Assyrian Libraries," followed by a large amount of "Editorial Miscellany."

Our Southern Methodism.

Rev. Emperor Williams, Presiding Elder of the North New Orleans District, returned the 16th inst., from an extended trip on his district, and gives an encouraging account of his work. We have already published accounts of the work at Houma, Franklin and several of the city churches in his district. After visiting Franklin he visited Le Tech, where is located our Orphan's Home. Here the church is giving signs of substantial improvement. The church building is being pushed to completion and will be a very comfortable house of worship. Rev. Mr. Beal, a talented young minister, educated in the Wesleyan Ministry in West Indias, and ordained, was received into the Methodist ministry by Bro. Williams and placed in charge of the Le Teche church. At Cypre Mort Rev. A. Jackson has a large Sunday-school, in charge of Bro. Thompson. This church and school gives great promise for the future. At Jeanuerrette the work prospers under Rev. H. A. Lewin, and at Little Pecan Bro. Richardson, an acceptable local preacher, has charge. At New Iberia Rev. Willis Carr, the pastor, reports an increase in membership and has a large, intelligent Sabbath-school. Bro. Williams preaches two or three times at each place, and looks carefully into all the work. At St. Martinsville Rev. John Sparks, the pastor, reports increase in membership and spirituality.

Dedication at Sherman, Texas.

We have before given an account of the success of our new church enterprise at Sherman, Texas, under the pastorate of Rev. L. H. Carhart. The church was dedicated April 7th. The following account we clip from the Sherman *Daily Courier:*

The services at St. Paul's M. E. Church passed off very successfully on Sunday. The morning service was crowdedly attended, four hundred persons being seated in the building. The sermon was preached by Rev. J. W. Carhart, of Oshkosh, Wisconsin; but the dedication ceremony was postponed till night.

A financial statement was rendered, showing that the church building, lot, personage, equipments and everything complete, had cost $6,050, one thousand dollars of which had been received from the Methodist Church Extension Society. A subscription was started, and the handsome sum of $1,780 received in money and cash pledges; and the church starts out on a good solid financial basis.

The Sunday school met at 3 o'clock, and several speakers by short addresses added considerable interest to the proceedings.

Notwithstanding the rain, the building was well filled at the half-past seven service. Dr. Reed, of the Methodist church south, preached a long sermon, but one which critics, whose taste leads them to prefer carefully prepared and logical sermons to impulsive ones, pronounce to be the best they ever heard from him. The dedication ceremonies which followed were conducted by Rev. Dr. Brush, of Austin.

THE BUILDING

itself was very much admired; everything about it being handsome and complete, even to hymn books and little ornaments. It has three aisles and four rows of pews of sixteen pews each, each one of which will comfortably accommodate four persons. This gives the seating capacity as 256, but in a large space at the west end of the building is left open, and this space would afford space for one hundred chairs whenever there is a necessity for them, as was the case Sunday.

Great credit is due to S. S. Steele of Kansas, the architect, who has had charge of the construction, furnishing the plans and superintending everything in detail from first to last. A most unusual dispatch is shown, too, by the fact that ninety days is all the time that has been used in building this beautiful structure, and during the last sixty days of that time Mr. Steele has had much of his time taken up by other business, including the erecting and completing of the substantial brick store of E. Hernstadt on the west side of the square.

In a late issue we spoke of the "*black man's Church*" argument being popular in the mouths of African preachers in this region. Our reference was wholly to the ministers of the African Methodist Church, and we referred to them because of the manly protest against that argument by Dr. Tanner, one of their chief men whose words we had quoted. We made no reference to the colored brethren of our own church.

The American Bible Society received during March $69,579.14, and during the year ending March 31, $446,954.14. During March 49,333 volumes were issued, and during the year, not including those issued in foreign lands, 650,224 volumes were issued.

The Nashville *Christian Advocate* speaks very highly of Dr. J. H. Vincent's lectures on "That Boy," and "That Boy's Sister," delivered in Nashville, Tenn.. last week.

Many banks throughout the country have already resumed specie payments.

Webster and Benton.

One day after dinner, as Mr. Webster was seated in his library, the servant announced Mr. Wilson, of St. Louis, and John Wilson came into the library. Mr. Webster at once rose and greeted him. Narrating the visit to me, he said:

"Mr. Wilson was a gentleman whom I had known more or less for a quarter of a century; a lawyer o pretty extensive practice, with a good deal of talent; a man of very violent prejudices and temper, who had spent most of his public life after he had reached manhood, in violent opposition to Colonel Benton. It was not so much in opposition to Colonel Benton's Democracy as it was a personal feud, as bitter and malignant as any that ever existed between two men. It was notorious in St. Louis that when Colonel Benton went on the stump, John Wilson would always be there to meet him and to abuse him in the most virulent terms, and then Mr. Benton would return the fire. I had not seen Wilson for a good many years, and only met him occasionally in court. He came to me now a broken man, permaturely old, with a wrecked fortune, and after some conversation, he said:

"I am going to emigrate to California in my old age, Mr. Webster; I am poor; have a family; and although it matters but little to me, for the short time that remains to me, if I am poor, yet there are those who are dear to me, whose condition I might improve by going to a new country and trying to mend my fortunes. My object in calling on you is to trouble you for a letter to some one in California; merely to say that you know me to be a respectable person, worthy of confidence."

After expressing my regret that he should feel obliged to emigrate to such a distance—for then it looked like a formidable undertaking to go to California—I asked him if he was fully determined.

"Yes," said he, "I have made up my mind."

Then I set about thinking what I could do for him. I saw no way to give him assistance. I had no particular influence with the Government at that time, and finally I said:

"I am sorry, Mr. Wilson, to say that, so far as I am aware, there is not a human being in California that I know. If I were to undertake to give you a letter to any one in California, I should not know to whom to address it."

"That makes no difference," said he "everybody knows you, and a certificate that you know me, will be the most valued testimonial I could have."

"I will write one with great pleasure; although you probably overrate the influence of my name in California, I want to give you something that will be of benefit to you. Let me see, Mr. Wilson. Col. Benton almost owns California, and he could give you a letter to Fremont and others, that would be of first rate service to you."

He looked me in the face, half astonished and half inquiringly, as much as to say: "Can it be possible that you are ignorant of the relations between Colonel Benton and myself?"

"I understand what you mean; I am perfectly well aware of the past difficulties between you and Mr. Benton, and the bitter personal hostility that has existed. But I want to say to you that a great change has come over Colonel Benton since you knew him. His feelings and sentiments are softened. We are getting older. Our fiery, hot blood is getting cooled and changed. It is hardly worth while for men, while they are getting near the maximum of human life, to indulge in these feelings of enmity and ill will. It is a thing that we ought to rid ourselves of. Colonel Benton and I have been engaged in a war of words, and you and he have, and, up to two or three years ago, we went out of the same door for years without as much as saying 'good morning' to one another. Now I do not know a man in the Senate to whom I would go with more certainty of having a favor granted than to Colonel Benton. He feels that age is coming upon him, and he is reconciled to many of his bitterest opponents."

"Is thy servant a dog," replied Wilson, "that he should do this thing? I would not have a letter from him, I would not speak to him, I would not be beholden to him for a favor—not to save the life of every member of my family! No, sir! The thought of it makes me shudder. I feel indignant at the mention of it. I take a letter from Mr. Benton? I—"

"Stop, stop!" said I; "this is the old man speaking in you. That is not the spirit in which to indulge. I know how you feel."

And while he was raving and protesting and declaring, by all the saints in the calendar, his purpose to accept no favor from Colonel Benton, I turned round to my desk and addressed a note to Benton something like this:

"Dear Sir, I am aware of the disputes, personal and political, which have taken place between yourself and the bearer of this note, Mr. John Wilson. But the old gentleman is now old, and is going to California, and needs a recommendation. I know nobody in California to whom I could address a letter that would be of any service to him. You know everybody, and a letter from you would do him a great deal of good. I have assured Mr. Wilson that it will give you more pleasure to forgive and forget what has passed between you and him, and to give him a letter that would do him good, than it would him to receive it. I am going to persuade him to carry this note, and I know you will be glad to see him."

Wilson got through protesting, and I read him the note. Then I said:

"I want you to carry it to Benton."

"I won't!" he replied.

I coaxed and scolded, and reasoned, and brought every consideration—death, eternity, and everything else—to bear, but it seemed of no use. Said I:

"Wilson you will regret it!"

After a while he got a little softened, and some tears flowed, and at last I made him promise, rather reluctantly, that he would deliver the note at Colonel Benton's door, if he did not do any more. He told me afterward that it was the bitterest pill he ever swallowed. Colonel Benton's house was not far from mine. Wilson took the note, and as he afterwards told me, went up with trembling hand, put the note with his own card into the hand of the girl that came to the door, and ran away to his lodgings. He had been scarcely half an hour in his room trembling to think what he had done, when a note came from Colonel Benton saying that he had received the card and note, and that Mrs. Benton and himself would have much pleasure in receiving Mr. Wilson at breakfast at nine o'clock the next morning. They would wait breakfast for him, and no answer was expected.

"The idea!" said he to himself, "that I am going to breakfast with Tom Benton! John Wilson, what will people say, and what shall I say? The thing is not to be thought of. And yet I must; I have delivered my note and sent my card. If I don't go now, it will be rude. I wish I had not taken it. It doesn't seem to me as if I could go and sit there at that table. I lay awake," said he afterward to me, "that night thinking of it, and in the morning I felt as a man might feel who had sentence of death passed upon him, and was called by the turnkey to get up for his last breakfast. I rose, however, made my toilet, and after hesitating a great deal, went to Col. Benton's house. My hands trembled as I rang the bell. Instead of the servant, the Colonel himself came to the door. He took me by both hands and said: "Wilson I am delighted to see you; this is the happiest meeting I have had for twenty years. Give me your hand. Webster has done the kindest thing he ever did in his life." Leading me directly to the dining-room, he presented me to Mrs. Benton, and then we sat down to breakfast. After inquiring about my family, he said: "You and I, Wilson, have been quarrelling on the stump for twenty-five years. We have been calling each other hard names, but really with no want of mutual respect or confidence. It has been a mere foolish political fight, and let's wipe it out of mind. Everything that I have said about you I ask your pardon for." We both cried a little, and I asked his pardon, and we were good friends. We talked over old matters, and spent the morning till twelve o'clock in pleasant conversation. Nothing was said of the letter until I was departing. He turned to his desk and said: "I have prepared some letters for you to my son-in-law and other friends in California," and he handed me nine sheets of foolscap.

"It was not a letter, but a ukase—a command to 'every person to whom these presents shall come, greeting;' it was to the effect that whoever received them must give special attention to the wants of his particular friend, Colonel John Wilson of St. Louis. Everything was to give way to that. He put them into my hands and I thanked him and left."

Mr. Webster continued: "Colonel Benton afterwards came to me and said, 'Webster, that was the kindest thing you ever did. God bless you for sending John Wilson to me! That is one troublesome thing off my mind. That was kind, Webster. Let us get those things off our minds as fast as we can. We have not much longer to stay; we have got pretty near the end; we want to go into the presence of our Maker with as little enmity in our hearts as possible."—*Webster's Reminiscences.*

Sunday School.

May 5, 1878—THE CAPTIVITY OF JUDAH.

SCRIPTURE.—Jer. 52 : 1-11.

GOLDEN TEXT.—"Jerusalem hath grievously sinned; therefore she is removed.—Lam. 1: 18.

TOPIC—"The wicked shall not be unpunished."—Prov. 11: 21.

[Condensed from Nat. S. S. Teacher.]

The Rebellion of Zedekiah (1-3.)—The doom which for so long a time had been impending over the city, and which, because he is full of compassion and of great mercy, God had delayed through years and years of irritating and increasing apostasy, at last broke with fearful power. The direful curses which had awakened the fear of Josiah were literally fulfilled. All the dreadful threats which had been uttered by Moses and reiterated by God's later prophets so often that they had ceased to alarm fully came to pass. The sad-eyed Jeremiah saw the conclusions that he himself had predicted. Ezekiel, also, looked with joyless eyes upon the accomplishment of the terrible prophecies, with which he had in vain warned the people. With an infinite patience God had borne with the nation, but it, at last, had reached the limits of his forbearance.

The Fall of the City (4:8).—"In the ninth year of his reign, in the tenth month, in the tenth day of the month." "Tenth month" answers nearly to our January. That day was so fateful that its exact date was forever fixed in the memories of the people. Ezekiel in his captivity had a revelation of what was happening that day in Judah, and was charged to write down the date. Ezek. 24: 1, 2. Up to this time, that day is celebrated among the Jews by the fast of "Tebeth." There was some hesitation as to whether Nebuchadnezzar would come up against Jerusalem, or against Rabbath of Ammon. He stood at the parting of the two ways, and used divination to see which one he would take. Ezek. 21: 21, 22. In the result, for once, at least, he read the decree of God. It is plain from verse 5 that he did not come up [illegible] verse 4 would [illegible]. He re- [illegible] point [illegible] Tyre [illegible] lem; [illegible] at [illegible] the [illegible] Jere- [illegible] and [illegible] Ju- [illegible] in a [illegible] of [illegible] city, [illegible] of [illegible] for a [illegible] strong, [illegible]

realize—but as an anguish which he should avoid.

The Fate of the King (8-11).—The alarm soon reached the palace. The king seeing that everything was lost, with muffled face, sought to escape, not through any regular gate, but "but by way of the gate between the two walls, which was by the king's garden," in the south-eastern portion of the city. Laden with a few things which he hoped to save (Ezek. 12:6, 12) he directed his flight toward Jericho with the intention of taking refuge in the wilderness across the Jordan. He was pursued, and overtaken, his followers routed, himself taken prisoner, and carried before Nebuchadnezzar at Riblah, where "judgement" was pronounced upon him. That judgment was Orientally severe and cruel. His sons were slain before his face, and with that as the last sight which they ever beheld, his eyes were inhumanly put out, and he, bound with double fetters, was taken to Babylon and incarcerated in prison till the day of his death. This was the end of the regnancy of the royal house of David. For five hundred years, in an unbroken line of succession, it had occupied the throne, while upon the throne of Israel there had been ninety dynasties and nineteen kings within two hundred and fifty years. Up to this time, with singular fidelity God's promise to David had been kept that he should not want a man to sit upon the throne of Israel. So long as Judah could be permitted to govern itself, there was not wanting a man of the line of David to sit upon the throne. When, at last, the sins of the nation drove the people into captivity, still God kept this promise in view; for he said: "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21: 27. The name of that new occupant was to be called "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice, from henceforth, even forever." Is. 9: 6, 7. The promise has been more than redeemed in the greater David.

New Publications.

ERRORS OF PAPACY.

Errors of Papacy: A series of lectures on Transubstantiation, by E. M. Marvin, late a Bishop of the Methodist Episcopal Church, South. Second edition. St. Louis: Logan D. Dameron, Agent, Advocate Publishing House; 592 pages. For sale at R. J. Harp's, 92 Camp street.

These lectures were delivered by Bishop Marvin in St. Louis, and in a very able and clear manner discuss the principal errors of Roman Catholicism. The author guards against everything like harshness, basing his views upon undisputed facts, respecting the beliefs of the Papacy. From a limited examination of the work we commend it heartily. The discussions are not lengthy, but go straight to the points in question, and give in a concise form substantial reasons for rejecting the accepted views among Romanists on the Eucharist, Tradition, Papal Infallibility, &c.

CONCESSIONS OF "LIBERALISTS."

Concessions of "Liberalists" to Orthodoxy, by Daniel Dorchester, D. D. Boston: D. Lothrop & Co.

Dr. Dorchester, of Boston, delivered [illegible] before the [illegible] Uni- versity, [illegible] Lib- [illegible] by request [illegible] them [illegible] book form. [illegible] are [illegible] Dr. Dorchester takes [illegible] to the "Concessions" which [illegible] great [illegible] from "Liberal" [illegible] what he rightly terms a [illegible] high "liberal" authori- [illegible] "It [illegible] to [illegible] students of the- [illegible] every great and wide- [illegible] every doctrine that [illegible] and lived in [illegible] long series of years, no matter how false its form may be, must have its core in some precious substantial elements of truth. [illegible] And when we find a doc- [illegible] which we feel sure [illegible] resisting all our attacks, [illegible] in the mind of [illegible] the great [illegible] proof that the [illegible] is better off with it, [illegible] than with our [illegible]

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 59, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

1.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.
To BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.
To BE READ.—Scripture History—New Testament.—Smith's. History of the United States. — Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.
To BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.
To BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions OF THE Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE, Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Falls, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Fraklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Special Notices.

Tortures that need not be Endured.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Houston (Texas) District.

SECOND ROUND.

Houston, 1st Church, April 13-14; 2nd Church, April 13-14; West Point, April 13 14; Galveston—East Church and Tabernacle—April 20-21; Herrisburg, April 27-28; Edwards Chapel, April 27-28; Columbia and Brazoria, May 4-5; Oyster Creek, May 11-12; Richmond, May 18 19; Cypress, May 25-26; Staffords, May 28-29; Rose Hill, June 1-2; Houston Circuit, June 6-7.

W. L. MOLLOY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8-9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Canev Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit May 25-26; Shelbyville Circuit, June 8-9 Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris, March 23, 24; Clarksville, March 30, 31; Texarkana, April 6, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23.

F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30.

C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Meridian (Miss.) District.

FIRST ROUND.

Garlandsville, March 30, 31; Hickory, April 2, 3; Trenton, April 6, 7; Lauderdale, April 11, 12; Daleville, April 13, 14; Mieshularville, April 16, 17; Expairie, April 20, 21; Macon, April 27-28; DeKalb, April 27-28; Louisville, April 27-28; Whitefield, April 27-28; Carthage, April 27-28; Brooksville, April 27-28; Starkville. April 27-28; Sbuqualak, April 29-30.

The District Conference will convene at Meridian May first. The Traveling and Local Preachers Exhorters, District Stewards, Sunday-school Superintendents and one of the class-leaders from each of the charges are expected to be present.

M. ADAMS, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

D. McLACHLIN, P. E.

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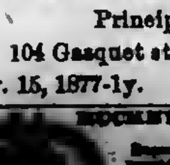

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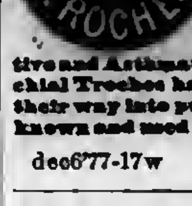

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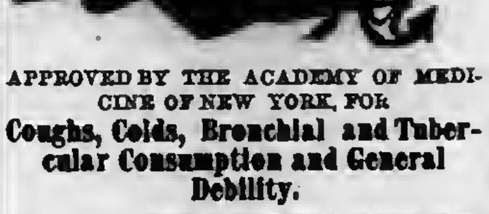

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Says Gossip Three to Gossip Four,
With something of a frown:
"I've heard strange news—what do you think?
Smith took his goods from Brown."
Then Gossip Four to Gossip Five,
Who blazed it round the town:
"I've heard to-day such shocking news—
Smith stole his goods from Brown."

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A shade glided over the beaming [illegible] of my child.

"Mamma," she asked, "how is it possible that the Savior dwells in your heart, in papa's heart, and in the hearts of all the good at the same time? There is only one Savior."

We sat at the open window. The sun threw its beams upon wooded hills and fertile plains; the whole creation seemed to rejoice in its warmth and light.

"Look at the sun, my child; does [illegible] beam whole and full in your [illegible]? It appears perfect also to [illegible] eyes; and if all the millions of [illegible] who dwell on our half of [illegible] fix their eyes on the sun, [illegible] one of them would see the [illegible] sun just the same. And if [illegible] a hundred bowls of water [illegible] the sunshine you will see the [illegible] sun in every bowl—a hun[illegible] you see—and yet there is [illegible]. Do you understand it?" [illegible] dear mamma," said my lit[illegible].

[illegible] my child, just so it is when [illegible] the Sun of Righteousness, [illegible] himself by means of faith [illegible] who open their hearts to [illegible] ed even when millions of [illegible] hearts, for whom his blood [illegible] shed, are willing to receive [illegible] he will impart himself wholly [illegible], and belong entirely to [illegible].

[illegible] Lord Jesus fills us with his [illegible], and the heart which receives [illegible] his Savior entire and [illegible]."

[illegible] I was speaking thus to [illegible] one, she gave me an un[illegible] look; she grasped the [illegible] understood it and [illegible] more that the Savior [illegible] himself to all who wish to [illegible].

[illegible] the train stopped at Mes[illegible] Texas, thirteen miles [illegible] the night of the [illegible] the engineer and fireman [illegible] by a band of robbers [illegible] the engine and [illegible] guard. The express [illegible] agent, barri[illegible] in their car, but [illegible] it with coal [illegible] and forced them [illegible] and mail wer[illegible] Conductor Alford [illegible] were wounded. [illegible] party numbered [illegible]. The passengers [illegible]

[illegible] man down in [illegible], was carry[illegible] arms along a [illegible] swept down [illegible] to seize [illegible] battle ensued [illegible] the eagle, [illegible] of it [illegible] the rescue [illegible] [illegible] was cap[illegible] discovered, it [illegible] curios[illegible]

[illegible] military pen[illegible] is more [illegible] nation. [illegible] some $27,- [illegible] Great [illegible] $14,000,000, [illegible] that of [illegible] of Aus[illegible]

[illegible] of inter[illegible] Pennsyl[illegible]

Selling Books.

The sales of books and periodicals of the Methodist Episcopal Church in our Eastern and Western Concerns during 1877 was $1,494,387.72. The total net capital of the Concerns is $1,403,666.64. The New York House alone published during 1877 not less than 47,669,892 copies of weekly, semi-monthly, monthly and quarterly periodical publications for adults and youth, and issued 25 new books, containing 5,212 pages, and 71 tracts, containing 1,018 pages. The Western House has printed and distributed not less than 34,411,974 weekly, semi-monthly, monthly and quarterly publications for adults and youth. It issued 24 new volumes, ten in English and fourteen in German.

The Methodist Episcopal Church South numbers about one-half as many members, and Dr. Haygood, of that church, after stating the above sales of the M. E. Church, thus reviews and comments upon the book and periodical sales of his own church:

These are large figures. Say now, we of the South are one-half so many, what should we show? Divide $1,494,387.72 by two, and we should have $747,193.86 as the total amount of "book and periodical sales by our Concern and its adjuncts and auxiliaries." "But they are far richer in money than we are," one will say. We answer, they, too, are passing through financial straitness all over the North and West. The trouble is, we were behind in these matters in 1860! We were not poor then.

But, making all of our present comparative poverty that we can, does it not seem that we should report at least a half, or a third, or a fourth, or a fifth, of $749,-387.72 of sales? What did we sell? The Agent's Exhibit has been read before each Annual Conference. We are not reviewing the Agent, or the House, or the Agent's facts, but our facts. His exhibit shows sales, for one year, to the amount of something over $50,000. Let us see how this amount is divided among Conferences. We have the figures, however, for only one Conference. Its membership numbers over 20,000. At its last session, its "Committee on Books and Periodicals" say in their published report:

"From the statistical reports of the various charges, we ascertain that books have been sold to the amount of $448.60."

And this is published without even an exclamation point of surprise! The committee indicate no "searchings of heart." In that Conference the investment in books, so far as sold by the preachers, was a little over two cents per member! There must be 5,000 families among these 20,000 members. If they had only averaged a book to the family, and the books had only averaged one dollar each, we should have had sales amounting to $5,000 instead of $448.60.

We pity the Methodist family that does not buy at least *one* new book each year. What is that we read in Hosea, iv.: 6?

The Mississippi Legislature, which recently adjourned, passed a resolution thanking the colored members "for their uniform courtesy and manly, dignified devotion to public duty during the session," and congratulated the people of the State upon the selection of representatives "so worthy from that race, and upon the arrival of that happy epoch when race prejudice and bitterness of feeling exist in our borders no longer."

A London firm has recently purchased one of the finest tracts of iron land in Tennessee, paying therefor $190,000 in cash. The property is known as "La Grange furnace," in Stewart county, and has been owned and operated by a Northern company. It embraces forty thousand acres, with three furnaces. The ore is very rich, and apparently inexhaustible, although it has been worked for some time past.

A new grove of giant trees has recently been discovered in California, about one hundred miles south of the famous grove of Yosemite, [illegible] feet above the level of the [illegible]. Instead of being a small cluster of thirty or forty trees, like the Yosemite grove, it contains over [illegible] trees, and covers a section of country six miles square.

Ex-Governor Moses, of South Carolina, has been arrested in New York City on the charge of forgery. The arresting officer is armed with a requisition from the Governor of South Carolina.

[illegible] has ordered the [illegible] Fitz John Porter to [illegible]

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AN OPEN LETTER.

IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR;—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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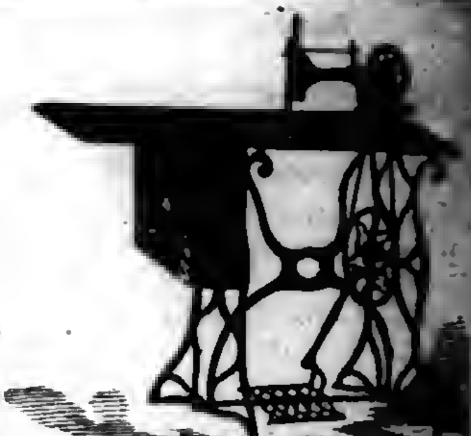

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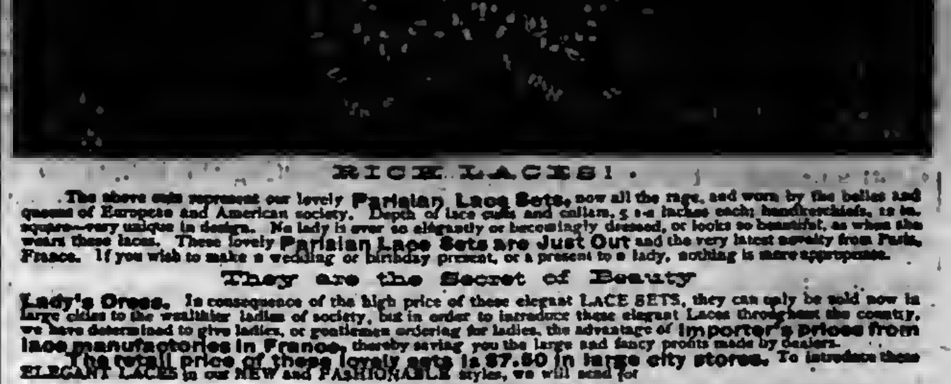

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Southwestern Christian Advocate.

VOL. 13—NO. 18. NEW ORLEANS, LA., THURSDAY, MAY 2, 1878. WHOLE NUMBER 300

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

39 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

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MY THEOLOGY AND MY COMFORT.

He holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather he unlock the day,
And, as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I can not read his future plan,
But this I know:
I have the smilings of his face,
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

The Methodist Episcopal Church in the Southern States.

(Editorial.)

We ask everybody to study the following statements, showing the numerical and financial strength of the Methodist Episcopal Church in the Southern States. As we said [illegible] again: the time is [illegible] contempta- [illegible] to call [illegible] Church." [illegible] Episcopal Church [illegible] or South, East or [illegible] every foot of this [illegible] conferences, from [illegible] from the lakes [illegible] nothing of its [illegible] operations [illegible] the world. [illegible] just here to re- [illegible] of the whole [illegible]

[illegible]

[illegible] facts show- [illegible] strength of [illegible] Episcopal Church. [illegible] the figures [illegible] inter- [illegible] educational [illegible] the above is [illegible] Let it be [illegible] only of our [illegible] Methodist [illegible] called in [illegible] Many ap- [illegible] ignorance, [illegible] Also see it [illegible] Such are [illegible] The [illegible] South, [illegible] and is [illegible] denom- [illegible] especially of [illegible] States, [illegible] of [illegible]

CHURCH PROPERTY.

Number of churches	2,136
Value of churches	$6,224,588
Parsonages	363
Value of parsonages	$ 639,535
Total value of church property	$6,864,123

Covering the same territory, except in Louisiana, Florida, and portions of other States, where the division into white and colored conferences has not yet been effected, there are fourteen colored conferences. These conferences are made up of colored people and churches except six thousand white members in the North Carolina, Arkansas, Louisiana and Florida Conferences. The fourteen conferences, all colored except the six thousand just mentioned, aggregate as follows:

MEMBERSHIP.

Members	159,076
Probationers	27,382
Traveling Preachers	947
Local Preachers	2,378
Total membership	189,803

SUNDAY-SCHOOLS.

Number of Sunday-schools	2,022
Officers and teachers	9,860
Number of scholars	96,474
Whole number in Sunday-schools	106,334

BENEVOLENT COLLECTIONS.

For missions	$ 6,171 12
Women's F. M. Society	189 94
Board of Church Extension	1,070 89
Other benevolent collections	1,683 38

CHURCH PROPERTY.

Number of churches	1,751
Value of churches	$1,793,488
Number of paronages	182
Value of parsonages	$75,105
Total value of church property	$1,868,593

Let us now put these twenty-four conferences together, and remember that *this is their true relation*, as each one forms a part and parcel of the great Methodist Episcopal Church. Here then we have a full statement of the strength of this church in the Southern States:

Total Membership, Sunday-school Members, Benevolent Collections and Church Property of the Methodist Episcopal Church in the Southern States in 1877.

MEMBERSHIP.

Members in full connection	332,536
Members on probation	57,122
Traveling preachers	2,136
Local preachers	4,202
Total membership	396,007

SUNDAY-SCHOOLS.

Number of Sunday-schools	4,381
Officers and teachers	32,084
Scholars	240,671
Whole number enrolled	272,755

BENEVOLENT COLLECTIONS.

Raised for missions	$ 57,383 41
Women's F. M. Society	5,578 66
Church Extension	6,061 90
Tract, Sunday-sch'l & Fr'dm'ns Aid.	5,047 15
Total collections	$74,056 12

CHURCH PROPERTY

Number of churches	2,877
Probable value	$8,018,076
Parsonages	525
Probable value	$714,640
Total church property	$8,732,716

The States covered by these conferences are Louisiana, Texas, Arkansas, Missouri, Mississippi, Tennessee, Kentucky, Alabama, Florida, Georgia, South Carolina, North Carolina, Maryland, Virginia, and part of West Virginia. Here then is a church membership of nearly four hundred thousand in the fifteen Southern States, with church property worth $8,732,716. In point of members the Methodist Episcopal Church stands *third* in these States. The Baptists of all kinds aggregate a million and a quarter; the M. E. Church, South, has but a small membership in the North, so that nearly all its 750,000 members are in the South. The Southern Presbyterian Church numbers 112,000; the Cumberland Presbyterian—including the North—numbers 100,812; the Lutherans claim 100,000; the Protestant Episcopal has 69,000, and the Methodist Protestant may have 50,000. *In white membership alone* the Methodist Episcopal Church stands third in the Southern States.

The African M. E. Church claim 182,000 members in the South. The African Zion Church has less and the colored Church of America still less. It follows, therefore, that the *colored membership alone* of the M. E. Church exceeds the membership of every Protestant denomination in the South except the Baptists and Southern Methodists.

The Sunday-school work of the M. E. Church makes a still more favorable showing. Her Sunday-school work in the South is exceeded in numbers only by one church in the South, and that is the M. E. Church, South. This last named Church has in all her schools, including the North and West 49,-707 officers and teachers, and 346,759 scholars; total, 369,556. The above tables show that the Methodist Episcopal Church has in the South two-thirds as many, or 272,755.

If we study the matter of benevolent collections we think there will [illegible] surprise to those who [illegible] studied the subject. For [illegible] the members of the Methodist Episcopal Church, South, are [illegible] by many to include [illegible] Methodist wealth in [illegible] Let us see. The South[illegible] Church appropriated [illegible] Home and Foreign [illegible] general [illegible] benevolent [illegible] goes to portion of these home "appropriations" have to be raised on the circuits where the aid is granted, that is the pastors take collections to pay their own missionary appropriations. In the Methodist Episcopal Church all missionary appropriations are made in *cash*, and only the *cash received* into the treasuries of the different societies is reported as benevolent money received. Above, it will be seen that the M. E. Church raised in cash for benevolent purposes $74,056.05 in the Southern States during 1877. (The whole church raised for benevolent purposes during 1877, $921,158 42.) The difference of about $4,000 between the amount "appropriated" by the whole Southern Methodist Church and the *cash* raised by the M. E. Church in the South more than likely will be offset by the amounts "apprpriated" but which, throughout the Southern Church would not be raised, as assessments are never fully raised. We think it fair to conclude, therefore, that the Methodist Episcopal Church in *the Southern States alone* raises each year more for benevolent purposes than the whole Southern Methodist Church.

There is another class of facts which must be taken into account in estimating the work of the Methodist Episcopal Church in the Southern States. We refer to the assistance given year by year from the treasuries of the different benevolent societies. This assistance accounts largely for the great success of our Church in the South, and as it is not spasmodic, but continuous whenever and wherever needed, it will continue to help build up and fortify our church in every town and hamlet of the South as well as in the North. The Methodist Episcopal Church in the South *is an organic part of the most powerful Protestant Church in the world*, and whether the work in these Southern States be among the poor or the rich, the black or the white, foreigners or Americans, it matters not, *the whole church*, one and three-fourths millions strong, is pledged to stand by that work and foster and build it up. The weaker the congregation, and the poorer and more despised the people, the more certain will help be given. And this help is certain not simply one year but just as many years as it is needed, and there is an advance and growth among that people.

The financial aid given to our work in the South comes from the following sources: 1. The Book Concern. 2. The Missionary Society. 3. The Board of Church Extension. 4. The Freedmen's Aid Society. 5. The Sunday School Union and Tract Societies. This aid has been continuous year by year as it has been needed in every Southern State, among all classes of people.

1. The Book Concerns publish the *Methodist Advocate*, at Atlanta, Georgia, and this paper.

2. The Missionary Society makes large annual contributions to aid in *the support of the ministry*, Wherever there is a congregation not able to support its pastor the conference in which that congregation is, can help it out of the funds placed to its credit by the General Society. As an example, the following appropriations in *cash* are made to our Southern Conferences for 1878. As these conferences meet they apportion this money as it is needed among their weak churches to help support the ministers:

Appropriations for Support of Ministers alone for 1878, in Southern States, given by Conferences:

Alabama	$2,000	Lexington	$2,000
Arkansas	4,000	Louisiana	7,000
Austin	8,500	Mississippi	6,500
Cent. Alabama	2,500	Missouri	8,000
Delaware	1,000	St. Louis	4,000
Cent. Tennessee	2,500	North Carolina	5,500
Florida	3,200	Savannah	8,000
Georgia	3,000	South Carolina	7,000
Holston	5,000	Tennessee	2,500
Kentucky	5,000	Texas	4,500
Virginia	5,000	West Texas	3,000
Washington	2,500	West Virginia	2,500
To German about			5,000
Total			$95,200

During several past years the appropriations were larger because the work was more needy. In the future the amounts will be increased or diminished as the demands of the work require. The missionary appropriations for the whole church at home and in foreign fields are $676,907 for 1878.

3. The Board of Church Extension has for its specific work to aid in erecting church buildings wherever our people are poor and need help. This Board has been operating since 1864, twelve years, and in that time $1,161,519 06 have been received and disbursed, giving aid [illegible] different churches of the [illegible] Of this aid $380,633.76 *have been distributed throughout the Southern States.* To illustrate just how this work is done, year by year, we give the following summary of aid granted during 1877 in our Southern territory. The donations are in cash and loans are held at a low rate of interest. The donations range from $50 upward, the large majority being one and two hundred dollars. For example, Arkansas received $775, granted to seven different churches:

Aid from Board of Church Extension in Southen States during 1877:

Conferences.	Donations.	Outstanding Loans.
Alabama	$ 400	$ 1,257
Arkansas	775	7,520
Baltimore	950	1,209
Central Alabama	625	508
Delaware	448	1,789
Florida	500	3,400
Georgia	570	705
Holston	...	5,488
Kentucky	950	1,800
Lexington	300	3,000
Louisiana	300	7,650
Mississippi	680	8,134
Missouri	1,200	14,297
North Carolina	950	2,100
St. Louis	100	2,750
Savannah	1,250	13,675
South Carolina	2,025	5,246
German	1,493	8,000
Tennessee	2,172	6,978
Texas	1,800	1,466
Virginia	380	11,160
Washington	1,150	1,682
West Texas	1,500	2,650
West Virginia	665	650
Totals	$21,183	$92,864

These donations were given during 1877 to 169 different churches throughout the South. Some of the loans have been standing for several years, and are held by 176 different churches. This aid is continuous wherever needed.

4. The *Freedmen's Aid Society* devotes its work to establishing and maintaining schools for the colored people of the South. This Society has been in operation ten years, and during that time it has collected and disbursed $652,440.55. These schools and their localities are given elsewhere. There are now in these schools 3,170 students, 393 of whom are studying for the ministry. During 1877 this Society raised and expended $70,442 65. We do not know the amount of the real estate of all these schools, but it is very large, and increasing yearly. Who can estimate the influence of these schools upon the South? No thoughtful man can look at this work alone and not be impressed with the grandeur of the Church that thus plans and labors.

5. The *Sunday School Union and Tract Societies.* These Societies yearly distribute thousands of dollars worth of tracts and Sunday-school books and requisites throughout the South.

This hasty glance at the numbers and work of our church in the South must greatly impress the casual reader. But when we remember that under Methodist economy and filled with Methodist zeal and devotion to Christ, these numbers are every year marshalled in the work of lifting up and saving others in the South, every good citizen and christian must rejoice in the success of the Methodist Episcopal Church in the South.

The International Sunday-School Convention.

The Convention met in Atlanta, Georgia, April 17. Four hundred and sixty delegates were present. Mayor Angier, of Atlanta, and Governor Colquitt made addresses of welcome. The Governor said many good things. We quote as follows:

"I as a patriot stand ready to accept for my beloved people such a fortune as the meek and lowly virtues of the religion of Christ will evoke. For our common country, sighing for an era of peace, I ask no stronger bonds of union, no fraternity more fervid or enduring than this gospel love will inspire.

"How is the world to feel the force and blessedness of this divine influence? Here is a problem worthy of the solution of angels. Who is to touch society with the sacred and healing wand? How shall we infuse into it more of virtue and of purity? We look into ourselves and see how much there is in us of evil, and how little of good. How our race is marred and scarred over with all manner of error. How fixed our prejudice, how unyielding our nature, we sink in despair at the prospect, and exclaim, it is too late, too late to begin with these. But God has given us a fresh revelation—a new opportunity. In our children a new humanity holds out its hand and appeals to us to begin once more.

"When the prophet of old came into the city of Jericho, they showed him the stream that ran by the walls, and they told him of those who died from thirst, and of those who died from drinking those poisonous waters. He did not attempt to heal the stream as it flowed, but made his way into the mountain where he found among the gorges the fountain head of the stream. Here, he said, must we heal it. He put the blessed salt into the spring head and declared in the name of the Lord, there shall no more be in them death or bitterness. The growing idea of the good men of this body is that wherever a child on the earth is who can be reached by your efforts you will fence him around with a thousand appliances, you will surround him with the holiest influences, you will fill him with the choicest graces, and save him from the infernal agencies that are busy at work for his destruction. Ah, here is wisdom above the mind of men. Here is diplomacy which no earthly covert or cable ever inspired. With a provident forecast which goes to the very foundation of the human character, you seek to pre-occupy the citadel with Christian graces and heavenly virtues."

Rev. John Potts, of Toronto, Canada, responded to the address of welcome. We give his closing words:

"Accept our heartfelt thanks, dear friends of Atlanta, for the welcome, which has greeted us from the lips of your esteemed Governor, and your honored mayor. In the days and years to come, as countries, we shall have pleasant Christian intercourse. You, under the flag of your great Republic, and we, devoted subjects of the British throne. I am sure it is the prayer and the earnest desire of all here, and of all right-thinking people in the United States and Great Britain, that however matters may go in Europe, England and the United States may never be other than friendly, or, rather, relations, as they really are. The Christian sentiment for both countries is for peace and good-will. Why not? We speak the same glorious language—a language which shall yet be the universal tongue, in which common philosophy, science and religion shall carry on the civilization and moral progress of the world. The great authors in poetry, history, philosophy and science are yours as well as ours. You rightfully claim a possession in Shakespeare, Milton, Chaucer and Macaulay. We study the same English Bible. We teach our children the same international scheme of Sunday-school lessons. We worship the same living and true God, and we are deeply interested in the same branches of Christian work.

"Henceforth let arbitration, and not the sword, settle all international difficulties. If you think we gained an advantage over you in the fishery award (although we do not think so), did you not get the better of us in everything in the past? Let Britian and America, the great commercial nations of the world, move forward in all the elements of a grand Christian civilization, and let them go hand in hand and shoulder to shoulder in the blessed work of the world's evangelization. Then shall angels sing again, 'Glory to God in the highest, and on earth peace and good-will to man.'"

General Clinton B. Fisk responded on behalf of the delegates from the States.

The Statistical Secretary reported. We quote the part showing the number of schools in the Southern States:

States.	Sch'ls.	Off.&T'ch'rs.	Schl'rs.	Total.
Alabama	1,000	6,300	77,000	83,300
Arkansas	505	4,512	33,312	37,851
Delaware	200	3,000	22,003	25,003
Florida	247	3,423	22,079	28,502
Georgia	1,547	22,808	167,254	190,062
Kentucky	2,501	29,436	214,121	243,557
Louisiana	1,377	13,220	96,843	110,063
Maryland	1,833	18,092	171,198	189,290
Mississippi	1,583	14,244	104,452	118,696
Missouri	2,067	18,010	121,578	139,588
N. Carolina	1,985	17,867	131,026	148,893
S. Carolina	1,412	12,704	93,161	105,865
Tennessee	2,451	22,055	161,736	183,791
Texas	2,500	10,000	70,000	80,000
Virginia	3,911	35,904	229,213	265,117
W. Virginia	1,500	12,500	75,000	87,500
Total	27,619	244,105	1,792,979	2,037,084

The total number of Sunday-schools in the United States is 76,580; teachers and officers, 834,411; scholars, 6,423,285; total 7,257,696; about one-fifth of the population of the United States. The number in the South is seen in the table above, leaving in the Northern States 48,961 schools, 590,306 officers and teachers, 4,630,306 scholars, and 5,220,612 of officers, teachers and scholars. New York has the largest number of any State, viz.: 903,399; Pennsylvania has 782,025; Ohio, 621,702; and Illinois, the fourth State in this respect, has 529,829. In the South, Virginia stands first, Kentucky second, Georgia third, Maryland fourth, and Tennessee fifth.

AFTERNOON SESSION.

The Convention met at half-past two o'clock, and permanent officers were chosen. Gov. Colquitt, President; thirty-seven gentlemen from as many different States, Territories and Provinces were elected Vice-Presidents.

SECRETARIES.

Hon. F. R. Loomis, Ohio; Edward S. Wagoner, Pennsylvania; J. Wm. Jones, Virginia; John E. Ray, North Carolina; Rev. John McEwen, Canada.

FINANCE COMMITTEE.

J. B. Phipp, Baltimore, Md.; Jno. V. Farwell, Chicago, Ill.; A. P. Abel, Virginia; Rev. Smith Baker, Massachusetts; Henry Musgrove, Jackson, Miss.

TREASURER.

L. H. Bigelow, New York.

Reports of the condition of the Sunday-school work and of the various organizations were called for, and responses given as follows:

Alabama—J. H. Franklin.
Arkansas—Rev. C. Pope.
California—No delegate.
Connecticut—W. R. Burdin.
Delaware—No delegate.
Florida—J. L. Lyon.
Georgia—W. G. Whidby.
Illinois—P. G. Gillett.
Indian Territory—Rev. J. S. Murrow, who spoke in behalf of the work among the Indians.

The Committee on Permanent Organization here presented their report:

Indiana—Wm. H. Levering.
Iowa—Mr. Bartlett.
Kansas—L. R. Elliott.
Kentucky—J. J. Hickman.
Louisiana—Mr. Gardner.
Maine—G. C. Goss.
Maryland—E. J. Johnson.
Massachusetts—F. N. Peloubet.
Michigan—Z. Grinnell.
Minnesota—W. Cheney.
Mississippi—Mr. Powell.
Missouri—Fred. Haws.
Nebraska—I. P. Page.
New Hampshire—John G. Lane.
New Jersey—Wm. Harris.
New York—Edward Danforth.
North Carolina—J. E. Ray.
Ohio—Robert Camden.
Pennsylvania—E. S. Wagoner.
Rhode Island—Rev. Dr. Bixby.
South Carolina—W. H. Strickland.
Tennessee—T. H. Reeves.
Texas—W. N. Griffith.
Vermont—Franklin Fairbanks.
Virginia—J. W. Jones.
West Virginia—S. B. Barnitz.
Wisconsin—John McLeon.
Province of Quebec—A. H. Munro.
Province of Ontario—W. Millard.
Dakota, Wyoming, Colorado, Arizona, New Mexico and Utah, were reported briefly by Mr. E. Payson Porter, Statistical Secretary of the Convention.
District of Columbia—Wm. Stickney.

At the night session the subject of the International Sessions was discussed by Rev. Randolph, of Indianapolis. Dr. John Hall, of New York, and Dr. J. H. Vincent. The last speaker said the International sessions were doing a great work in spreading the Word of God. More Bibles have been sold since these Lessons were introduced than ever before. The power of the secular and religious press has been wonderfully utilized by the system, until now the Lessons are published in newspapers on Saturdays in all parts of the country. The system also increased the intellectual power of the Church and the country. The address was spiced with humor and anecdote, which made it most acceptable. It was heartily received and carried many a practical and useful suggestion which will not soon be forgotten.

We will continue the report next week.

God's Great Book.

BY J. H. M'CARTY, D.D.

Not of the Bible do I speak now, though that is unquestionably a great book, but of the volume on which we walk and build our houses—the earth as one of God's great books.

I was rambling, some years ago, through that beautiful region known as the Connecticut valley, a locality famous for wonderful "bird tracks" which appear in the red sandstone which there crops out. And as I gazed upon some of the slabs which retain the impressions of these ancient footprints, I was deeply moved, not so much at the tracks themselves, as at their wonderful, shall I say miraculous, preservation. Think of it a moment! Thousands, possibly tens of thousands of years ago, a mammoth bird, belonging to an extinct species, walked along the sea-beach one day in quest of food, followed in her search as we see now among our fowls by her brood of birdlings. Right, left, right, left, the mother bird and the baby birds put their feet in the soft sand of the old sea-beach, left by the returning tide. The birds went away, no one knoweth whither, but by and by the tides came again upon the tracked beach; the new sand filled them up and covered them over forever; the days and years sped away; other tides ebbed and flowed; other birds lived and died, and walked there in search of food; the planet swept round in its orbit; the globe's great face changed, and the very sea on whose sandy beach the birds walked was no more; the continents were reconstructed, the seas reformed, and the beach rose to a higher level; the waters flowed to other depths; centuries by tens and hundreds rolled away into eternity; other geological eras succeeded that of the red sandstone; man comes, the lord of this lower world; he seeks the brown stone to build his great palace in the city; yonder, by screw and derrick, he lifts out of their old beds the rocky pages on which are inscribed these records of a former world. The huge block is cut out, raised up and turned upon its edge; the wedge of iron is driven in and it parts right where the birds walked, and the cast of their footprints is perfect, showing even the rings of the toes and the joints of the claw-nails as if they had been made yesterday. You say it is marvelous. Yes it is, and so is it marvelous that the words we speak, the deeds we perform are recorded in God's great book of memory. Ages will pass away and some day the steps we took will reappear. For in God's mind nothing shall ever be forgotten. Not only are we ourselves immortal, but our very thoughts, our words are immortal. When we are gone no one can tell whether some come careless word or deed may come up to darken our life record and confront us in the judgment, or some good word or deed will yield its hallowed fruit. Yes, and the affection of the old bird for her young is even characterized in the stone of the ages. Love lives on when seas have departed and the globe has changed its face. Surely the greatest of principles is love.—*Lectures on Science.*

God's Love.

Suppose a meadow in which a million daisies open their bosoms all at one time to the sun. On one of them, while it is yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone (a mighty rock to the tiny flower) squats on its breast, and will not admit a single sunbeam. At length the flower-stalk having gathered strength by its constant exertion, acquires force enough to overbalance the weight and toss the intruder off. Up springs the daisy with a bound; and in an instant another floweret is added to the vast multitude which in that medow drink their fill of sunlight. The sun in the heaven is not incommoded by the additional demand. The new-comer receives into its open cup as many sunbeams as it would have received although no other flowers had grown in all the meadow—in all the earth. Thus the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length through the power of a new spiritual life, throws off the burden, and opens with a bound to receive a Heavenly Father's long offered but rejected love, the giver is not impoverished by the new demand upon his kindness. Although a thousand millions should arise and go to the Father, each would receive as much of that Father's love as if he alone of all fallen creatures had come back reconciled to God.—*William Arnot.*

The Scrap-Book.

Every one who takes a newspaper which he in the least degree appreciates will often regret to see any one number which contains some interesting and important articles thrown aside for waste paper. A good way to preserve these is by the use of a scrap-book. One who has never been accustomed thus to preserve short articles can hardly realize the pleasure it affords to sit down and turn over the pleasant, familiar pages. Here a piece of poetry meets the eye, which you would long since have lost had it not been for your scrap-book; there is a witty anecdote—it does you good to laugh over it yet, although it may be for the twentieth time; next is a valuable recipe you had almost forgotten, and which you found just in time to save you much perplexity; there is a sweet little story, the memory of which has cheered and encouraged you when almost ready to despair under the pressure of life's cares. Indeed, you can hardly take up a single paper without reperusing. Then hoard with care the precious gems, and see at the end of the year what a rich treasure you will have accumulated.

General News Items.

The purchase of horses in this country by agents of the English Government still continues.

The Pennsylvania Republican State convention will be held at Harrisburg, May 15.

The Diaz government of Mexico was recognized by the United States minister to Mexico, April 9.

A colored woman in Cincinnati has just recovered $2,500 damages from a man who abducted and sold her into slavery in 1853.

Switzerland is the first country to accept the proposal of our Government to participate in the International Monetary Congress.

Just previous to adjournment *sine die* the Iowa Senate passed a bill restoring capital punishment in the State, and the bill is now a law.

The Mormon authorities in Salt Lake find that Brigham Young had taken possession of $1,000,000 worth of property belonging to the Church.

The Alumni of the University of Virginia are making an organized effort to raise the $30,000 necessary to be obtained in order to secure the McCormick telescope for the University.

The Hindoos believe that India will be subject to England only so long as the Kohi-noor, of the Crown jewels, remains in the possession of the Queen. As it is to be exhibited at Paris, it is feared that an attempt will then be made to steal it.

The new Pope has practical talent of various kinds. He dispersed a crowd of Roman tramps who came to beg his blessing and some small change by declaring: "It is God's will that man shall earn his bread in the sweat of his brow."

Capt. Eads said recently in Memphis: "There is not a stretch of the river from St. Louis to New Orleans, fifty miles long, in which I have not stood on some part of the river bottom, beneath the shelter of the diving-bell. I have known the river intimately forty years."

Some idea of the immense slaughter of buffalo on the staked plains of Texas may be arrived at from the fact that 600,000 pounds of buffalo hides were recently shipped from Fort Worth to Leavenworth Kansas, which is the product of only a portion of the winter's slaughter on the plains.

The Chicago *Times* prints dispatches from nearly 200 points, covering the whole of the Western spring wheat region, which shows an acreage nearly 50 per cent. greater than last year, with present prospects better than at any corresponding time since 1860, whilst there is still from 15 to 20 per cent of the old crop on hand.

The Dallas (Texas) *Commercial* says: "It is said that the number of immigrants to Kansas this year will reach 500,000. This puts Kansas in the lead of Texas. This is a matter which should be sharply looked after by this State. There can be no doubt that the reputation for lawlessness which attaches to the name of the State is working against us."

The emigrant ship *Azore* was prevented from clearing on the day on which she was to have sailed from Charleston, by a large excess in the number of persons who had taken passage and stowed their effects on board. A law of Congress limits the number of passengers on emigrant ships by rules founded on the amount of their tonnage, and it was found when the *Azore* was ready to sail, and applied for a clearance, that she had one-fourth more passengers than could be legally carried on a vessel of her size. The time required for getting out the goods of such as could not go detained the vessel in port four days. The final arrangements were completed by April 20, and at about 8 A. M. the *Azore* was towed out to sea by the tug *Wade Hampton*, being accompanied to the bar by two harbor steamers, crowded with colored excursionists, while the whole Battery and the wharves were thronged with thousands of colored people, sh[illegible]ing and waving hats and handkerchiefs as the bark bore out to sea. The *Azore* carries two hundred [illegible] fifty passengers, about one-fifth [illegible] whom are young children. [illegible] crew as well as passengers are [illegible]ored, the only four white men a[illegible] being Captain Holles and his mates, and Alfred B. W[illegible] special correspondent of th[illegible] and *Courier*, who goes out [illegible] icle the adventures of the [illegible] ony on the trip and after th[illegible] val at their destination in [illegible] rior of Liberia.

[illegible]thwestern.

[illegible] St., New Orleans, La.

[illegible]DAY, MAY 2, 1878.

1000 More.

We want 1000 more sub[illegible] the remainder of [illegible]. We will furnish back [illegible] from April first. [illegible] for the Southwestern [illegible] April first till January [illegible] 1879. Brethren 1000 [illegible] subscribers will put [illegible] the year grandly. [illegible] the thousand and [illegible] at once. If the people [illegible] want the paper have [illegible] cash and the preachers [illegible] responsible for the [illegible], we will send the papers. [illegible] lead off on this last [illegible]?

Cheap Organs.

[illegible] sell a $200.00 Estey. Or [illegible] cash; and a $275.00 [illegible] for $90.00, cash. [illegible] organs are entirely new [illegible] be sent directly from the [illegible]. This is a rare chance for [illegible] or Sunday-school to get a [illegible] instrument very cheap.

[illegible] Williamson, American [illegible] to Central America, is in [illegible]

[illegible] Packard, arrived here [illegible], and was greeted by [illegible] friends.

[illegible]-seventh Annual Conference [illegible] Protestant Episcopal [illegible] Louisiana is in session [illegible] this city, in the Church [illegible] Holy Trinity, on Jackson [illegible]

[illegible] L. Galloway, Lovelady, Tex., [illegible] of six new subscribers, [illegible] of the Baptist Church. [illegible] the SOUTHWESTERN [illegible] with that denomi[illegible]

[illegible] is again made from [illegible] colored people [illegible] and sold into [illegible]. The facts have [illegible] ascertained, but the [illegible] into the mat[illegible]

[illegible] Rev. E. [illegible] pastor of [illegible] Church of [illegible] of the [illegible] Providence, [illegible] made a [illegible] here, [illegible] here, [illegible] right to a [illegible]

[illegible] has made [illegible] Collector of [illegible] has com[illegible] Smith, of [illegible] well [illegible] State. [illegible] the Sp[illegible] in [illegible] Gen[illegible] week of [illegible] all.

[illegible] Eng[illegible] sub[illegible] of [illegible] Bos[illegible] this. In [illegible] are [illegible] war. [illegible] can [illegible]

The Southern General Conference and Fraternity.

The General Conference of the Methodist Episcopal Church, South, began its quadrennial session at Atlanta, Ga., yesterday. One of the most important questions that will come before that body is the question of fraternal relations between the great Church it represents, and the Methodist Episcopal Church. Our readers will recall the chief historical points in the controversy growing out of slavery and the war, between these two churches, ending happily in the appointment of commissioners by each church "to remove all hindrances to formal fraternity." Those Commissioners met at Cape May, New Jersey, in 1876, and did three things: 1. They made a declaration of the legitamacy and consequent relations of the two churches. 2. The way was opened for the peaceful settlement of the many disputed property cases, where, along the border, by the fortunes of war, and elsewhere in the South by the changed relations caused by the results of the war, properties were held by one church and claimed by the other. 3. An address was issued which breathed a truly fraternal spirit.

The results of the Cape May agreement have been good. Many property disputes have been settled, and there has been an increase of actual fraternity between the Conferences, ministers and people of the two churches throughout the South. The verdict, we think, of the majority of both churches is that the Commissioners did their work well.

Upon two points have we felt and expressed, however, fears, lest the cause of fraternity might be harmed. The first point, is a question of interpretation. Our fears are not yet allayed and will not be until the Southern General Conference receives and acts upon the work of their Commissioners. Should that body adopt the interpretation and its logical results, which have been quite generally accepted and insisted upon by the press of the Southern Church, then fraternity between the churches will receive a severe, if not a fatal blow.

Let us now look into this matter of interpretation and see just where the danger lies. The Cape May report declared that:

> Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784, and since the organization of the Methodist Episcopal Church in the South was consummated in 1844 by the voluntary right of the Southern annual conferences, ministers and members to adhere to that communion, it has been an evangelical church, &c.

When this declaration was published we expressed the fear that it would lead to misunderstanding. The press of our church for months was ominously silent, with the single exception of the *Northern Christian Advocate*, which went further than we did, and held that there was but one interpretation and that unfavorably to us, granting all the Southern Church had ever claimed and falsifying our own church history. It soon became evident that our fears were not groundless. The Southern Methodist press said the declaration "granted all they had ever asked" and rejoiced that the conscience of our church had become sufficiently quickened to repudiate our past mistakes and false accusations. It was claimed that a "*common origin*" could only mean that both churches began in the single germ planted in 1784, and that if the South only exercised "*the voluntary right*" which it possessed, then all talk about "secession" and all unfavorable criticisms against the Southern delegates in 1844, and subsequently, must cease. The Tyro in American Methodist history could see an end of fraternity, should such an interpretation go uncontradicted. There came forth, notably in the columns of the New York *Christian Advocate*, a statement setting forth the views and position of our Commissioners. The chief point made was that the declaration does not touch the *manner of the organization* of the M. E. Church [illegible], but simply recognizes it as an accomplished fact, dating from [illegible], and being *Episcopal in government*, it is, therefore, a "legitimate branch of Episcopal Methodism." This interpretation leaves [illegible] between the two [illegible] respecting the organization [illegible] Southern Church out, [illegible] be, and lays the only [illegible] of a lasting [illegible] the churches. [illegible] Episcopal Church [illegible] Confer[illegible] [illegible] shall await with interest the action of the Southern General Conference. We are glad to know that the documentary proof extant but unpublished, bears out the interpretation of our Commissioners.

Our second fear grew out of the outspoken determination of the Southern Church to force a withdrawal of our work from the Southern States. The SOUTHWESTERN was the first, and for some time the only paper of our church to state and call attention to this determination. In our issue of September 14, 1876, immediately after the publication of the Cape May report, we published the views of the entire Southern Methodist press, by quoting from the editorial columns of each, and asked, "Are we to understand that the Southern Church, having gained this much, that the next issue is to be the withdrawal of our work from the South by leaving it or parcelling it out to other churches to suit Southern views?" No one at all conversant with the tone of the Southern Methodist press the past year will deny but that we correctly interpreted the drift of Southern thought and purpose. In that same issue we quoted the Nashville *Christian Advocate* as follows:

> The plan of fraternity was not designed to supersede the plan of Separation. Indeed, it recognizes everything in that Plan, except the boundary line between the two connections, with which the Commissioners did not feel at liberty to meddle. But if all the rest is carried out in good faith the other may be recognized in due time.

Over against this at the next session of the Louisiana Conference, we wrote, and the Conference unanimously adopted, the following:

> Resolved, That the establishment of fraternity between the two great Methodisms of America removes all occasion of criticism from both churches, on account of the presence of the other in any part of the nation. Each church is now free, without let or hindrance, to push her work as in her judgment may be deemed best among people of all nationalities and language, and any other interpretation of the work of the Cape May Commission we regard as dangerous to the interest of both churches, and the cause of Christ.

Seeing the issue from the first we have steadily maintained that at this point lay the greatest danger to fraternity between our own and the Southern Methodist Church. Other papers of our church during the last twelve months, have spoken out grandly, and especially has the Atlanta *Methodist Advocate* done noble service in publishing facts and giving tone and directness to the thought of our church in guarding and fostering our Southern work.

The question now is, what will the Southern Methodist General Conference at Atlanta say upon this point? Will that body recognize our Southern work as legitimate, or are we yet to have talk about "boundary lines" between the connections? The answer to this question we consider of vital importance to the question of Methodist fraternity.

Of course all talk about the Methodist Episcopal Church withdrawing from the South is foolishness. On the first page of this issue we give official figures showing our numerical and financial strength in the South. Our church will no more forsake her 400,000 people in the South than she will a like number in the North. All talk about ecunemical schemes which include the dividing up of the Methodist Episcopal Church can be put down as so much ecunemical nonsense. That Church, will never commit *hari-kari* to satisfy the whims or appease the prejudices, or to make practicable the schemes of the brethren of the Methodist Church, South, or any others, who may be so foolish as to request it.

A Word with our Baptist Friends.

When the Southern Baptist Convention met in this city last year we published an editorial, complimenting the convention upon its size, intelligence and general character. We were careful to commend the convention because the question of educational and mission work among the colored people, was discussed at length, and plans suggested for carrying on such work.

One thing we regretted, and said so. But that our words may be recalled, we quote a part of our editorial, as follows:

> One thing in connection with the late Baptist Convention we exceedingly regret. *The work and workers of Leland University in this city received no recognition.* Leland University is the Baptist School for colored people in New Orleans and is the work of Northern Christians and their money.
>
> Deacon Chamberlain and his saintly wife, eight years ago, left their circle of aristocratic and wealthy friends in Brooklyn, N. Y. and came to New Orleans to do something for the colored people. Up to this [illegible] have expended nearly [illegible],000 of [illegible] money, and given their time and [illegible]. Assistance has also [illegible] Northern Baptist Convention [illegible] a magnificent property [illegible] a three-story brick building, [illegible] finished and furnished [illegible] here, where [illegible] of colored young men [illegible] their studies [illegible] for the education of white youth would be the pride of any Southern city. During these years Deacon Chamberlain and wife and the teachers, many of them persons of rare culture, have never received, except from a very few, any encouragement or recognition whatever in their work. The Chamberlins, of singularly sweet Christian characters, and with faces wrinkled with age and yet beaming with benevolence, worshipped for years in the aristocratic Baptist Church of this city with scarcely a dozen who would speak to them. Their wealth and acknowledged personal worth were no offset to the fact that they were laboring among the colored people. So it has been with the Professors of Leland.
>
> What a splendid opportunity did the convention have of rebuking this unchristian spirit. But alas that was not done. The Convention itself followed the same path. No mention whatever was made of Leland University. Deacon Chamberlin with Dr. Stone, the President of the University, attended the Convention. The latter was present during nearly all the discussions of the work to be done among the colored people. He did not so much as receive a friendly grasp of the hand from a member of the Convention. No mention was made of him or his work, when ten minutes talk from him on the work he was doing, would have been worth more to the Convention than days of talk, limited to theory and rhetorical flourishes about the "ignorant sons of Ham." Not a single member of the Convention visited Leland University!

Our editorial was quoted in several leading Baptist papers of the country, and called forth considerable comment. We afterwards understood, although at the time the matter escaped our attention, that three brethren had published over their signatures that they had visited Leland University, while our statement was that "not a single member of the Convention visited Leland University." At the time this denial came to us, the parties from we derived our information were out of the city for the summer, and in view of the fact that only in this single statement were our words questioned, we let the matter pass. But of late we have learned, that among our Baptist friends in New Orleans, that editorial is still referred to as being a slander. And it has also come to us, within a few days, that some of our personal friends among New Orleans Baptists, have been subjected to slights bordering on insult by the pastor of the leading Baptist Church of this city because of that editorial; and, also, that our statements are made the excuse for unfavorable remarks in social circles concerning us personally.

For these reasons we now refer to and quote what we said, and ask,

1. Did we tell the truth? Our reply is that we are authorized to use the name of Rev. Dr. Stone, President of Leland University, as authority in stating that our remarks were true, and did not include the whole truth, with some unimportant exceptions. Deacon Chamberlin did not attend the Convention as we stated, and not until the *week following the Convention* did three brethren visit the Institution. We were at the Institution after the Convention had adjourned with Gen. Barry, a prominet citizen of Chicago, and up to that time no member of the Convention had been there. This explains the single important discrepancy. As to the important parts of our statement they are strictly true. "*the work and workers of Leland University in this city received no recognition.*" If other testimony was needed we might state this: Gen. Barry, of Chicago, a personal friend, visited the Convention as a Northern Baptist, and talked with many and was present until the close, and he never heard that there was such an Institution as Leland University, and remained in ignorance of the fact until by accident we mentioned it to him after the Convention adjourned, and at his request took him to visit it. Another fact which indicates much. Dr. Stone, who is a man of age and experience, and who stands high in esteem in his denomination, and who is still President of the University, worshipped for a year at the Baptist Church where this Convention was held, and during that time was never spoken to in the church by the pastor, and never received the slightest ministerial recognition. His attendance was as regular as his duties would permit, usually being present at the morning services.

2. Is it not about time that our Christian friends in this city of extreme Southern sentiment, should cease ostracising the noble companies of men and women in our midst who, in the name and spirit of Christ labor among colored people?

3. We must not be misunderstood. Not all, perhaps not half of of our Baptist friends in New Orleans have any sympathy with any of these unchristian things we have mentioned. We make no general charge. *But these things have been done, and the same spirit that prompted them still prompts other equally mean and unchristian remarks and acts.* We trust that the better and nobler elements of this denomination in our city will see to it that such things cease.

Governor Nicholls has signed the Moffett Register bill. It is estimated that it will bring a revenue of [illegible],000 a year to the State. The liquor dealers will try to defeat the purposes of the bill.

The Sin of a Dark Skin.

We publish this week altogether the fullest report of the International Sunday School Convention just held in Atlanta, Ga., to be found in any of the city papers, secular or religious. The Convention was a success in attendance and enthusiastic words, and in wise provisions for continued efficiency in the great work of promoting the systematic study of the Bible among all denominations.

One event, however, occurred that must bring the blush to the cheek of true men in every section of this country, both North and South. The event was this: Rev. B. W. Arnett, pastor of the African Methodist Episcopal Church in Urbana, Ohio, was elected one of the forty-four delegates to which Ohio was entitled. As soon as his election became known at Atlanta, the Committee of Entertainment at once notified the Ohio delegation that Mr. Arnett's presence would "*materially injure the cause in Atlanta and the South.*" The President and Secretary of the Ohio delegation were perplexed over the matter, and expressed a willingness to sustain Mr. Arnett if he went. But Mr. Arnett decided to remain away, rather than force himself upon the Convention and embarrass his friends.

It is to be regretted that the Ohio delegation did not take the responsibility and have Mr. Arnett go; or, if this was not done, that the Convention itself did not give its disapproval of so un-Christian an act by its Reception Committee. We know all that will be said in palliation; it was a Southern city; men of Southern sentiment were in the Convention, whose feelings and prejudices must not be touched, etc. etc. But such sentiments we believe would have been repudiated by three-fourths of the Southern gentlemen in that Convention, had Mr. Arnett taken his seat. There cannot be called a political Convention of any party in a Southern State to-day, that would not welcome a black man as a delegate. United States Senator Bruce, a pure-blooded African, presides over the Mississippi Levee Committee, one of the most important to consider Southern interests, and by all he is treated with every consideration.

All over the nation, black men are welcomed to every kind of Convention where political interests are at issue. But here is a Convention of nearly 500 Christian gentlemen from all the States and from Canada, who practically endorse, by refusing to condemn, the turning away of the single colored delegate who was elected. We have no doubt that if the Ohio delegation had brought Mr. Arnett with them, and his name had been called and he given his seat, the Southern men would have said *Amen*, this is right. But suppose they had not said this, then the question is: Can two or three hundred delegates from the North afford to come to a Southern city, and with the words of Jesus on their lips, permit themselves to be forced into the attitude of stultifying every sentiment of brotherly kindness and love, by refusing admission to a representative of five millions of American people, simply because his and their skins are dark?

Whatever of good the Convention has done, and provided for doing, God will bless, because he uses human instrumentality in spite of its imperfections. But in this one important matter, important because of its relations to the fundamental principles of the gospel of Christ, in whose name this Convention met, we can but say, shame on the Atlanta International Sunday School Convention! In spite of the holy enthusiasm that inspired its sessions; in spite of the genius and eloquence of Governors and Mayors, of Hall, and Fisk, and Vincent, and a host of others, that Convention will go down to history with this condemnation: *Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to Me.*

Since the above was handed to the printer, we have had an interview with L. H. Gardner, Esq., who attended the Convention at Atlanta as a delegate from this city, and from him we learn that we were correct in saying that, had Mr. Arnett attended the Convention, he would have been well received. *The Texas delegation had a colored man among its members, who attended and sat with his associates.*

All honor to the Texas delegation. These Southern men set a most wholesome example to the North. These Texas gentlemen believed (at least some of them) in slavery, fought for the Confederacy, but now that all is past, they take their colored delegate with them to Atlanta, while the Ohio delegation, forty-four strong, quail before the pusillanimous words of a member of the Committee of Reception, and leave their colored brother at home.

We now recall with pleasure all censure upon the Convention, except that it should have rebuked the Ohio delegation for its lack of Christian manliness. It was Ohio, not the South, that was ashamed of that Ohio colored delegate. *Shame on Ohio!*

That Southern Methodist Claim.

We have already expressed our views upon this now very prominent matter before Congress, and have received our share of censure from the editorial brethren of the Southern Methodist press.

Since our former article we have gained further information from the Majority and Minority Reports of the Senate Committee, the former recommending $150,000, and the latter rejecting the claim. This information confirms us in our former view that the whole claim is unjust. The Majority Report says, "it is a question whether the majority of the whole body (M. E. Church South) were not loyal to the United States Government." We pity the soul responsible for that tremendous falsehood.

Besides the Reports mentioned we have the figures of valuation placed upon the property by Rev. Dr. McFerrin, the agent, and reported to the General Conference in 1874 in his "Exhibit of the Southern Methodist Publishing House, March 1, 1862." This being official, is no doubt reliable, and represents the value of the property when Gen. Buel, of the Federal army took possession of Nashville, Feby. 26, 1862. The property was taken possession of less than two years afterwards, in 1864. It is not reasonable to suppose that in that time, when all business was suspended, the property grew in value, and yet Rev. Dr. Abbey, the representative now pushing the claim before Congress, swears that at the time the property was taken possession* of, the same property was worth $700,000, that Dr. McFerrin had reported to his General Conference was worth $210,608.85. Here are specimen statements made by Dr. McFerrin upon his honor as an agent for the Methodist Church, and Dr. Abbey's upon his sworn affidavit before Congress:

	Estimate of Dr. McFerrin.	Sworn statement of Dr. Abbey.
Real estate	$55,000	$150,000
Merchandise	43,450	180,000
Presses, type, &c.	52,480	312,000

The other valuations are on a par with these.

A Prophecy of the Day of Judgment.

In April, 1843, Henrietta Wood, a free-born mulatto woman, living at Cincinnati, Ohio, was inticed across the river to Kentucky by a slave driver and placed in the custody of one Ward, Sheriff of Campbell county, Ky. He kept her in duress for seven months and then sold her to a slave-trader, and Henrietta Wood was sold "down in Egypt," otherwise Mississippi, and became the slave of one Braudon, a cotton planter. The war came and with it Lincoln and emancipation. Ward had gone to Little Rock, Arkansas, but Henrietta Wood found him and sued him, and has just gained the case, and Ward has to pay her $2,500 for helping to kidnap and sell her.

How many free colored persons were kidnapped and sold under the accursed Fugitive Slave Law, none but God knows. But we may be sure He knows, and this one instance we put down as a prophecy of the day of Judgment, to which this nation has not yet fully come, to answer for the deeds done in her body politic, during the days of slavery.

Licensing Women.

Bishop Andrews decided at the late New York Conference that the Discipline of the Methodist Episcopal Church does not provide for licensing women as local preachers. Exceptions were taken to his decision and an appeal was taken to the next General Conference to meet in 1880. This same point was decided in the same way by the last General Conference in Baltimore in 1876, upon an appeal from a similar decision given before. This does not hinder women exercising their gifts of speech in the church; in fact the Methodist Church has led all others in utilizing woman's talent in the work of the Church. The point of the decision is that in the organic law of the church no provision is made for the formal licensing of women. Whether this will be added to the law or not will be decided by the next General Conference.

John B. Gough, the venerable temperance lecturer, will leave the United States shortly for a prolonged stay in Europe.

The Ohio Republican Convention will be held at Cincinnati, June 12th.

Fraternal Delegates.

The New Orleans *Christian Advocate* suggests that the Southern General Conference, now in session at Atlanta, follow the example of the Southern Presbyterian Assembly, and conduct its correspondence with other religious bodies, for the future, by written communications instead of by personal messenger. The *Advocate* says:

> There would be a large saving in time and expense; and communications to other churches, prepared by a committee, would have the advantage of being reviewed and approved by the body from which they emanate. A personal messenger in his address may or may not accurately express the views and sentiments of the General Conference. A written communication, prepared by a committee, and adopted by the General Conference, would perfectly reflect the mind and opinions of all concerned. It would be a cheap, safe and expeditious way of conducting our fraternal correspondence.

We think the suggestion a good one and hope our own General Conference will adopt the same plan.

Starving Immigrants.

Two hundred and sixty-two immigrants landed in this port last Friday in a most deplorable condition. They were originally from Stettin, Prussia, and went to Venezuela, South America, in January, 1876. From thence they went to Caruckaro where they had land until it was taken from them by the government. Homeless and penniless, a ship was prevailed on to bring them here, where they arrived in a starving condition. They are mostly trades people, and want work. The Immigration Societies of the city have taken the matter in hand and providing them with food and are seeking to arrange a place for them to settle in Louisiana.

The General Conference of the Methodist Church South.

This important body met at Atlanta, Georgia, yesterday, May 1st, and will continue in session during most of the month of May. The body will represent a church membership of 750,000, mostly in the Southern States. Many questions of great importance will come before the Conference for discussion and action. Our hope is that everything done may tend to promote the prosperity of the church. A *Daily Christian Advocate* will be published during the session. Price $1.00. Address Rev. A. H. Redford, Atlanta, Ga.

Rev. Dr. Riley, Bishop elect to have jurisdiction over the Episcopal Church in Mexico, passed through this city a few days since. Dr. Riley reports great progress in his own church, and states that seventy-one Roman Catholic congregations have abandoned that church and put themselves abreast with the old Catholic movement in Europe. They use the old Spanish liturgy, known as the Mozarabic, which dates back to early Christian times, and harmonizes very nearly with the Prayer-book of the Church of England.

Our Southern Methodism.

Rev. J. R. Carns, Giddings, Tex.: "There have been six recent conversions in our meetings, and we have received thirteen members on probation and fifteen in full connection, and our Sunday-school has more than doubled in numbers. Our recent quarterly meeting was a very blessed time to us. Our presiding elder, Rev. S. Gates, comes to us like a father, and seems like a father to us, even when in the pulpit delivering his gospel message. Our people are all glad when he comes, and are sorry when he leaves us."

Rev. S. J. Harris, Gallatin, Tennessee: "We have just closed an interesting meeting in which eleven persons professed faith in Christ, and twenty-five united with the church. Our membreship were greatly revived and brought together in bonds of love and unity, and are thereby better prepared to work for the Master."

Rev. H. W. Key, Murfreesboro, Tenn.: "We have just closed a glorious revival, extending from March 10th to April 7th. During the meeting there were fifty-one conversions, and sixty accessions to the church. These numbers include all classes, from some of our most substantial to others who appeared outcasts, without hope in the world. But the grace of God was found sufficient for all alike. At our last administration of the Lord's Supper, there were two hundred and forty communicants, and the love-feast was one of the most delightful we ever attended. In addition to our presiding elder, Rev. C. Pickett, we had the kind assistance of several other of our ministerial brethren, of our own and other denominations. Color seemed lost sight of. Many of our white friends took active part in the services. Rev. Hill, the preacher in charge of the M. E. Church, South, preached for us and in other ways rendered us efficient service; also, Rev. Mr. Marsh, of the Presbyterian Church, and others of the Baptist Church: also, Revs. W. Lillard, B. James and H. Robertson. Our Sunday-school, under James Murfree, is in a flourishing condition. It is well supplied with all necessary requisites from our own Book Concern. We find them best and cheapest. Mrs. A. Miller, one of the missionaries that left Nashville a few weeks ago for Africa, was formerly a member of this Sunday-school, so we feel that we are represented in one of the first missionaries sent to that country from this State.

Notes from San Antonia.

We have been favored with a visit from Rev. L. H. Carhart and wife, of Sherman, Texas, and Rev. Mr. Carhart, of Appleton, Wisconsin. Saturday was spent in sight-seeing and Sunday in church-going. In the morning we all visited the M. E. Church South, where quarterly meeting was being held. In afternoon attended preaching at the colored M. E. Church, where a revival is in progress under Rev. L. Carper the pastor. In the evening Rev. L. H. Carhart preached for the colored people an eloquent sermon, while, by invitation, Rev. Mr. Carhart, of Wisconsin, preached in the M. E. Church South. His sermon was listened to with great interest, and the comments were often repeated what would our Church be if we had such eloquence in our pulpit. The progress of our city is greater than ever.

The bull and lion fight here was not countenanced or patronized by either American or German first-class people, and in real fact was a financial failure. The laws of Texas allow such exhibitions, but want of public interest will kill the usage.

C.

April 22, 1878.

Rev. Dr. J. H. Vincent sails May 11th from New York for Europe, where he will spend the time preparatory to the Chatauqua Assembly.

Amos Shinkle, Esq., of Covington, Ky., is stopping at Hot Springs, Ark., for the benefit of his health.

Mrs. Van Cott and Miss F. E. Willard will soon visit California.

Sunday School.

May 12, 1878.—THE CAPTIVES IN ISRAEL.

SCRIPTURE.—Dan. 1: 8-17.

GOLDEN TEXT.—"A good understanding have all they that do His commandments."—Ps. 111: 10.

TOPIC.—"Touch no Unclean Thing."

[Condensed from Nat. S. S. Teacher.]

The Good Resolution (8).—With a wise regard toward placating and even winning the loyalty of the people whom he had conquered, Nebuchadnezzar selected from them certain of their best and brightest youths for the purpose of being educated in the learning of the country and to stand before him. It would go far towards reconciling any people with the hard lot of captivity to know that their conqueror was thus magnanimous, and that in event of any peculiar hardship being forced upon them, they had those at court who could plead for them. The king seems to have realized the power, too, of intelligence and of education, both in the direction of controlling his captives and of helping himself.

Ashpenaz, the chief of the eunuchs, was directed to select from the Jewish captives "children in whom there was no blemish but, well favored," etc. How many were chosen by him we are not told. From the reading it would appear that there were quite a number. Under the circumstances, we should hardly have looked to those boys for a lesson in fidelity to God. In the first place, they were quite young, and, in the second, they were surrounded by the most seductive of temptations, such as few boys, or men either, for that matter, would have had the strength of mind and the firmness of purpose to have resisted. The estimates make the ages of the youths to have been somewhere from 12 to 16 years old. That is about the time when the palate is the most keenly sensitive to delicacies, and has the most craving for them. But their relish for good things was not the only element in the temptation. Their choice to such a position, with all the advantages which it conferred, was itself so seductive a compliment that it is a wonder that they did not yield unquestioningly to all of its customs. At such an appointment what boys heart would not flutter? What one would feel like arraigning the usages of the place? To question them was to endanger their situation. One must walk softly when he holds his place on the favor of a king.

There are some who think that there was a sympathetic attempt to heathenize these Jewish youths, of which the temptation of the table was only a part. For instance, the name of each one was changed from the Hebrew, which, in each case, had a beautiful signification with regard to Jehovah, to a name which connected them with some heathen diety as follows:

Daniel (*Judgement of God*), to Belteshazzar, "Whom Bel favors."

Hanniah (*Grace of Jehovah*), to Shadrach, "The circuit of the sun."

Mishael (*Who is what God is*), to Meshach, "The Ram."

Azariah (*Whom God had helped*), to Abednego, "The servant of Nego."

"But," in spite of all these things, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." It was he who went to the prince of the eunuchs to request that he might not be compelled to defile himself. He tested the danger before he drew anyone else into it. He seems exactly to have stated the reason—"that he might not defile himself." That was pretty bold language for a boy to use to a man who was a devotee to the very gods who were thus derided. It is evident that that "purpose" was a purpose not to do so under any circumstances, and to take the consequences, whatever they might be. First, and most wisely, however, he tried persuasion. But Dan. 6:10 shows what he would have done had he not succeeded by less stubborn means. In this connection Rev. Perley B. Davis, of the *Monday Club Sermons*, uses in beautiful illustration the habits of the ermine. Its fur is snow white, and, so sensative is it to defilement of any kind, that its hunters, it is said, trap it by driving it into a circle of mud which they have laid for the purpose. Through that it will not go. It would rather be caught and killed than sully its perfect purity! If Christians feared death less than dishonor, the church would cease to be reproached by the world.

The Daring Request (9-18)—"Now God had brought Daniel into favor and tender love with the prince of the eunuchs." That was a reason why he did not hesitate to make his request and to speak his mind so plainly. But high as he was in favor, Ashpenez did not dare to grant his request. Not only one's position but one's life depended upon exact obedience to the king, who thought nothing of taking away life as a penalty for disobedience. But Daniel was not at his wit's end. If the prince would not do it, perhaps Melzar, which signifies "steward," would. To him he proposed a challenge. Let them be fed upon pulse and water for ten days; and, at the [illegible] that time, he was to do as the [illegible]

[illegible] covet. [illegible]

New Publications.

THAT BOY: WHO SHALL HAVE HIM.

That Boy: Who shall Have Him? By *Rev. W. H. Daniels, A. M.*, Author of "D. L. Moody and his Work," etc. Cincinnati: *Hitchcock & Walden*. New York: *Nelson & Phillips*.

This story, which originally appeared in monthly installments in the *National Repository*, is now neatly published in book-form by the Western Book Concern. A work of fiction reared upon foundation of fact, it is designed, by mildly satirizing them, to counteract certain Theological tendencies, the outcome of too much Calvinism on one hand, and too much "Liberalism" on the other, and to emphasize a popular objection against the study of the classics in our universities. "That Boy" is a sturdy specimen of New England muscle and brain, who inherits from his mother a hatred of the "theological god" of the ultra Calvanists of early New England. His mother, however, gets a better view of the paternity of God from an early itinerant, and dedicates her boy, in return for his restoration from dangerous illness, to the ministry. He is transplanted to the West, and in due time finds himself a student at the "Grand Trunk University." where a Liberalist preacher has insinuated himself into an orthodox pulpit, and is perverting the minds of the students and his people with his very attennated views of human responsibility. The lad, now aware of his set-apartness, and warring against his own conviction, finds relief through this "faithful" pastor, who, in recognition of his ability in that direction, advises him to take to the stage and purify it, so that it may become respectable for Christians to connect it with the Church. This plan, however, is frustrated by unforseen causes. He is graduated at length, and, still under conviction against his will, he learns that he may be cured of his evident call to the ministry by attending a certain theological seminary, where the learned professors spend their time in dealing with abstractions, to the exclusion of all living questions. The experiment is entirely satisfactory, and he goes away before graduation. A business trip to the Rocky Mountains in search of Elder Hooper, the old itinerant, brings him in contact with the living gospel as exemplified by this saint, and he finally surrenders to God. And the contest between skepticism and the truth over "That Boy" is decided in favor of truth.

The above statement of what this book is we copy from the New York *Christian Advocate*. We add our estimate of the book. It is one that should be in the hands of our young people especially. It has also many most valuable hints for our older teachers and preachers, as well as for parents. The mother of "That Boy" is a real Christian heroine, and his salvation illustrates [illegible] character can be saved by Christ [illegible] the pure word of [illegible] theological [illegible]. Mr. Daniels [illegible].

BLACKWOOD'S MAGAZINE for April (Republished by the LEONARD SCOTT PUBLISHING Co. 41 Barclay Street, New York), contains an unusual amount of light reading. The serial "Mine is Thine" is continued, and another, called "John Caldigate," is commenced, and there is, besides, a short story or sketch, showing how a lord of the 'wheel' of fashion revives an old style and makes it new again. Several pages are devoted to Metrical Translations from Heine, and there is also a little poem by Austin Dobson, "To Ethel, who wishes she had lived 'In the teacup-times of hood and hoop, or while the patch was worn.'" There is a long and interesting review, with numerous quotations, of "The Moor and the Loch," by John Colquhoun, which describes salmon-fishing, and the shooting of all sorts of game, even seals and eagles. Part XI. of "The storm in the East" is a discussion of the war, which were recapitulated last month. The closing article discusses the probability of the meeting of the Congress.

The periodicals printed by THE LEONARD SCOTT PUBLISHING CO. (41 Barclay Street, N. Y.) are as follows: *The London Quarterly, Edinburgh, Westminister*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the Publishers.

The May number of that useful magazine, *The National Sunday School Teacher*, is a real encyclopedia of instruction in its line. A good teacher in the Sunday-school, if he, or she, once happens to get hold of this periodical, is not likely ever more to be without it. Its Editorial Miscellany and Chitchat are crisp and sparkling. *The Scholars'* [illegible] is just the thing for interme- [illegible] and, for infant [illegible] better than [illegible]) *Little Folks*—a pa- [illegible] the new letters [illegible] the Spelling Re- [illegible] Chicago: Adams, [illegible] Lyon Publishing Co.

A Miracle in Stone, or the Pyramid [illegible] By Joseph A. Seiss, D.D. [illegible] Porter & Coates, *J. C. Eyrich*, New [illegible]

[illegible] the Great Pyramid [illegible] as one of the seven [illegible] the world. Among the [illegible] which then ex- [illegible] eminent authorities. It is also claimed that it embodies ideas most intimately associated with Biblical doctrine, and with the spiritual history of our race. The presumption in favor of such theories are presented by Dr. Seiss with great plausibility, and if there be even a reasonable foundation for the theory, it is calculated to induce the belief that a higher than human wisdom presided over its erection. The results of recent investigation, such as is only to be found in costly works, are here combined and presented in a popular form. It is one of the most suggestive books of the day.—*Southwestern Presbyterian.*

The Bar Room at Brantley; or the Great Hotel Speculation. By *T. S. Arthur. Porter & Coates*, 822 Chestnut Street, Philadelphia. *J. C. Eyrich*, New Orleans.

This is one of Mr. Arthur's best temperance stories, and should be in the hands of many thousands. Mr. Arthur's great reputation as an author is fully sustained in this book.

A NEW VOLUME OF LITTELL'S LIVING AGE.

The numbers of *Littell's Living Age* for the weeks ending April 6th and 13th—the first two numbers of a new volume—contain Equity, by Matthew Arnold, *Fortnightly Review*; The English Language as Spoken and Written, by Francis W. Newman, *Contemporary*; Mudonna Dunya, by Emily Pfeiffer; Florence and the Medici, *Fortnightly*; The Three Cities, by W. G. Palgrave, *Cornhill*; Within the Precincts, by Mrs. Oliphant, from advance sheets, "Il Re Galantuomo, by James Montgomery Stuart, *Macmillan*; "Only Jean, *Blackwood*; On the Decay of Fine Manners, *Cornhill*; On Teaching English, by F. W. Newman, *Fraser*; Spenser's Irish Rivers, by P. W. Joyce, LL.D., *Fraser*; Erica, translated for *The Living Age* from the German of Frau von Ingersleben; The Century of Voltaire, *Pall Mall Gazette*; The Last of the Gases, *Nature*; How Great Men Work, *Cassel*; The Green Flag of the Prophet, *Chambers' Journal*; etc., etc.

For fifty-two numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Little & Guy, Boston, are the publishers.

Scribner, for May, fits the season. "Merry Days with Bow and Quiver," and "Bird Architecture," are finely illustrated articles. The brief editorial note on "Retribution" administers a well-deserved censure to newsmongers who have treated the tremendous subject of future Punishment with so much levity. Retribution is certain; but whether punishment will be endless the editor hesitates to say. But why should he?

Wide Awake, for May, will be sure to please the little folks. The picture of the Froggies going to sleep is funny. D. Lothrop & Co., Boston. $3.

St. Nicholas, for May, will charm the little folks. The Story of May-day in old England and elsewhere is very entertaining.

The Sunday-school Times' Scholars' Quarterly, second quarter for 1878, has been received. It contains the lessons, with notes and maps, of the International series for the second quarter, ending June 33. A valuable publication. Published by the *Sunday-school Times*, Philadelphia.

The May-June number of the *North American Review* will contain a debate on the question, "Is Man a Depraved Creature?" by Rev. T. W. Chambers, D.D., and Rev. O. B. Frothingham.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 89, §6 of the Discipline of 1878, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the [illegible]. Butler's [illegible], 8 vo.

IV. [illegible] Four [illegible] Wat- [illegible] Sermons.—Vol. [illegible] the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.
2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.
3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions
OF THE
Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE. Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Blabee, A. B., President.

ELLIJAY SEMINARY, Ellijay. ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE. Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Falls, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Fraklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Special Notices.

Tortures that need not be Endured.

People suffer a great deal of pain unnecessarily. Among tortures that need not be endured are those inflicted by the rheumatism and the gout, since the acrid element in the blood which produces them by contact with the sensative coverings of the muscles and joints may be eliminated by the use of that matchless depurent, Hostetter's Stomach Bitters, before the inflamatory symptoms are developed to any great extent. When it is considered what excruciating tortures rheumatism inflicts, and what a tendency it has, when fully developed to attack the heart, the advisibility of an early use of such a reliable antidote becomes at once apparent. The rheumatic virus is expelled from the blood by the increased action of the kidneys—which act as strainers—produced by the Bitters, and the sufferer will find if he uses this supreme defensive agent, that he will be protected against a return of the agonizing complaint. Dyspepsia, fever and ague, liver and bowel complaints and other maladies, are also cured by this admirable remedy. apr.4 4t.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5, Brooksville, May 11, Starkville, May 18, 19; Mississippi, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitfield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August. M. ADAMS, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas. July 20-21; Waxahachie, July 27-28; Corsicanus and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Houston (Texas) District.

SECOND ROUND.

Houston, 1st Church, April 13-14; 2nd Church, April 13-14; West Point, April 13 14; Galveston—East Church and Tabernacle—April 20-21; Harrisburg, April 27-28; Edwards Chapel, April 27-28; Columbia and Brazoria, May 4-5; Oyster Creek, May 11-12; Richmond, May 18 19; Cypress, May 25-26; Staffords, May 28-29; Rose Hill, June 1-2; Houston Circuit, June 6-7.

W. L. MOLLOY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonia, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Flossville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 8; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibolo, July 2. G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

Murfreesboro (Tenn.) District.

THIRD ROUND.

Caney Fork, April 6-7; Cookville, April 13-14; Sparta, April 20-21; McMinnville, April 27-28; McMinnville Circuit, May 4-5; Murfreesboro, May 11-12; Murfreesboro Circuit, May 18-19; Stone River Circuit May 25-26; Shelbyville Circuit, June 8-9 Woodberry Circuit, June 1-2; Alexandria Circuit, June 15-16; North Lebanon Circuit, June 22-23.

B. B. MANSON, P. E.

Marshall (Texas) District.

(SECOND ROUND.)

Mineola, March 16, 17; Paris. March 23, 24; Clerksville, March 30, 31; Texarkana. April 8, 7; Queen City, April 13, 14; Marion, April 20, 21; Union, April 27, 28; Coffeeville, May 4, 5; Jefferson Circuit, May 11, 12; Jefferson, May 18, 19; Marshall and Marshall Circuit, May 25, 26; Longview and Hallville, June 1, 2; Mt. Pleasant, June 8, 9; Sulphur Springs, June 15, 16; Jacksonville, June 22, 23. F. C. MOORE, P. E.

Nashville (Tenn.) District.

(THIRD ROUND.)

Franklin, April 6, 7; Mill Creek, April 13, 14; Lebanon, April 20, 21; Spring Hill, April 27, 28; Lillards, May 4, 5; Dickson, May 11, 12; Dover, May 18, 19; Nashville Circuit, May 25, 26; Springfield, June 1, 2; Gallatin, June 8, 9; Hartsville, June 15, 16; Mitchelville, June 22, 23; Clark Chapel June 29, 30. C. PICKETT, P. E.

West Tenn. District.

Lawrenceburg, April 6-7; Waynesboro April 13-14; Purdy, 20-21; Henderson Circuit, April 27-28; Mansfield, May 4-5; Gardners Station, May 11-12; Cypress Circuit, May 18-19; Brownsville, May 25-26; Mason June 1-2; Galloway Circuit, June 8-9; Memphis Circuit, June 15-16; Memphis Centenary Chapel, June 22-23; Critenden Circuit, Arkansas, June 29-30.

REV. WM. S. BUTLER, P. E.

Greenwood (Miss.) District.

FIRST ROUND.

Wesley Chapel, Feb. 16-17; Silver Creek, Feb. 23-24; Yazoo City, March 2-3; Piny Grove, March 9-10; Deasonville, March 16-17; Pickens, March 22-23; Lexington, March 30-31; Greenwood, April 6-7; St. Paul, April 13-14; Walnut City, April 20-21; Hernando, April 27-28; Panola May 4-5; Good Hope, May 11-12; Polk Station, May 18-19; Goodman May 25-26.

J. W. DUNN, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Union Grove, April 6, 7; Houston Circuit, April 12; Mount Pisgah and Woodward Station, April 13, 14; Pontotoc Circuit, April 20, 21; Buena Vista, April 27, 28; Hogan's Chapel and Spring Valley, May 4, 5; Bellefontain Circuit, May 9; Shady Grove, May 11, 12.

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[illegible] little kittens, so downy and soft,
[illegible] cuddled up by the fire,
[illegible] little children were sleeping aloft,
[illegible] as heart could desire;
[illegible] of something ever so nice,
[illegible] sugar plums, cats and mice!

[illegible] was on, and the mistress said,
[illegible] I must confess,
[illegible] and babies are safe in bed,
[illegible] too, I guess."
[illegible] just a story higher,
While the kittens slept by the kitchen fire.

"What [illegible] that be?" the mistress said;
"[illegible]!" "I'm afraid
[illegible] fallen out of bed!
[illegible] little [illegible] I made!"
"[illegible]!" "Dear me! dear me!
[illegible] what can the matter be?"

[illegible] paused on an upper stair,
[illegible] what did she see below,
[illegible] little kittens, with frightened air,
[illegible] up in a row!
[illegible] paws on the step above,
[illegible] mother cat to caress or love!

[illegible] the kitchen door came a cloud of smoke!
[illegible] in great alarm,
[illegible] straightway awoke;
[illegible] come to harm?
[illegible] hearth, to her great amaze,
[illegible] shavings beginning to blaze!

[illegible] little kittens were hugged and
[illegible] many a mouse;
[illegible] were put upon honor's
[illegible] they saved a house?
[illegible] children were gathered tight
[illegible] heart ere she slept that

—*Youth's Companion.*

"I Want to see Mother!"

[illegible], a young lady residing [illegible], had been ill for some [illegible]. One night, her mother, [illegible] by weeks of care and [illegible] had lain down upon the [illegible], leaving two women [illegible] the sufferer, who ap[illegible] a stupor. She had [illegible] a few minutes when [illegible] awoke and inquired of [illegible] 'Where is mother? I [illegible] see this minute.' The [illegible] explained the circumstances, [illegible] girl replied: 'Yes, I [illegible] is tired out; but I must [illegible] now.' Expostulations [illegible] she became excited, [illegible] over to her mother, en[illegible] but was too [illegible] finally concluded [illegible] parent, who immediate[illegible] looked at her [illegible] glanced full [illegible], and fell [illegible]

[illegible] was in her mother's [illegible] face she ever recog[illegible] ever saw—may [illegible] shall recognize [illegible] the first dawning [illegible] day!

[illegible] Scotch mo[illegible] had, and will[illegible] her mother. [illegible] and associ[illegible] only word [illegible] memory [illegible] sleep[illegible] fifty [illegible] child [illegible] with her [illegible] withered [illegible] to nestle

[illegible] the power [illegible] You teach [illegible] the great [illegible] eter[illegible] im[illegible] for a [illegible] one [illegible] his [illegible] old [illegible] are [illegible] and [illegible] that of

[illegible] Let [illegible] and [illegible] they [illegible] at [illegible] Book [illegible] thou [illegible]

A Remarkable Conversion.

A correspondent of the Raleigh *Christian Advocate* gives this account of the conversion of the father of the late Chief Justice Ruffin:

He was reared in luxury, without religious instruction, and without God, and without hope in the world. Of course he sought pleasure in the ways of the world, and became eminently a man of the world, giving loose reign to his passions and appetite; following its follies, pastimes and fashions.

The Bible he had seen, but never read. Religion did not enter his thoughts. He was a gamester; fond of cards, dice, cock fighting and the turf.

A celebrated race was to come off in the city of Richmond. He had three fine horses in training. The set time came. He set out in his carriage for the city. On his way he became weary, felt lonely and greatly oppressed with ennui. Coming up to a country store he inquired for a novel. The honest merchant did not know what that was. When informed that it was a book, he replied that they had no books but spelling books and Bibles. Not wishing to read the spelling book, he purchased a Bible, opened it, and began to read to while away the time. It amazed him. He threw it down exclaiming: "Well that is the biggest lie ever put in a book." Riding along, and no one but his driver to talk to, in order to divert his mind, he picked it up, opened it, and began to read again. This time it interested him. He read on and on. Arriving at the city he called for a room and a light; went to his room to read; ate his supper and returned to his room, and read himself to sleep. Awoke in in the morning and read until breakfast. It changed his thoughts and he determined to change his life. Before the hour came for the race he had made up his mind not to engage in it.

He went to the race track and asked his comrades what was the amount of his forfeit. They objected to his withdrawal, and refused to name the amount. He was firm in his resolution. They thought he had gone crazy, and asked him what he meant. He told them that he meant what he said. Paid his forfeit, ordered the servants to take the horses home and hitch them to the plow; entered his carriage for home, reading the Bible nearly all the way. On reaching home, before entering his house or greeting his wife, he ordered the servants to build a fire in the yard, upon which he laid his cards, dice, backgammon board, etc.; had his game cocks killed for the servants' supper, entered his house, called his household together, read the Bible and held prayers with them. From that time forward the family altar was established.

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—*N. Y. Sun.*

[illegible]

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AN OPEN LETTER.

IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR;—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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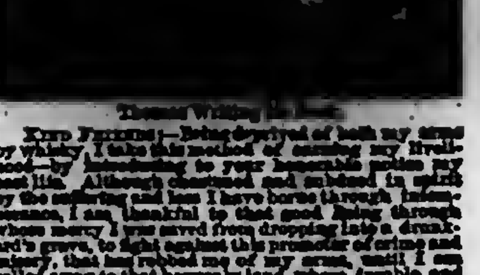

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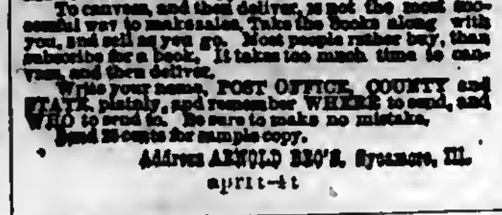

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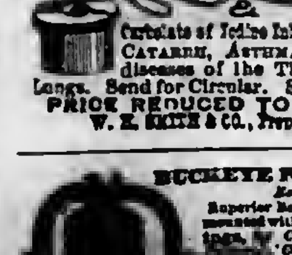

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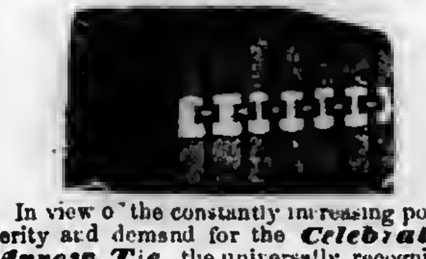

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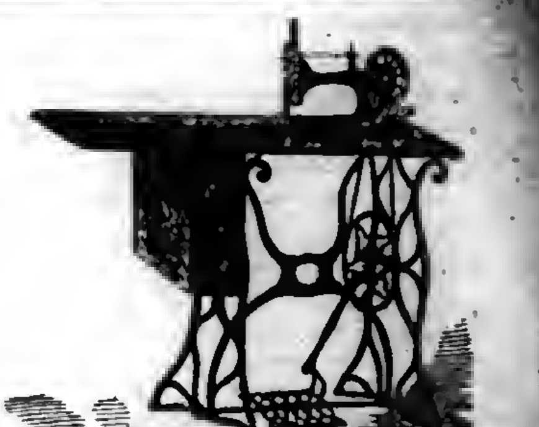

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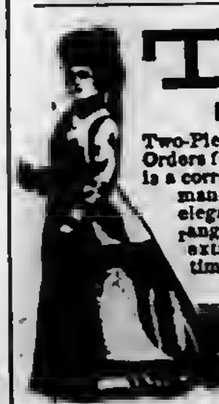

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Southwestern Christian Advocate.

VOL. 13—NO. 19. NEW ORLEANS, LA., THURSDAY, MAY 9, 1878. WHOLE NUMBER 30

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
[illegible] St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a year, Cash in Advance.

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A CLOSER WALK WITH JESUS.

[illegible] Jesus, here is smoothe the
[illegible] road;
[illegible] to help me onward when I
[illegible] my load.
[illegible] with [illegible], and
[illegible] with tears are dim,
[illegible] yield me comfort like a
[illegible] Him.
[illegible] weary, and I fain would be
[illegible] longing for a home
[illegible] so sweetly in tones of
[illegible] to my hap-
[illegible] speaking, his lovely
[illegible] to say it) I know He's
[illegible] to make me all
[illegible] me, His
[illegible]

and meet the wishes of our Southern friends. We trust he will soon visit us again.

I am sorry that indisposition deprived me of the privilege of attending the Convention, though I traveled sixty miles over a rough road to secure the privilege, but hard travel and constant exposures to all weathers begin to tell on me. I reached Atlanta to be confined most of the time to my room. But through the blessing of Heaven, I was permitted to attend the several denominational meetings of our ministers and church, among these an interview et our Southern workers with Dr. Vincent on the subject of our Sabbath-school interest in the South. In this conference with our preachers he brought out the lights and shades of the Southern field, by pointed questions, which were freely answered. He apologised for his union and catholic proclivities, in a few well chosen words; a needless work, for broad and liberal views need no apology amongst Methodist ministers of the Northern school; we are too glad to know that Dr. Vincent is accepted amongst all Christian people. But we are sorry to learn that the Sunday-school Union is "poor," with a declining income of from twenty to twenty-five per cent. per annum for the last two years. This should not be. Money is needed to sustain this noble enterprise, and the Church should furnish it. We trust the decline of the collections will now stop and that the tide will rise to the full.

Let us of the South do our part of the work and sustain our noble general agent, Rev. J. B. Ford, to the extent of our ability. No section of our land is so much interested in the success of our Sunday-school Union and Tract Society as the South, for we now receive thirty per cent. of the grant made, and many of the grants go to our colored work.

[illegible] important matter was discussed in that meeting: The necessity of a course of theological [illegible] and series of "hand-books" [illegible] purpose, as plain and clear [illegible] English words in every [illegible] South can make [illegible] to our church we had placed full [illegible] hundred fresh men in the [illegible] field, some of whom were [illegible], so that the necessities of the situation, not for America alone, but for other lands, demanded a series of just such books—not for the Dutch, the Spanish, the white or the black, but for Methodist beginners in all climes. We trust Dr. Vincent will carry that thought through.

But the money, where will it come from? I will venture a suggestion in answer to that question. [illegible] Dr. Vincent, if not required [illegible] a higher place, ask the next General Conference to transfer the location of the Sunday-school Union and Tract Society from New York City, where they are overshadowed by larger denominational [illegible] points in the Ohio valley or Mississippi valley, where these institutions will stand out in [illegible], and appeal to the [illegible] Conferences of those rich [illegible] our Northern conferences [illegible] this south field—say Louisville or St. Louis. Dr. Vincent is a [illegible] the South, and should be [illegible] travel toward the land [illegible]. I am sure if we [illegible] wealth in our young [illegible] conferences we would advocate the transfer to Nashville, [illegible], or Atlanta—but Louisville or St. Louis will do. This is [illegible] just with me. I am serious. [illegible] demands recognition in [illegible] ways, and an equitable pro[illegible] of these institutions. Our [illegible] is in the South to stay—in [illegible] or calm. For one I have [illegible] years of ministe[illegible] the mountains, in [illegible] for Christ and right. [illegible] in the South will yet be [illegible] not now, after we [illegible]. I am in good earnest [illegible] I ask one of these institu[illegible] the chief Book [illegible], the Mis[illegible] Phil[illegible] Extension [illegible] the Freedmen's [illegible] and Western [illegible] other [illegible] are [illegible] the [illegible] Tract [illegible] army in the field. That man must be blind, indeed, who cannot see that our embattled lines face South and Southwestward; he must be slow to hear who can not note the thunder of the bursting shells along that line. Whilst the sound recedes from northeastern ears, it is found stretching away towards Spanish America, with our left wing making tentative efforts towards Africa.

Again, political power ever reflects its shadow on the cause and church of God, for good or evil, according to the complexion of that political power. It is hardly possible to have a free church in a despotic State or city for any length of time. We feel this keenly in the South. The Southern wing of our own church feels it in such places as Atlanta and Baltimore, where there is a constant tendency to conform to existing opinion. But the city of New York is the most marked case of this kind in the North. It is in the hand of, and has been in the hands of my deluded countrymen and their European associates, ruled by a Prince of the "Holy Roman Empire"—to use the the blasphemous name they give it—this influence enforces a decayed conservative on all business circles, which again reflect its rays, despite our efforts, into the holes of our ecclesiastical bodies. I have seen this a long time, and as a Southern toiler fearfully felt its dangerous and damaging influence.

I think it would be well to remove the Sunday-school Union and Tract Society, two of the most sensitive institutions of our Protestant body, and transplant them beyond the deadly shade of a city not quite half American.

I have no ill-will to New York city, but I love the cause of God, and seeing an evil I venture to propose a remedy.

J. MITCHELL.

Atlanta, April 26, 1878.

Dr. Godman's Work in New York.

Mr. Editor:

We came to New York March 16, and on the 16th the New York Preachers' Meeting gave us opportunity [illegible] and afterward adopted the following emphatic preamble and resolution, viz:

"Whereas, Rev. Wm. D. GODMAN, D. D., of New Orleans, is now visiting the North with a band of Singers in behalf of the Home for the Orphans of Deceased Union Soldiers, which belongs to the Louisiana Conference of the M. E. Church, an important interest, dear to our hearts and sorely imperilled, therefore;

Resolved, That this New York Preachers' Meeting welcomes Dr. GODMAN and his cause, and commends him to the sympathies of our churches and of our general public."

This is a hearty resolution with a good ringing sound of approbation and sympathy. We are very thankful for it, and shall not cease to remember gratefully the entire body of men of God, who so promptly adopted it, and especially Drs. TAYLOR and CURRY, who at once espoused our cause and brought forward the resolution.

Your critical eye will observe the inaccuracy of calling our beloved Home (now) a home for the orphans of deceased Union Soldiers, although it is not unpleasant to be reminded that it *once was such*. I called the attention of the maker of the resolution to that historical inaccuracy, but he thought it not of sufficient moment to correct it.

We came hither at the auspicious time of the sessions of the two Conferences, the New York, and the New York East, Bishop FOSTER presiding in the latter, and Bishop BOWMAN in the former. We were cordially received and introduced.

At St. Luke's Church, where the New York Conference held its sessions, through the courteous co-operation of the pastor, Rev. W. P. ABBOTT, the University Singers were *put in charge of the singing* at divine service, the first night of the Conference session, April 3, at the time of the Annual Conference Sermon by Rev. Dr. JOHN MILEY, of Drew Seminary. After the sermon, which was one of rare excellence, the Rev. Dr. NEWMAN, the leader of the Lord's host in New Orleans, in the near post-bellum times, and the projector and initiator of the grand schemes of *beneficence towards the colored race* in Louisiana, which still go forward in their career of usefulness, made a telling speech, which was followed by our own brief statement, and then by a spontaneous collection, which was announced as [illegible] $55, but was promptly [illegible] by the liberality of [illegible], Esq., an active layman in St. Luke's Church. We thanked God and took courage.

At First Place Church, Brooklyn, the seat of the sessions of the New York East Conference, we sang on Friday evening, April 5, at the Freedmen's Aid Anniversary, in connection with Dr. LANSING'S eloquent address, and received a liberal collection. On Monday, April 8, we were present at the hour of the Conference adjournment and were invited to sing by vote, the entire Conference, including Bishop FOSTER, remaining, and a vast assembly of visitors crowding the house above and below. We were most enthusiastically received and were endorsed by a hearty and earnest resolution unanimously sustained. Rev. Dr. BUCKLEY, whose visit to the University in New Orleans will be long remembered by both the Faculty and the Students, has given us the aid of his powerful influence and cordial co-operation. We thank God for many devoted friends and efficient helpers. We are much encouraged by our reception here, and we hope that we shall soon be able to make reports that will establish the strongest confidence in the minds of all our friends that the Orphans' Home will stand secure.

We yesterday attended the Tuesday prayer meeting at Dr. PALMER'S and were blessed with the Master's gracious presence, and delighted with much that we heard. We wish we had time to report the meeting in full. But we have such a crowd of our own work that we can scarcely get the time to make an occasional note of it for the public print. Pray for us. We'll write as soon as we can.

Rev. Dr. RUST, our efficient and faithful corresponding secretary, was here over the Sabbath and held the anniversary at 43d street Church. On Monday we had a delightful interview of hours with him and anticipate that much good to our work will flow from it.

Yours, truly,
W. D. GODMAN.

Gulf District, Mississippi Conference.

Having completed my first round on the District, allow me [illegible] few words in regard to the spiritual condition of the work. Everywhere the salutary effects of the decisive action of the last annual Conference, in regard to the enforcing the Discipline, are to be seen My last appointment was about fifty miles from the railway, through the piney woods, nearly an unbroken wilderness. Night overtook me nine miles from my destination, and unable to find my way in the dark, I tethered my horse and with my saddle for a pillow, slept in the woods. Starting early the next morning I soon reached the church, where I found the pastor, Bro. Lindsey, and a little band of Christians engaged in an early prayer-meeting. Nor was it Sunday.

On the Handsboro and Ocean Springs Circuit, J. Gaston, pastor, a gracious revival was in progress. Bro. Gaston has won the hearts of the people, and is doing a noble work. Many have been added to the church.

At Bay St. Louis and Pass Christian, also, Bro. Penny, pastor, the church has been quickened, several reclaimed, and a number converted.

Our work at Summit and Magnolia was almost extinct. Bro. Ellis on reaching this, his new appointment, wrote for Sunday-school books. We sent him ten dollars worth from the SOUTHWESTERN office, and he told me that they did him fifty dollars worth of good. He immediately organized a Sabbath school, and I am satisfied that under God's guidance it will be the means of building up the Church on that work.

Bro. P. E. Bardwell, on the Fayette and Natchez Circuit, had organized a new Society of about forty members since conference. That circuit will have to be divided into two, perhaps three, circuits at the next Conference, if Brother Bardwell continues as he has begun.

I reached the other parts of the District so soon after Conference that the brethren had only nicely reached their appointments, but found them all faithfully at work, and I am greatly encouraged with the prospect of a glorious revival all over the District during the year.

Our District Steward's Meeting was held at Brookhaven Feb. 28th. A resolution was passed that each charge pay to the Episcopal Fund one dollar, immediately. This has been done. The Presiding Elder promised one dollar, so the Gulf District has already sent to Nelson & Phillips eighteen dollars, and has their receipt for the same. Hope the other Districts will go and do likewise.

L. BRADFORD, P. E.

Holston Seminary, New Market, Tennessee.

Mr. Editor:

Holston Seminary, as you state in your notice, is the old Holston College. It was chartered in 1838. It remained with us after the war, and under the Cape May decision the question of title is settled beyond a doubt. Some $4000 have been added to the value of the real estate since the war—mainly by our church.

Wm. J. Sibley, of the Foundry Church, Washington, D. C., donated a tract of land in Carter county, Tenn., which cost him over $1600. Abner Cornwell, of Renfield, near Rochester, N. Y., made a cash donation of $500 a year ago. Dr. Potter, of Canandaigua, N. Y., gave cash, $100. Mrs. J. M. Wood, of Gloversville, N. Y., is paying up ($25 yearly) a subscription of $100 for the purchase of books. Lyman Bennett, of Troy, paid $100. F. Gouldy, of Newburgh, and Samuel Carl, of Argyle, both of New York, gave each $50. Others gave smaller sums. The trustees of Public Schools, Washington, D. C., gave a set of 80 double-desks with chairs—these are cherry, made in Boston, second-hand, but when dressed over as good as new, worth $500. These contributions, with local funds contributed have enabled the trustees of the Seminary to set and fit up the Institution, buildings and grounds neatly, placing the whole in a pleasant and attractive condition and adding, as stated, $4000 to the value of the property, now worth $10,000.

The enrollment this year will reach 140 in the three departments. There are three teachers with two student assistants.

Ministers and people are turning their attention to this school. The patronizing territory extends from Knoxville to Bristol, covering a territory where there are 10,000 members in the M. E. Church. This is an Academic school. Students are fitting for college, preparing for the ministry, for teaching or for business.

A united and vigorous effort on the part of the ministry and church in this territory would fill this school to its utmost capacity.

A number of the students have been converted the present session. The aim of the Institution is to develop a decided religious influence. The teaching is thorough and the school is growing. The wants of the Institution are additional buildings, a library, apparatus and funds for endowment purposes like all such schools.

R. PIERCE.

Another Veteran Entered Into Rest!

REV. BRODUS HOFFMAN, of West Texas Conference M. E. Church, departed this life at his home, in Eagle Lake, Texas, March 31, 1878. Bro. Hoffman had served two years at Eagle Lake, having been sent by conference to Egypt, and finding he could do nothing there, he went to Eagle Lake and at once entered upon the work of the Lord. Being successful, he was returned the second year. On account of failing health he could not reach his conference at Waco, and for that reason was granted a superannuated relation. I first met Bro. Hoffman in San Antonio, I think it was in 1872. Had just returned from the frontier, where he had been in the United States army and from which he had received his discharge, having served out his term of enlistment. He remained in San Antonio until he joined the West-Texas Conference in 1874. In all my intercourse with him I found him to be a truly devoted Christian, always abounding in the works of the Lord, visiting the sick, relieving the poor and needy, and cheering the despondent. Receiving a summons to visit him, and there being no other minister of our church there, I went to see him and spent a half a day in reading the Bible to him and talking with him. He was perfectly resigned and was "only waiting for the boatman" to come and bear him over the stream.

He expressed great satisfaction at having a brother minister as an eye witness and whom he could entrust with the duty of conveying to his brethren the fact that he died at his post, in faith of a glorious immortality beyond the grave. I was not present when he died, but I am informed that he remained sensible to the last, and in his death struggle waved his hands in triumph, and pointing towards heaven, he passed away to his reward! May the widow's God keep and protect his devoted and afflicted wife, who is left to mourn his loss. He leaves no children, but a host of friends.

G. W. SMITH,
Columbus, Texas.

Holly Springs, Miss.

The Murphy Temperance movement reached us one week ago in the persons of Messrs. Leavenworth and Ennis. Meetings are held each evening in the public hall and about four hundred have already donned the blue, among whom are many who have been almost daily visitants at the bar. It is devoutly to be hoped that lasting good may be accomplished during the present effort. The protracted meeting at Asbury Chapel has closed and many new born souls have been gathered into the church.

The beautiful weather mentioned two weeks ago has given place to torrents of rain which come pouring down every day as if angry for not being allowed to come earlier. But we trust in "Him who doeth all things well."

H.

Lexington Conference and Roberts' Park Church.

Bishop Peck says in the New York *Christian Advocate:*

Some eight years ago eight men of color were taken from the Kentucky Conference and constituted the Lexington Conference. I met this conference recently, and instead of eight constituent members I found, with probationers, about eighty men, many of them intelligent, and all full of zeal for God. They did their business well, and showed marked progress in everything. A most remarkable part deserves to be mentioned. Their church could not have accommodated the people, colored and white, who crowded around them with liveliest interest, and the pastor and trustees of our most splendid edifice, Roberts' Park Church, promptly, and of their own accord, placed their church entirely at the disposal of the conference. There we were [illegible] work of an annual conference. This privilege was not conceded to us grudgingly, but most heartily—the superb audience-room, and every other room, to be used entirely at our discretion; and pastor, Rev. Dr. Bayliss, trustees, and other splendid people with us, constantly witnessing our transactions and sharing our joy with loving smiles and tears.

Thus it went on through Sunday. All the seats required were occupied by colored preachers, members, and friends, their brethren and sisters of different color sitting wherever they could find a vacancy. We were really "one in Christ Jesus." And it continued to the last, the good white sexton keeping everything in perfect order, only being grieved that the conference insisted upon his taking a little money to show their gratitude, insisting that he was the one to render thanks, for he had enjoyed enough to more than compensate him for his labor.

Public thanks to our brethren of Roberts' Park Church! They have inaugurated a new era of fraternity, in which I heartily rejoice. My delightful *home* was with Colonel J. W. Ray and his excellent family, and my leisure time was all taken up with social enjoyments in the midst of devout and excellent people of all our Churches in Indianapolis, notwithstanding I was the president of a colored conference. A lady (stranger) said to a friend of mine with surprise, "The Bishop is almost white!"

* * *

We are deeply pained, says the Nashville *Christian Advocate* to note the execution of mob law in Huntsville, Ala., April 17, on a white man named White, and two negroes, who were confined in jail for the murder of Mr. Shoenberger. The authorities were powerless to prevent the execution, as it was effected by a large force of armed men. No doubt is entertained in regard to the guilt of the wretched men, and their unlawful "taking off" is sought to be justified by the law's delay and uncertainty. But two wrongs do not make one right. The supremacy of law must be maintained. The case is very sad and admonitory.

* * *

Despotism is an offence against justice; it is a degradation of the dignity of man, and ought not, on any occasion, to be either practiced or submitted to.

The International Sunday-School Convention.

SECOND DAY.

The second day's session was marked by an increased attendance of delegates and visitors, and by the most interesting proceedings. The morning was occupied with a discussion of the true basis of Sunday-school work and a report of the agencies. The afternoon was occupied with Bible reading and addresses by Rev. Dr. Gibson, of Chicago, and Dr. J. H. Vincent, of New York. A communication from the London Sunday-school Union was read. The following committee were appointed to select a committee to prepare a system of International Lessons covering the next seven years: Messrs. Smith Baker, Clinton B. Fisk, C. F. Coffin, J. A. Hayden, W. Hickey, S. C. Barnitz, Samuel Couples, T. H. Prichard and Dr. Frothingham. At night there was a large meeting at the First Baptist Church. Addresses on Sunday-school work were delivered by Rev. A. G. Haygood and Sylvanus Landem, of Memphis. Two large overflow meetings were held.

THIRD DAY.

The third day's session was occupied with a discussion of the general theme of the promotion of Sunday-school work. Addresses were made by Stephen Paxon, of Illinois, Dr. Baird, of Nashville, J. P. Landis, of Germantown, Ohio, and others. The following were reported by the special committee as the International Lesson Committee for the next seven years:

Rev. Dr. J. H. Vincent, Methodist.
Rev. Dr. John Hall, Presbyterian.
Mr. B. F. Jacobs, of Illinois, Baptist.
Rev. Dr. Randolph, of Indiana, Baptist.
Rev. Dr. P. G. Gillett, of Illinois, Methodist.
Rev. Dr. R. Newton, of Pennsylvania, Episcopal.
Rev. Dr. B. M. Palmer, of New Orleans, Presbyterian.
Rev. Dr. W. G. E. Cunnyngham, of Tennessee, M. E. Church, South.
Prof. A. Phelps, of Massachusetts, Congregationalist.
Rev. Dr. J. A. Broadus, of Kentucky, Baptist.
Rev. Dr. L. Braugher, of Pennsylvania, Evangelical Lutheran.
Rev. J. A. Warden, of New Jersey, Presbyterian.
Rev. Dr. D. H. McVickar, of Quebec Presbyterian.
Rev. Dr. John Potts, Ontario, Methodist.

The Committee on a new Executive Committee for next three years, reported, making Franklin Hall, of New York, Chairman. At night, after lectures and voluntary addresses, the Convention adjourned.

The Grave of Dr. Martin Ruter.

Rev. T. B. Buckingham writes the Texas *Advocate* that on a late visit to Washington, Texas, he visited the grave of Rev. Martin Ruter, D.D., who died in that city. He says:

> The church near which he was buried, and which bore his name, has long since ceased to be, and around the sacred spot there is now no enclosure, and nothing remains to mark the place but a plain marble slab, resting upon a few brick. A wagon, or some other vehicle, in passing by, has broken off one corner of the slab and moved it two or three inches from its proper place. Near by is a depression in the earth along which water runs in time of heavy rains, and by slow degrees a gully is being formed which will in a few years reach the grave and undermine the brick on which the slab rests, and possibly may be deep enough to wash away the sacred dust of our departed missionary.

Certainly this grave should have a suitable monument over it. All Methodists in Texas should unite in this. Dr. Ruter was the first Methodist missionary to Texas, and his name is well known as the author of the Church History used in our ministerial course of study.

The *Southwestern Presbyterian* says in its account of the Presbytery of Central Mississippi:

> Mr. G. W. Brown (colored) applied to be received under the care of Presbytery as a candidate for the Gospel ministry.
>
> He was taken through a most rigid and close examination on experimental religion, and also as to his motives for seeking the ministry, and Presbytery being satisfied with his answers and of him being in the communion of the Presbyterian Church, received him under her care as a probationer for the ministry.

* * *

A devout woman took her baby to church. The voice of the preacher waked the child into screams. "Do not go," said the minister, "the baby does not disturb me." "That may be," said the mother still retreating, "but you disturb the baby."

* * *

If any human law shall allow or require us to commit crime, we are bound to transgress that human law, or else we must offend both the natural and divine.

General News Items.

They contemplate a big Fourth of July celebration in Memphis.

It is estimated that the British cotton strike will stop 212,000 looms out of 470,000 in the United Kingdom.

William H. Vanderbilt has given another thousand dollars for the enlargement of the Vanderbilt University Library.

There are 454 Mississippians on the pension rolls who fought in the Mexican, Black Hawk and other wars.

The Democratic State convention will be held in Texas June 18. The war between the Hubbard and Throckmorton elements is very fierce.

In Scott county, Kentucky, the temperance wave has risen so high that even the figure of Justice on the top of the court-house wears a Murphy badge.

Leo XIII. is a poet. A large number of Latin and Italian poems composed by him are in existence. They have been collected and are to be published after a revision by the Pope.

A genuine case of leprosy is reported in Baltimore, the first ever known in that city, the unfortunate victim being Abraham Brown, a bricklayer, and a native of New York.

Texas estimates an increase of fifteen per cent. in her wheat crop over last year. The acreage last year was about 400,000; this year it will be about 450,000 acres, which, at an average yield of thirteen bushels per acre, will produce a crop of 5,850,000 bushels.

A greater than Daniel Lambert has appeared in England. He keeps a public-house at Newcastle-on-Tyne, and is not yet twenty-two. He stands 6 feet 4 inches in height, weighs 730 pounds. He measures 8 feet around the shoulders, 7 feet around the waist, and three feet around the calf of the leg.

Near Rome, Ga., on Wednesday, the 24th ult., a cyclone passed over the country, clearing everything as it went. Eight persons [illegible] ter were twisted [illegible] away. Nine dwellings were blown down. The path of the cyclone was three hundred yards wide, passing from the southeast to the southwest.

A herd of elephants attached to Robinson's circus became unruly while crossing the South Anna River, in Virginia. The elephant, Bismarck, was thrown into the river by Chief, and would have been drowned but for the timely assistance of the old elephant Mary and the employees of the company. The fight became general among the herd. No person was injured.

The fruit and vegetable growers in the vicinity of Nashville held a meeting a few days ago to take measures for quick and cheap transportation of their products to Northern cities, and a committee was appointed to gather statistics and other facts bearing on the subject to be reported at a later meeting. It was stated that there will probably be shipped from Nashville this season, 8000 barrels new potatoes, 1875 barrels beans, 1200 barrels peas, 13,000 gallons strawberries, 3000 gallons raspberries, 1200 baskets grapes and 5200 barrels apples and peaches—all of which would go to waste but for the market which the North affords. This business of shipping Southern fruits and vegetables to Northern cities is becoming important.

The monument erected over the grave of ex-President Johnson by his children will be unveiled May 28. The monument is twenty-six feet in height. The die is three feet six inches square at the base, and three feet two inches high, and upon the front is carved a scroll representing the Constitution of the United States, and an open book with a hand resting upon it, representing the taking of the oath of office. The shaft is thirteen feet high, and two feet ten inches square at the base, tapering to the apex, over which hangs an American flag in graceful folds, and surmounting the whole is an American [illegible] with outstretched wings. The [illegible] scription is simple, containing, [illegible] the addition of the name and [illegible] and death of Mrs. Johnson, [illegible] lowing: "Andrew Johnson, [illegible] teenth President, U. S. A., [illegible] Dec 29, 1803. Died July 31 [illegible] His faith in the people never [illegible] ered."

Southwestern.

[illegible] St., New Orleans, La.

THURSDAY, MAY 9, 1878.

[illegible] More.

[illegible] 1000 more subscribers for the remainder of 1878. We will furnish back [illegible] from April first [illegible] for the Southwestern [illegible] April first till January [illegible] 1879. Brethren 1000 [illegible] subscribers will put [illegible] the year grandly. [illegible] ve the thousand and [illegible] at once. If the people [illegible] t the paper have [illegible] nd the preachers [illegible] responsible for the [illegible] will send the papers. [illegible] off on this [illegible]

[illegible] Organs.

[illegible] Estey Or[illegible] $275.00 [illegible] each. [illegible] new [illegible] from the [illegible] a rare chance for [illegible] Sunday-school to get a [illegible] instrument very cheap [illegible] throughout [illegible] a good yield.

[illegible] been [illegible] Hayes [illegible]

[illegible] Cincinnati [illegible]

[illegible] L. [illegible] has been [illegible] of Customs [illegible] only kind [illegible]

[illegible] reports [illegible] have been [illegible] La., for [illegible]

[illegible] of Rev. [illegible] Mississippi [illegible] Pass [illegible] will [illegible] this [illegible]

Practical Christianity.

The inward condition of the soul is best seen in the outward life of a man. "By their fruits ye shall know them," said Jesus. The Scripture says that "If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, that man's religion is vain." No matter what the profession one makes, if his words and his tempers do not comport every day with that profession it is vain. If a man indulges in anger, pride, self-will, avarice, and all kinds of unholy passions, his life puts a denial on his profession. Religion is a profession, but it is more than that, it is a life—a something by which God will renew the world. It was that which Jesus meant when he said, "Ye are the light of the world," "Ye are the salt of the earth."

It is a serious matter to make a profession of religion, for then, as never before, are we looked critically upon by all men. Nor do we wonder that men stand off and say they do not wish to declare themselves for Christ in view of the solemnity of the occasion, especially when they see how so many of those who profess so much are, in the judgment of the world, so far below that profession in their lives. The world often expects too much of Christians and quite frequently judges harshly—yea, wrongfully, but it will judge, and men who are the avowed followers of the Lord Jesus must be careful that men bring no reproach on the good cause that me[illegible] to honor.

It may not be amiss to add here that sometimes people become self-complacent, self-satisfied. Then there is one step more which comes naturally and that self-complacency breeds sourness and fault-finding—they become intolerant, morbid, and all others are wrong, they only are right. They see blemishes in those about them, none in themselves. True religion makes its possessor humble, willing to bear with the faults of others, willing even to endure persecution for Christ's sake. It makes its possessor stable, so that he is not wafted about by every wind of doctrine. It makes us charitable in our contributions and in our opinions concerning others. Whenever we find people uncharitable, penurious, hard to please, easily grieved when their pet plans are thwarted or their opinions are crossed, we conclude that the fruits of the [illegible] are not in them. The lesson [illegible] difficult to learn is to [illegible] good [illegible] and [illegible] a good life. A [illegible] Christianity which shuts itself up [illegible] a corner, puts its light under a bushel is not the pure kind. Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." It is not [illegible] that we enjoy our prayer [illegible] and preaching services, [illegible] world is around us to be saved, [illegible] have a great outside work [illegible], go work to-day in my [illegible]."

International Sunday School Convention.

We complete our report of this important Convention which met in Atlanta, Ga. The universal verdict [illegible] that the Convention was a [illegible] and will result in [illegible] to the Sunday-school [illegible] throughout the United States [illegible]

[illegible] of the action [illegible] Whidby, one of the members of the reception Committee in [illegible] the attendance of the delegates from Ohio, is [illegible] by all the papers we have [illegible] spoke of the matter at [illegible] Atlanta *Methodist* [illegible] says:

[illegible] Whidby has been unjust[illegible] for his position on this [illegible] in good faith [illegible] harmony with the under[illegible] the committee, and in [illegible] and the admis[illegible] no one more [illegible] than brother [illegible] His only purpose was [illegible] the conflicting elements [illegible] Convention a success. [illegible] the condemnation just, [illegible] it belongs to Bro. Whidby [illegible] Committee. The time [illegible] any man or committee [illegible] themselves before the [illegible] world for refusing admis[illegible] a convention, meeting in [illegible] of Christ, because the [illegible] in all ages [illegible] learned to her sorrow [illegible] in "good faith" [illegible] things. [illegible] in [illegible] Rev. Ed[illegible] Committee [illegible]

are permanently in the South are continually told they are not wanted in the South?" We quote:

But it is said often (and, indeed, constantly) that the Methodist Episcopal Church is "not wanted in the South?" Why? That little word will get in the way as we write. Why are not such men as Vincent, Fisk, Pershing, Ford, Ray, Foster, Searls, and hosts like them, and Scott, Simpson, Ames, Bowman, Haven, Foster, all of our bishops, Rust, Dashiell, Kynett, and thousands of others not wanted in the South? Who growls out to such, "We don't want you"? The people? No. They hail them with brotherly sympathy, respect and love, when they learn what they are and what they are doing. The Methodist Episcopal Church, with its ideas on Sunday-schools, on general education, on temperance, on true manhood, on Christian fellowship and fraternal harmony among all churches, its methods, its preaching, its liberality, its earnestness, its aggressiveness, is precisely what the South needs more than any thing else in all the realms of nature, Providence and grace. If the South is ahead of the North in Sunday-schools, benevolence, missionary zeal and labor for the colored people, the Methodist Episcopal Church ought to be planted and widely dispersed in the South, so as to catch the same fire and measure up to the Southern brethren in these things. If behind, that Church certainly ought to be made strong here to help all evangelical forces at work for the common good. Wherever it is said that the Methodist Episcopal Church is "not wanted," it is clear that it is much *needed*. Why do any say that the Methodist Episcopal Church, and Education, and temperance, and our style of Sunday-school work are not wanted in the South? That "why" is greatly in our way.

A correspondent of the *Western* from Atlanta says: "The brethren of our Church feel that the International Sunday-school Convention has done more good to them and their cause than anything they have ever known in the South. Rev. J. B. Ford, our Sunday-school agent for the South, was present as a delegate and enjoyed the exercises very much. In fact the very same things our Church has been offering the people, they heard here from the great voice of the nation, and the South now stands committed to this Sunday-school work. Our preachers are not sold out, and the fling, 'You are not needed here,' must be recalled forever. Our church is needed down there and is doing a grand work. Every Church and school and college and university planted there, whether for the whites or the colored people, is a moral lever to raise the lowly to a higher and better life."

The Murphy Temperance Reform.

We are glad to record the fact that Rev. Dr. McCarty has inaugurated the Murphy Temperance Reform in this city. New Orleans may not be cursed above other cities with strong drink but it is smitten badly enough to call forth the most earnest and persistent efforts on the part of all Christian temperance workers. The first meeting was held in Ames Church on Sabbath evening, April 28th, at which Dr. McCarty delivered a discourse which struck right home to the conscience and heart of the large and interested congregation then present. We present in another column a few passages of that address in which the woes of the giant evil are set forth. At the discourse, while the temperance glee club rendered a number of songs, the people were invited to come to the front, sign the pledge and don the ribbon, which is white with the word, "Temperance" in black letters. About one hundred, many of them young men, signed the pledge that evening. On last Sabbath evening, May 5th, the doctor lectured again to a still larger congregation, on "Downward Tendencies and Upward Currents," in which he fully set forth the nature of the Murphy Reform move. He also gave a graphic picture of the crusade work in the West, where he was then residing, and in which he participated. At the close a large number came forward again and entered the temperance army, as on the previous Sabbath evening. The move is timely and must be looked upon by all good people as Providential. It should have the hearty support of all Christian people. In such a move there should be no North, no South, no East, no West. For this is a field in which all can work who have a mind and heart to do so. Dr. McCarty voluntarily champions the cause of temperance on the Murphy plan in New Orleans, and announces himself as willing to visit other sections of the South in the same good cause. The battle will be a hard one, a long one, a desperate one. Let every friend of reform buckle on the whole armor and make a [illegible] fight against this monster [illegible] [illegible] were [illegible] [illegible] [illegible] Our [illegible] [illegible] We are [illegible] that they are on hand at these meetings. All the temperance organizations are represented. That is right. Remember that "united we stand, divided we fall."

Our Perfection.

The perfection of human nature implies the proper understanding of all man's relations to God. It means the coming into harmony of the mind of man with the mind and will of God. It is the mission of the mind to grasp those laws which are operating all around us, and to make every force of nature man's willing servant. The progress of the mind is not to be arrested until the "boundless universe" is surveyed and understood.

God is in human history working out his great designs among the nations of earth. God is declaring His being and His attributes in the voices of nature. He speaks to us out of the clouds in the thunder roar, and flashes His beauty in the lightning's glare. He paints His very presence in the sky and writes His goodness over the flowers of the field. The stars beckon to us out of their shining vaults. Our course is onward and upward. O, what a grand future in wisdom and holiness has man! What perfection even in this life is ours to enjoy! But what greater perfection and glory in the world to come! Let us go on to perfection.

"Purity" and "Morning of Life."

These are two beautiful works of art from the office of George Stinson & Company, Portland, Maine. These are Artist's Proofs steel engravings. In Purity the artist represents the dream of an orphan child, of her angel mother, who hovers over the little one. The effect is very beautiful. "The Morning of Life" is represented by two sisters. In the face of the younger girl is a wonderfully natural look of love, joy and tenderness. Her sister has evidently been away all day, and the little pet has been lonesome, and now she is so glad to see her. Both pictures tell plainly their own story.

The engraving is a rare piece of art.

The *Chautauqua Assembly Herald* for June has come to hand. It will be a monthly during the year, commencing with this number, and a daily during the Educational Meetings, held at Fair Point, Chautauqua Lake, N. Y. It will contain all the Scientific, Biblical and other lectures and sermons, with addresses delivered in the children's meetings, also, all that will be said in the "Colloquials," "Conversations, Eventide, Conferences, Hebrew and Greek Classes, Receptions, Reviews, etc., etc. Both the monthly and daily will be sent to any address for one year for $1.60. In clubs of five or more, $1.40 each. We know of no way a Sunday-school worker, or a minister can invest a little money to greater profit. Address, M. Railey, Jamestown, N. Y.

Simpson Methodist Episcopal Church, located on Valence street, this city, was burned last week. The congregation had just completed services, when a fire broke out in a building near by. The wind was blowing toward the church and in a little while it was reduced to ashes. There was an insurance of $1,800. The congregation is already at work raising money to add to the proceeds of the insurance policy, to make up a better building than the old one. The contract has already been let by a building committee. Pastor Forest and his trustees are exhibiting commendable zeal.

In the Supreme Court, on Monday last, Chief Justice Manning read an elaborate opinion in the case of the State ex rel. the New Orleans Pacific Railway Co. vs. Francis T. Nicholls, Governor et als, praying for a mandamus to compel the issuance of bonds under an act of the last Legislature. The decision of Judge Rogers was reversed and judgment was rendered in favor of the railroad and against the State, ordering the issuance of the bonds in accordance with said act.

With the latest corrections applied to the report of the Statistical Secretary presents the Sunday-school army of the United States and Canada thus:

Total of schools	83,188
Teachers and officers	893,793
Scholars	6,843,997
Total of teachers and scholars	7,736,790

Of the above the United States have:

Schools	77,793
Teachers and officers	853,100
Scholars	6,504,054
Total of teachers and scholars	7,357,154

Dr. R. V. Pierce, of Buffalo, New York, has opened a magnificent Invalid's Hotel. His first reception was given April 29th, to the Press of the country. We return thanks for invitation cards.

The British government has ordered a million pounds weight of lint and other appliances for the wounded.

Education—New Orleans University.

The subject of education is one which must not be overlooked. Education is not necessary to salvation but it is a great help. The school has claims which must not be passed by. We can easily see how great are the advantages of education by comparing those who have not had that advantage with those who have. The educated man or woman can think better than the one who is ignorant of that kind of knowledge we obtain from books. The man who has been drilled in the school room by a good teacher or teachers has an advantage over him who has never been there. Education is at the bottom of all our progress. Without it we should be left in the deepest darkness in every respect.

Education is of great value to the Christian layman as well as minister. Every preacher is a teacher, and how can any man teach properly who has himself not been taught? To rightly understand the word of God one needs to know much—the more the better. And then let us not forget that knowledge, education, science do not interfere with true spiritual religion. The more a man knows the humbler and holier he ought to be. Some of the brightest lights the world has ever had have been its holiest men and women. The Methodist Episcopal Church has made very great provision for the culture of her people. We have seminaries and colleges of all grades all over the land. Large sums of money have been freely given to support these schools so that all excuses are taken away. All, who will may come and receive.

Take as an example the New Orleans University. It is open to the young men and women of the State—it is for them—for all who will come. It ought to have double the number who do now attend it. There ought to be scores of young men and women there gaining an education for future usefulness. The school is under good management. Prof. J. H. Bean, who has been an instructor for fifteen years, is assisted by a corps of good teachers and the school was never managed better than it is now, in the judgment of the writer, who sees it every day.

The theological department, instead of having a dozen students, should have in it at least fifty.

Let every preacher in the Louisiana Conference take a new interest in this important school and make it in every sense worthy of the name it bears and mission it has undertaken.
J. H. McCARTY.

Louisiana Y. M. C. A. Convention.

The first Convention of this Association in the State of Louisiana convened in Baton Rouge, Friday, April 26th. Devotional exercises were conducted by Mr. Cree, of New York, after which Mr. Alvan E. Read, of Baton Rouge, called the Convention to order. Mr. W. C. Shepard, of New Orleans, was elected temporary President, and J. M. Watkins, M. D., also of New Orleans, temporary Secretary. A committee on permanent organization, consisting of Hon. Alvan G. Read, of Baton Rouge; P. W. Diendorf, New Orleans, and N. B. Norwood, of Clinton, was appointed, and subsequently reported the following officers, who were elected: President, Rev. Christian Keener, Alexandria; Vice-President, W. C. Shepard, New Orleans, Secretaries, W. C. Goodale, Baton Rouge, and D. M. Rush, Clinton.

Thirty-eight regular delegates were in attendance, and most of them took an active part in the proceedings of the Convention. Mr. Thomas K. Cree, of New York, represented the International Executive Committee. The attendance upon all the sessions of the convention were large, especially the night meetings and those held on Sunday. Each day a large and interesting open air meeting was held. The topics discussed were practical, the discussions were spirited, and the result of the Convention will be a new interest in the work of the Young Men's Christian Association in all parts of the State.

The welcome meeting on Friday night was addressed by his Honor, Leon Jastremskie, Mayor of Baton Rouge, Rev. J. T. Sawyer, Prof. J. W. Nicholson, Rev. C. Keener, W. Shepard, and Thos. K. Cree. The addresses were all brief, hearty and interesting.

The following practical topics bearing on Christian Association work were discussed: "Our prayer meetings—how can we make them more interesting?" opened by Rev. Jno. T. Sawyer; "The work of the International and State Committees, and our duty to them," T. K. Cree; "How can we increase the number and efficiency of the Associations in our State?" W. H. Goodall; "Cottage, neighborhood and open air meetings," W. C. Shepard; "How to study the Bible"(a), "For our own growth," Rev. J. McLanran; (b) "For use with others," Alvan G. Read; "Our duties as church members to our churches," Rev. Ruffin Davis; "What duty do we owe to young men unreached by present appliances," J. W. Amiss; "What means have you found most useful in reaching young men," Rev. Patrick Lane and Chas. Widney; "Personal effort for souls," Thomas K. Cree; "What ought our Association to do for the spiritual welfare of the colored young men of our State," W. C. Shepard; "Temptations peculiar to young men," Alvan E. Read; "Local Association work, its needs and opportunities," T. K. Cree. Mr. Cree gave two interesting Bible readings, and on Sunday the consecration meeting, the young men's meeting, and the Gospel meeting were very interesting and profitable.

The closing scene of the Convention was very impressive. The delegates and friends, to the number of a hundred or more joined hands and sang, "Blest be the tie that binds," and "We shall gather at the river." Much religious interest was developed in the city by the Convention.

The following State Executive Committee was appointed: Baton Rouge, Jno. T. Sawyer, Chairman; H. N. Sherburn, W. H. Goodale, J. W. Amiss and Alvan E. Read; New Orleans, W. C. Shepard, W. C. Raymond, J. W. Watkins, C. H. Shute, F. M. Norman and R. H. Brown; Alexandria, Christian Keener; Monroe, J. T. Allison; Greensburg, James A. Godfrey, Leander Pitier.

The deepest spiritual interest was manifested at the sessions of the Convention. The number manifesting a desire to be prayed for by rising in the meetings gradually increased from twelve at first, to twenty-five, besides many verbal requests. On the last evening there were no less than twenty conversions.
P. W. DIENDORF.

Our Southern Methodism.

Rev. W. A. Primus, Stony Point, La.: "We can report two recent conversions, and two accessions to the church. Except for the scarcity of money all connected with this work is in good condition."

Rev. D. W. McLachlan: "The Lord is blessing Rev. James J. Shumpert, Aberdeen, Miss., with a glorious revival. Up to this time there have been twenty conversions and sixty-eight persons have united with the church on probation."

Rev. A. Martin, State Line, La.: "Our second quarterly services have just been held by our Presiding Elder, Rev. J. Gould. The pastor's report shows, for the quarter, twelve conversions, twenty-nine received on probation, and twenty-one in full connection. The Sunday-school numbers twenty-nine."

Rev. H. Primm, Memphis, Tenn.: "We have had fifteen accessions to the church in Centenary Chapel since Conference. The prospects of the old mother church of Methodism in this city are bright. We have cast out our four anchors, as mentioned in the beautiful poem published in the SOUTHWESTERN, April 18th, and await the coming of the great day of the Lord."

Rev. L. Carper, San Antonio, Texas: "In a protracted meeting of ten days duration, just closed, there were thirty-one conversions and thirty three accessions to the church. Many others who attended our meetings are under deep spiritual conviction, and we pray that the Spirit may continue to move upon their hearts until they are constrained to give up all for Christ. Our membership were greatly blessed and encouraged, and look to the future hopefully."

Rev. P. Harris, Columbia Circuit, Miss.: "We have no cheerful account to give of our work here. The people are very poor, do not own even churches in which to worship, and their crops last year were almost a failure. If our brethren of the Mississippi Conference can do nothing else for us we hope that they will pray for us. Sin does so abound in this region that the work must not be given up. We have received on probation this year forty-one, and our Sunday-schools number in all twenty-five scholars. We bless the Lord for his goodness."

General Religious Items.

The Southern Baptist convention will meet in Nashville, May 9.

The general Synod of the German Reformed Church, will meet in Lancaster, Pa., May 15th.

Thirty-six Mexicans have professed religion and joined the Presbyterian Church in the city of Mexico.

More than one hundred churches in the United States have paid their entire debt within the past three months.

In the South India Conference fifteen Methodist Episcopal churches have been built, and five more are now in progress of erection. Nobly done for a self supporting work!

The Catholic Church has forwarded a company of missionaries to the interior of Africa, to points marked by the travels of Livingstone and Stanley.

Rev. W. P. Armstrong, of the Indiana Conference, has gone to Dallas, Texas, to take charge of the Methodist Episcopal Church there.

About thirty of the Protestant Episcopal bishops of this country will cross the water to attend the meeting of the Pan-Anglican Synod in London in July next.

The general council of the Reformed Episcopal Church meets in Newark, N. J., the 8th of May. It now has eighty-four pastors and four bishops.

The movement of the Old Catholic Church of Germany for the abolition of celibacy, in spite of opposition, is said to be steadily gaining ground.

A most remarkable revival of religion is in progress at the State Penitentiary, Raleigh, N. C. Eighteen conversions are reported, and many are deeply interested in the question of their personal salvation. Every indication points to the fact of the genuineness of the work of grace.

A proposal for the union of the Irish (Disestablished) Church and the Presbyterian Church of Ireland has been made. It is received with some favor in both churches, but is hardly likely to be generally approved by either.

The southern papers announce that the General Assembly of the Presbyterian Church in the United States, will meet at Knoxville, Tenn., May 16th. The Presbyterian papers in the North gives notice that the Presbyterian General Assembly meets in Pittsburgh, May 16th. Which is the orthodox body?

A surprising movement has began in Ireland towards a union of the Episcopal and Presbyterian churches. The *Witness*, a Presbyterian organ, had recently a leading article on the subject, and some of the most influential ministers of that church are reported to regard the proposition favorably.

The Procurator of the Holy Russian Church has reported to the Emperor, that at the end of 1875 it had 38,602 churches, including cathedrals; 12,860 chapels and oratories; [illegible] arch-priests, priests, deacons and precentors; and 56,500,000 members, of whom 29,000,000 are women and 27,500,000 men. The income of the Church for the year was 11,278,111 roubles, of the nominal value of $9,398,425.

Rev. Dr. W. H. De Puy in the *Methodist Quarterly* shows that our Church has gained, in the last ten years 525,527 in living numbers. In a comparison of all Methodists in the United States with all Baptists, Presbyterians, Congregationalists and Protestant Episcopalians:

	Ministers	Members.
Total Methodists	22,718	3,293,469
Total Baptist	16,884	2,147,411
Total Presbyterians	7,908	857,258
Total Congregationalists	3,333	350,658
Total Protestant Episcopal	3,216	281,977

This gives the regular and all other shades of Baptists, and the different branches of the Presbyterian.

General News Items.

INDIANAPOLIS, Ind., April 29.—The remains of Senator Morton were removed from the Chapel in Crown Hill this afternoon, and interred in the lot dedicated for that purpose by the Cemetery Association.

MONTREAL, May 4.—The county and district masters of the Orange order of this city have replied in the negative to the Protestant clergy's address asking the Orangemen to desist from a public celebration of 12th of July. The vote of the Orange delegates was 367 for processions to 0 against.

GALVESTON, Texas, April 29.—A *News'* special, reports another mail carrier killed by the Indians between Forts Davis and Stockton yesterday. This is the sixth person killed in that vicinity during the past ten days. A train from Fort Davis, which arrived at Fort Stockton to-day, was attacked by the Indians near Borella Springs yesterday. The mountains are reported full of Indians.

SAN FRANCISCO, Cal., April 29.—In the United States Circuit Court to-day Judge Sawyer rendered a decision in the case of a Chinaman who applied for naturalization, holding that a Chinaman is not a white person within the meaning of the term as used in naturalization laws, and not entitled to become a citizen. The case will undoubtedly be appealed to the Supreme Court of the United States.

The English army and fleet are rapidly being brought up to the most effective condition, and the movement of war vessels and troops causes considerable excitement and enthusiasm. The five turret Gorgon, Hecate, Cyclops, Hydra and Prince Albert, have been formally commissioned. At Davenport the Iron Duke made her final satisfactory trial, obtaining thirteen knots speed. The Admirality are negotiating for transport vessels.

MINNEAPOLIS, Minn., May 4.—Six mills were destroyed by explosion and fire Thursday evening. Total loss about $1,000,000; total insurance about $550,000. The explosion was caused by the ignition and explosion of a peculiarly inflammable powder which is emitted from seconds while in process of grinding. Similar explosions have frequently occurred in flouring mills elsewhere, from this cause, but have never before been attended by such disastrous results.

OMAHA, Neb., May 4.—Nightly robberies have occurred for weeks past, and the presence in the city of an unusual number of tramps necessitated action of the citizens' committee of safety (otherwise vigilance committee), which organized, and to-night 150 men thoroughly organized, and acting under a well devised plan, will search the city thoroughly, commencing at ten o'clock. Search will continue until morning. It is not known what disposal will be made of those captured. Legal measures will be adhered to until they fail, when desperate remedies will be applied. The committee will continue to act nightly until the tramp nuisance is abated.

Sunday School.

May 19, 1878.—NEBUCHADNEZZAR'S DREAM.

Scripture.—Dan. 2: 36-45.

GOLDEN TEXT.—"There is a God in heaven that revealeth secrets."—28

TOPIC.—A kingdom never to be destroyed.

(Condensed from Nat. S. S. Teacher.)

Preliminary.—The events of this lesson fall within the second year of the reign of Nebuchadnezzar. It is about four years subsequent to the time when Daniel made known his desire to live upon pulse and water rather than upon the defiled delicacies of the king's table. The Hebrew youths have passed through their prescribed three years of instruction and of training, and are now numbered among "the wise men," and have a recognized position at the court of the great Babylonian king.

Nebuchadnezzar dreams a dream, apparently so significant and of such dread import that his sleep for that night is broken up. The king commands the magicians, the astrologers, and the sorcerers to be summoned in order that they may tell him the dream and its interpretation. The young Hebrews, be it noticed, are not among those who are thus called to the help of the king; for he has not yet found out that they are "ten times better than all the magicians and the astrologers that were in all his realm." His experience with reference to the dream was one of the facts that lead him to find this out.

The dream had three distinct parts: 1. The image. 2. Its destruction. 3. The growth of the stone that destroyed it. The image had four remarkable characteristics. 1. The head of gold. 2. The breast and arms of silver. 3. The belly and thighs of brass. 4. The legs of iron, and the feet and toes, partly of iron and partly of clay. The image as a whole, represented world domination. No wonder that an image so bright, so curiously formed, and having such apparent significance and such a dreadful appearance, should trouble the thoughts of the king? We look, now, at the interpretation of its various parts.

The Kingdom of Gold (36-38).—That was the kingdom inaugurated by Nabopolassar, and which lasted from B. C. 625 to B. C. 538. The original Chaldean monarchy, which commenced about the same time as the founding of Babylon (B. C. 2234), was destroyed by an Arab invasion B. C. 500. The Chaldeans were superseded by the Assyrians, and, again, in B. C. 625, they were overthrown, and the territory was divided between Media and Babylon. Under Nebuchadnezzar, the latter kingdom became an immense power. It reached from Luristan to Egypt, and included the then historical nations—Palestine, Arabia, Phœnicia, Cyprus, and it is said, extended even unto Spain. Nebuchadnezzar, practically, ruled over the whole civilized world. In the parallel vision of Daniel, the Babylonian Empire is represented as a lion with the wings of an eagle 7: 4. In that the same superiority is claimed for it that is here asserted under the imagery of the head of gold, for the lion is the king of beasts, as the eagle is the king of birds. By the union of the two is signified the strength of the one co[illegible] ness of the [illegible]

[illegible] both a comment and an illustration of the vision.

The Kingdom of Silver (39).—That [illegible] is the image by the breast and arms made of that metal. [illegible] is had to the Medo-Persian [illegible] which succeeded the Babylonian [illegible] to world supremacy. [illegible] Cyrus was the founder, and [illegible] permanent than its predecessor, [illegible] it lasted from B. C. [illegible] 333. This power was [illegible] as a belligerent ram, "pushing westward, and northward, and southward." 8:4. In *this* case, the ascendency of the Persian over the Median power was happily symbolized by the horn which came up last, but was higher than the other. Cyrus, after making himself master of Media, and welding those two kingdoms into one, started on a career of conquest. He overcame the triple alliance of Babylon, Egypt and Lydia that was formed to oppose his progress, reduced Asia Minor to subjugation, thus securing as one of its vassals the wealthy Croesus, [illegible] subdued Egypt, and pushed his conquests into Central [illegible]

The Kingdom of Brass (39).—The [illegible] kingdom of Alexander the [illegible] B. C. 333 to B. C. 30. The [illegible] the rapidity of its movements [illegible] represented in Dan. [illegible] with four wings. [illegible] energy, and in an [illegible] short time, did Alexander [illegible] the ruler of the [illegible] Dan. 8:5 [illegible] history [illegible] Persian power is [illegible] and in that it [illegible] the image of a [illegible] far exceeded [illegible] Asia [illegible] to the Hydaspes [illegible] great [illegible]

[illegible] the complete fulfillment of this prophecy with respect more particularly to the kingdom of Christ. But, so far, the steps of its fulfillment are plainly discernible. Hitherto it has been endowed with imperishable life. All the persecutions directed against it have signally failed of its extermination, and, indeed, have had so much just the opposite effect, that it has come to be a saying that "the blood of the martyrs is the seed of the church." The dew of youth is still on its brow, though eighteen centuries have passed since it was cradled in the hills of Judea. Other religions bear evidence of age and decay, but this, plainly, is but in the freshness of its young strength. Whatever has opposed it, has become as the dust of the summer threshing floor. It has used no carnal weapons, but such as it has used have been mighty towards the pulling down of Satan's strongholds. Whosoever has fallen on this stone has been broken, but on whomsoever it has fallen it has ground him to powder. It has smitten the feet of many a gigantic and cruel wrong, and has crumbled it in the dust. Many a high towering evil yet shall it break into pieces and utterly destroy. We all should pray that His kingdom may speedily come, and work faithfully to that end. And, whenever the outlook from our human standpoint seems discouraging, let us remember that *"the dream is certain and the interpretation thereof sure."*

New Publications.

Berenice; by *Mrs. E. M. Keplinger.* Published by *Miss S. M. Haight,* New Orleans.

Our first thought on taking up this volume and reading the names of author and publisher, is that the "woman's sphere" problem is being solved by the ladies of the South in a very quiet but very practical manner. No Sorosis, no conventions, [illegible] not words, is their motto. [illegible] tion of the author appears [illegible] been [illegible] upon the [illegible] of truth [illegible] but [illegible] of [illegible] an old [illegible] on, [illegible] to us [illegible] histories; [illegible] manners and customs described are such as were known before the war. There is a full share of the extravagant and sensational, but such things seem to be [illegible] of the kind. When reference is made to Southern products, fruits, flowers, etc., the familiarity of the author with her subject is in very pleasing contrast with the ridiculous blunders made [illegible] of other climes in [illegible] descriptions.—We [illegible]

[illegible] people. Of the punishment [illegible] by the overseer in the case [illegible] says: "The boy, Tom, [illegible] the tragedy [illegible] about forty years of [illegible] light mulatto, and generally [illegible] the sequel proved. This boy was hung head downwards to a [illegible] by the wretch, who, miscalculating his powers of endurance, allowed him to remain until he died [illegible] the effects of his punishment." [illegible] of this Tom, be- [illegible] avenging Nemesis. "I [illegible]," she said, "from the [illegible] understand the meaning [illegible] hate the race that [illegible] ber. I was told how he died and how he looked when [illegible] cut him down from the tree [illegible] the overseer hung him." [illegible] book contains over 300 [illegible] elegantly bound in [illegible] Price [illegible] to be [illegible] principal book stores, or [illegible] to the publisher.

[illegible] June number of the [illegible] Eclectic contains the [illegible] articles: "Is the Republic [illegible] in Its Death Struggle" [illegible] T. O. Howe; "The [illegible]" by Ralph [illegible] "Our Commerce [illegible]" by J. S. Moore; "Dis- [illegible] Colleges," by [illegible] of Princeton [illegible] Army of the United [illegible] by Gen. James A. Garfield; [illegible] Man a Depraved Creature [illegible]

breakfast station, in the Pan Handle depot at Cincinnati. In fact it is no change, as the new car takes the place of the old one while the passengers are breakfasting. The romantic scenery of the Pennsylvania route resembles the grandeur of Switzerland. Besides, this great thoroughfare passes through Louisville, Covington, Cincinnati, Columbus, Ohio, Steubenville, Birmingham, Pittsburg, Johnstown, Presson, Altoona, Harrisburg, Philadelphia, Bristol, Trenton, New Brunswick, Elizabeth, Princeton, Rahway, Newark, Jersey City, and many other important cities of beauty and celebrity. For families and tourists this double tracked route is the best in every respect, as it has so many agreeable advantages.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 69, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

[illegible] letters [illegible] course [illegible] following [illegible] ques- [illegible] Conference of [illegible] provided [illegible] study for [illegible] only in connection with [illegible] Conference, and [illegible] according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions OF THE Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE, Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Falls, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. Y. Blakemore, A. M., Principal.

[illegible] SEMINARY, Dadeville. [illegible] Principal.

MISSISSIPPI.

[illegible]

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Abdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; Ei-Betbel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11. D. McLACHLIN, P. E.

Gulf (Miss.) District.

SECOND ROUND.

Natchez and Fayette, May 17; Hamburg, May 18, 19; Union Church May 19, 20; New Hope, May 21; Hazlehurst, May 22, Simpson, May 23, 24; Crystal Springs, May 25, 26; Brookhaven, May 26, 27; Summit, May 28; Liberty, May 29, 30; Meadville, at Bunkley's Ferry, May 30, 31; China Grove, June 1, 2; Columbia, June 2, 3; Pascagoule, June 8, 9; Augusta Circuit, June 10, 14; Handsboro and Ocean Springs, June 15, 16; Bay St. Louis and Pass Christian, June 22, 23.

L. BRADFORD, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5, Brooksville, May 11, Starkville, May 18, 19; Mississhularville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Landerdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expeirie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31, Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August. M. ADAMS, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bramond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicana and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonia, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2. G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

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[illegible]'S PATCHWORK.

[illegible] quaint and queer,
[illegible] the past, or age-worn and dim;
[illegible] gathered away from year to year
[illegible]

[illegible] them all her fancies rove—
[illegible] scraps of garments from friends
[illegible]
[illegible] seem which appear in a
[illegible]

[illegible] much unseen of life and love
[illegible]'s patchwork quilted in.

[illegible] story to tell
[illegible] reading them o'er;
[illegible] knows full well,
[illegible] days of yore.

[illegible] about her knee,
[illegible] such history;
[illegible] which oft they see
[illegible] meaning and mystery.

[illegible] which is the piece of pink
[illegible] wore—her baby John;
[illegible] smiles: "Only to think
[illegible] and cunning he looked with it on!"

[illegible] is all upon earth
[illegible] of the little girl who died;
[illegible] and hushed their mirth,
[illegible] story sighed!

[illegible]

The Horse and his Rider.

In the history of Rome it is related that in 361 B. C. a great chasm opened in the middle of the Forum which it was found impossible to fill. The soothsayers said it would close [illegible] what Rome possessed of most value, and then the State would be perpetual. A noble youth named M. Curtius demanded if Rome had anything of more value than arms and valor. He mounted his horse, richly caparisoned, and, amid the silence of the people, spurred him over the brink of the tremendous precipice (*vide* Liv. 1, vii, 6.) I have seen a striking picture of this somewhere. It represented the horse and rider after they had passed the brink and were descending to the unknown depths. There was a remarkable contrast between the fright of the brute and the unruffled self-possession of the man. The limbs of the horse were tightened to his body, and the muscles of his neck drew his head to the chest, and a shuddering terror expressed itself in the [illegible] of his starting eyes. The rider was serene and calm, with a [illegible] expression of majesty on his face, as of one who lived with high thoughts. If I were set to spiritualize this picture, I should say that it was no mean representation of a ripe Christian departing this life. The horse is the body, and the rider is the spirit. Flesh shrinking, spirit steady and calm and solemn. Flesh dreading the [illegible] shock, and spirit wrapt in the glory of action, descending that it may ascend.—*Cook.*

Trial.

This is a world of trial. Everything here is put to the test. It is so in philosophy; it is so in mechanics. It is so in all the ordinary [illegible] of life, and it is so also in religion. Every philosophical theory is put to the severest test of logic, or practical experiment, before its correctness is admitted. [illegible] mechanical contrivance is examined by the laws of mechanics, and submitted to the severest practical test, to determine its capability [illegible] the end for which [illegible] intended. In every department of [illegible] men are examined, [illegible] or tried, to ascertain their ability to perform the duties which [illegible] propose to assume. It is so [illegible] the lawyer, the physician, the [illegible] the teacher. They are all [illegible] to ascertain what are their [illegible]. And [illegible] so also in [illegible] the providence of [illegible] Christian is tempted [illegible] tried. [illegible] are exempt. No [illegible] ever gets beyond the [illegible] of trial and temptation in [illegible] world. He should not expect [illegible] Even Christ himself was tempted, [illegible] only in the beginning, but [illegible] the very close of his ministry. [illegible] who has no temptation [illegible] very good terms with [illegible] world and Satan. Make up [illegible] mind, then, as a Christian, to [illegible] to de[illegible] graces [illegible] Spirit that you possess. The [illegible] of your faith is much more precious than of gold that perisheth. "Think it not strange, then, concerning the fiery trial that is to [illegible] you, as though some strange [illegible] happened unto you, but rejoice, inasmuch as you are a partaker of Christ's sufferings, that [illegible] glory is revealed, ye may [illegible] with exceeding joy."

Be Kind.

[illegible] our Father cause flowers [illegible] so large a portion [illegible]? They are not food, [illegible] they furnish [illegible] they are of no absolute [illegible] in the common meaning of [illegible] then, did [illegible] ever [illegible]. What flowers are to [illegible] kindness, of courtesy [illegible] are to men. How [illegible] touch, a kind look, an [illegible] politeness, a [illegible] hospitality, has filled a [illegible] with peace, a stricken [illegible] with joy, a sinking spirit [illegible]! "Be ye kind one [illegible], tender-hearted, forgiving [illegible], even as God for [illegible] hath forgiven you."

[illegible] Pew Bass.—The [illegible] C.) *News* of [illegible] issue [illegible] that on [illegible] afternoon, about [illegible] a great quantity of [illegible] and [illegible]

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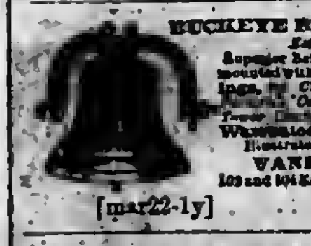

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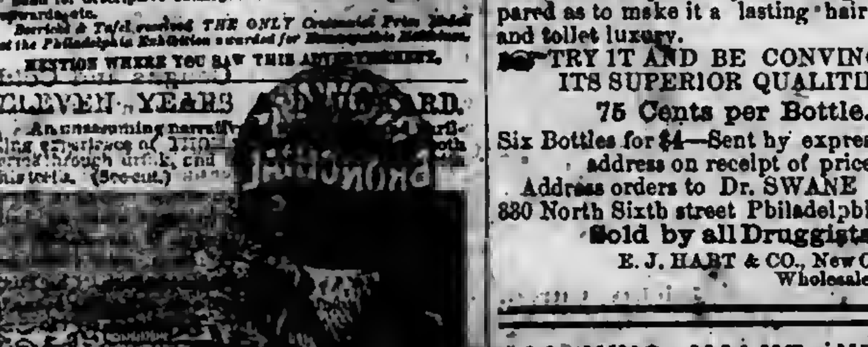

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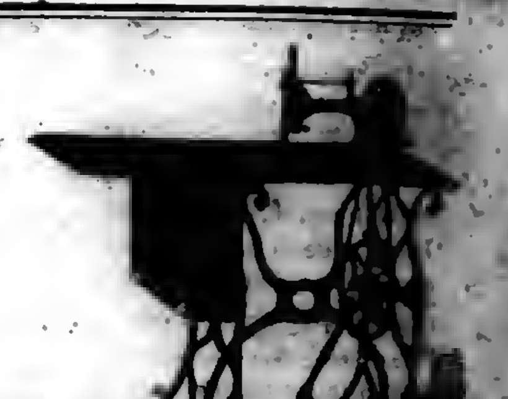

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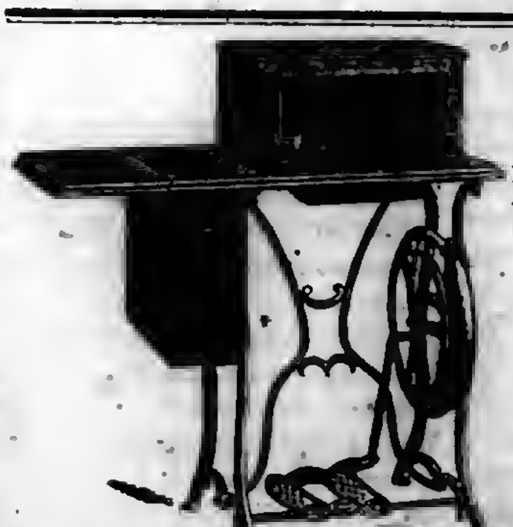

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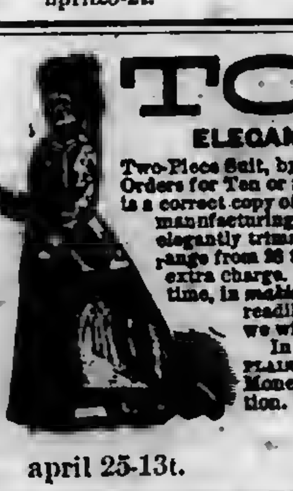

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Southwestern Christian Advocate.

VOL. 13—NO. ~~18~~ 20 NEW ORLEANS, LA., THURSDAY, MAY 16, 1878. WHOLE NUMBER 302

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
39 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, B. D., Editor.

Terms: $2 a year, Cash in Advance.

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GOD KNOWS.

God knows! Oh sweet assurance this,
Bid doubt and fear remove;
Accept, my soul, the thought of bliss,
Eternal goodness prove.
He knows what snares thy pathway throng,
Thy pathway daily new;
And His almighty arm is strong,
To bear the conqueror through.

God knows—thy sins are not concealed
From Him who reads the heart;
But Jesus hath His love revealed
And takes the sinner's part.
He knows—that there is all my hope,
No other plea I make—
And justice has withheld its stroke,
And spares me for His sake.

God knows—and here my soul shall rest,
Unburdened of its cares.
He knows what thoughts control my breast,
He hears unuttered prayers;
And while the storm-winds wildly rave,
From off the earth-shore driven,
My soul rides safe above the wave,
With anchor fixed in heaven.

The Curse of Strong Drink.

An Extract from the Lecture Delivered by Rev. J. H. McCarty, D.D., in the Ames M. E. Church in this city, on Sabbath Evening, April 28th, 1878, *on the Occasion of Inaugurating the Murphy Temperance Reform.*

I am startled when I think for a moment of the supreme indifference which so many people affect in relation to this stupendous curse, intemperance, which to-day is a gnawing worm at the very heart of the nation.

But you ask, How great is the evil? What is its length, breadth, depth? I do not know, but the desolation made by strong drink is frightful. I will say, however, that if you will give your imagination full play it will be difficult to draw a picture in which the ideal will sweep beyond the real. New Orleans has a population of over two hundred thousand souls. Here and there are a great many fine buildings, and there is much wealth in this city. Now, if a volcano should burst right out here at our feet to-night at midnight, in the heart of the city, and lay every [illegible] in ashes and waste all this [illegible], and destroy the life of every [illegible] and child in an hour, [illegible] a scene of blackened [illegible] that of Herculaneum [illegible], it would be a disaster [illegible] the whole world would [illegible] appalled I know, but it would [illegible] to the calamity which [illegible] the world every year through strong drink.

[illegible] hearer, suppose we take an imaginary stroll. Let us go up on the top of some lofty mountain [illegible] we can look down upon the [illegible] below us. What is that [illegible] we see yonder, which [illegible] sways about so much? That [illegible]gregation of all the drunk[illegible] the world, in one great com[illegible] with dethroned reason, rav[illegible] fighting, brawling, blasphem[illegible]. What awful scene is that! [illegible] of horrors! But this is [illegible] Look again. See there, [illegible] that plain all the women [illegible] doomed [illegible] this affliction by [illegible] of strong drink. Behold [illegible] poor, deserted, half [illegible]y, with the [illegible] woe pictured on [illegible] See them as[illegible] despairing eyes to [illegible] them sobbing in "How long, O Lord [illegible]"

[illegible] extends over [illegible] again, and there [illegible] and help[illegible] not to blame [illegible] See them cling[illegible] mothers, [illegible] of cloth[illegible] their very [illegible] of the [illegible] that [illegible], but [illegible] with [illegible]; we have seen enough. But no; look again upon that plain. See yonder those aged fathers and mothers tottering on the grave's verge. What do they here? They sorrow over the lost sons of their love. They bend earthward heart-broken. Nor is this all. Look at those men behind the great iron doors yonder in those massive stone buildings, guarded by men in arms. There are tens of thousands of them. Ask them why they are here and the answer is, "Whisky was to blame. I was drunk when I committed the crime that placed me here." But what are those frames of beams and timbers yonder? These are scaffolds on which are swinging at the noose ends innumerable murderers, meeting the awfully solemn judgment of the law, and as the drop falls the last words that fall from their lips is, "I was drunk when I committed the crime." The scene is heart-rending, but let us see it all. What long line of dead men do we behold yonder, in fifties and hundreds and thousands; some have their throats cut from ear to ear, some hanged themselves, some have been fished out of the water, others have crashed through their skulls with the fatal bullet? These are the suicides, nearly all of whom have come to this sad end from dissipation. They have been dragged down into moral and physical bankruptcy by this appetite, and, tired of living and morbid in soul and body, they have put an end to lives that might have been grand indeed. We would turn our eyes away, but what stream of water is that which goes coursing over that plain? It is a river made up of the tears which strong drink has wrung from the eyes of earth's weeping millions. What sound is that which comes up like the voice of many waters, or like the rumbling of an earthquake? It is the groans of the wretched millions of the earth. O, do not say this picture is over-drawn. If all the drunkards and all the drunkards' wives and children, the fathers and mothers of lost sons, all these murderers and suicides and wretched prisoners were brought together into one company it would present a scene that would wring tears from the eyes of the angels, and yet there are those who stand off and look on with indifference.

True Victory.

The victory of Christ is the victory of man over all that enslaves and degrades him. A world redeemed is a world of moral and intellectual beauty, a world of industry and thrift, a world of true benevolence, a world where man is not yoked with the beasts of the field, but where the heart and mind tower upward toward God and Heaven. The reign of Jesus is to be a reign of "peace on earth."

Just now there is a great battle going on between heavy rifled cannon and heavy iron plating on ships of war—rather it is a strife for the mastery between the angel of science on the one side and the demon of war on the other. The angel of science says, "Iron-clad ships can be made impervious to any weight of metal and any charge of powder." The demon of war says, "I will crash through the thickest plating with my steel pointed shot." Now the whole question of war will ultimately resolve itself into the question of who can make the best machine. Whichever nation can produce the mechanical works will bear away the palm. Thus science, by making war engines so very deadly, will virtually do away with war.

Prophecy says, "The wilderness and the solitary place shall be glad thereof and the desert shall bud and blossom as the rose." This is not all a mere figure. Science will make the earth more productive. It will drain the marshes and dry up the swamps; it will analyze the soil and supply its lack of essential ingredients and check its waste. It detects in that which is deemed useless a valuable commodity. It found the great value of cotton seed yielding oil, which, a few years ago was regarded as a worthless article. It opens the river channels and thus makes way for commerce. Under its hand the useless in nature is transformed into the valuable and the beautiful. Our most choice fruits and cereals have come from wild progenitors which would not be recognized by us. Man's power over nature is wonderful.—*Dr. J. H. McCarty, Lecture on Science.*

The cost of the recent war in Russia was 850,000,000 roubles or $607,142,860.

Shaw University.

The annual examination of classes in Shaw University will begin on Wednesday, May 22d and close on Tuesday, May 28th. The Baccalaurate Sermon will be preached on Sunday at 3 p.m., by Rev. R. S. Rust, D.D., of Cincinnati, Ohio. On Monday, at 2 p.m., the annual meeting of the Board of Trustees will be held at the University building. On Monday evening will be given the entertainment of the Literary Societies. On Tuesday, at 2 p.m., in the Masonic Hall, will be held the exercises of the graduating class; after which addresses will be delivered by Rev. R. S. Rust, D.D., Secretary of the Freedmen's Aid Society, and by A. M. West, M.D., of Holly Springs. It is also expected that Gen. A. M. West, President of the Board of Trustees, will be present to make some remarks. On Tuesday, at 8 p.m., in the Masonic Hall, will take place the anniversary exercises of the School. It is hoped that as many of the friends of the school from abroad, as can will be present during the week of examinations. Let this be, also, a sufficient notice to all members of the Visiting Committee and Board of Trustees to be present at the time designated. Respectfully,

W. W. HOOPER

Holly Springs, Miss., May 2, 1878.

Unchanged.

Pope Leo XIII in his late encyclical letter plants himself squarely upon the platform occupied by his predecessor, approving all his acts. In the following the demand for the restoration of the Temporal power of the Pope is distinctly made. The Papacy of Leo XIII is the same as that of Pius IX, and is the enemy of liberty of conscience, of speech and of political action:

> The hopes of Italy and the world rest on the beneficent influence of the Holy See, and on the intimate union of all the faithful with the Roman Pontiff. It therefore stands to reason that we should, with all diligence, do all in our power to preserve intact the dignity of the Roman Cathedra, in order, before all things, to guard the rights and liberty of the Holy See. We shall never cease to insist that our authority be respected, that our ministry and our power be left fully free and independent, and that the position be restored to us in which Divine Wisdom long ago placed us. It is no vain desire of dominion which moves us to demand the reestablishment of our power. We demand it because our duties and our solemn oaths exact it, and because it is not only necessary to conserve fully the liberty of our spiritual power, but also because it is evident that then it is a question of the temporal dominion of the Apostolic See. It involves the well-being and safety of the whole human family.

Letter of J. S. Thomas, Pastor Baptist Church.

DR. FULLER:

Dear Sir and Brother.—Some of your ministers, not being posted, have been fighting our Church (Baptist) all over this country, on what they call "The Baptist Translation of the New Testament." *The Baptists, as a Church have no such translation.* The American Bible Union has given us a more literal translation; and I, as an individual, fully indorse it, but my Church, as such, does, or has not, indorsed it. We ought to live together as brothers, in any event, discarding all grounds of strife, but more particularly on this subject of translation; for the Methodist Church has a translation of the New Testament, in which the changes necessary to establish their doctrines are made. The book is published by the authorities of the Church. Your ministers, not knowing deny this. Will you apprise them of its existence, and stop the use of imaginary weapons?

JOHN S. THOMAS.

Jonesboro, Tenn., April 2, 1878.

For self satisfied ignorance and cool impudence, the above is ahead of anything received at this office for some months. Balaam's saddle beast must now take a back seat. When he spoke, he inquired, "Am I not thine ass?" thus indicating that he knew what he was and to whom he belonged. The writer of the above has not learned either lesson, else he would keep still. In a personal note, he says: "I hope you will publish the above. It's justice to your Church and ours. Will you please inform me where I can get a copy of the book referred to—Methodist translation? *A copy is greatly desired, and will be liberally paid for.* Answer on inclosed card," etc.

There has been numerous translators of, and commentators upon, the Scriptures among the Methodists, but no such book as this brother desires has ever been published by the Church or under its authority, or by any "Bible Union," or by any person or party. There is no such thing on earth, and never has been, as a "Methodist Bible," except the standard versions. These are sufficiently Methodistic to serve our purposes. Methodists have never found it necessary to change the Bible to "establish their doctrines," and any one who says they have done so indicates less sense than the creature which Balaam rode. Methodists accept the Bible as God gave it, in the languages in which it was written, and also in the authorized English version published by the American Bible Society and many other houses, and "establish their doctrines" from these Scriptures, without the help of a "Bible Union." The Baptists and the Roman Catholics are the only denominations which have been obliged to change the Bible in order to "establish their doctrines," and they had better correct their doctrines to suit the teachings of that Sacred Book than to pervert that. The Baptist Bible, printed by the Bible Union, is a corruption of the Word of God, but, if the pastor of the Baptist Church at Jonesboro, approves of it, as he says he does, what is he talking about? Evidently he wants us to tell our preachers to be quiet while he peddles his Baptist Union trash. We hope they will do no such thing, but manfully defend the truth as God has revealed it to men. We give the above, not for one locality alone, but for many places.—*Methodist Advocate.*

The Phonograph and Mr. Edison's Other Inventions.

The phonograph as Mr. Edison first made it, and as it has been so far introduced to the public, is thus constructed: There is a cylinder about twelve inches long and three inches in diameter, which forms the metal surface for the tin-foil to rest on. This cylinder has a spiral groove running around it, like the groove of a screw, so that the steel point has a long road to travel in following the groove from one end of the cylinder to the other. The steel point is stationary and the cylinder has a crank on one end, so that it may turn around while the point is following the groove. Above the steel point is the tintype plate—or "diaphragm" as it is called—which has a mouthpiece over it, for the purpose of converging the sound and giving it greater force. Now, when any one speaks in a loud tone of voice into the mouthpiece, the diaphragm receives the sound vibrations and causes the steel point under it to jump up and down and make indentations on the tin-foil which is passing around on the surface of the cylinder. The talking may be continued until all the tin-foil has been marked and the entire length of the cylinder has been traversed. To make the machine repeat the talking, all that is necessary is to bring the steel point back to where it started and let it run over the indentations that it has just made. In this way the indentations make the needle jump up and down, the needle makes the diaphragm vibrate, and thus the exact sound comes forth from the machine which was put into it. Every kind of sound can be reproduced—the rising and falling inflections and graduated emphasis of a good reciter, laughing, singing, whistling coughing, the mewing of a cat, barking of a dog, cawing of a crow, etc., etc. The marks on the tin-foil, of course, are permanent, and may be laid away and kept for a thousand years. What would not literatures give for a reading of Shakespeare by Shakespeare himself? What would not scholars give to know the pronunciation of Greek and Latin as it was pronounced by the Greeks and Romans themselves? We shall now be able to transmit to our latest posterity the pronunciation of English as it is current to-day, and to seal up the living voices of our greatest orators so that they may be heard thousands of years hence.

Many practical applications of the phonograph have been proposed for present use. A merchant may talk a letter into the instrument and send the tinfoil by mail, and his correspondent will place it in another phonograph and hear the communication. A phonograph with a flat disk instead of a cylinder is being prepared for such purposes. Celebrated preachers and singers can have their voice reproduced to audiences in towns and cities thousands of miles away from where they may happen to be in person. By electrotyping the tinfoil it can be so hardened that it will repeat the same speech or song a great many times. and thus Mr. Spurgeon or Miss Kellogg may be reproduced on demand anywhere in the world by simply turning a crank. By duplicating the tinfoil as stereotype plates for printing are duplicated, people will be enabled to buy the speeches or songs of celebrated persons at a cheap rate, and will be able to put them into their parlor phonographs as they now put photographs into a stereoscope. Lessons in French pronunciation may be sold in the same way, the tinfoil going along with the printed text-book. Clocks may be made to repeat moral admonitions at certain hours of the day. In fact, the applications that could be thought of are numberless, and human ingenuity will no doubt devise many that are not yet dreamed of.

The aerophone is another invention which Mr. Edison intends to perfect as soon as the phonograph excitement has subsided. The vibrations of a phonograph diaphragm will be enlarged and intensified in force by electro-magnets or other means, and communicated to a steam whistle, so that anything spoken will be converted into a voice loud enough to be heard for miles. Thus a light-house keeper will shout. "Keep off this coast!"—a locomotive engineer will shout, "Clear the track!"—ships at sea will converse with real voices instead of flag signals, and many other wonderful things will be done.

Mr. Edison has a telephone of his own invention which he claims is many times more distinct than the Bell telephone. He has discovered a property of carbon never before known to science, which enables him to produce a telephone much more powerful than any heretofore made. Conversation was carried on very distinctly with Philadelphia at the time of our visit. He has also a repeating machine, which is intended to take up the telephone current where it begins to grow faint, reinforce it and send it on as far again. With a series of repeating machines like this, the telephone may yet be used with success over distances as great as from New York to San Francisco.

The duplex and quadruplex telegraph now used by the Western Union, the Roman character printing telegraph, the electric pen, and many other very useful inventions are among the traits of Mr. Edison's genius; but he calls the phonograph his "baby" and all his energies are now directed to its improvement.—*N. Y. Witness.*

The Wonders of Electricity.

THE MAN WHO PROPOSES TO LIGHT STREETS AND DWELLINGS WITH A WIRE.

About two years ago Mr. J. B. Fuller invented and exhibited an electric machine for telegraphic purposes. It then occurred to him that the same apparatus might, with some changes, be made to produce an electric light, and, after considerable labor, he perfected his invention. It was in operation on Saturday evening in the rear of Maltby's oyster depot, at the Greenwich avenue. A small steam engine furnished the motive power for the machine, which is very simple, consisting of an armature revolving between the poles of a powerful electric magnet. A strong current of electricity is thus generated. Two electric wires are attached to the machine, and they convey the electricity to the various burners. Each of these burners consists of two sticks of carbon, separated by a piece of glass, which are attached in an upright position to the wires. The electricity is ignited by the application of an ordinary piece of metal to the burners. The light thus produced is dazzlingly brilliant and very beautiful, so far surpassing the ordinary gaslight that the latter looks yellow and dirty beside it. Any number of lights may be supplied by the same wire, and Mr. Fuller has succeeded in so subdividing the current of electricity that any of the lights can be extinguished without affecting in the slightest degree the other lights on the same circuit. This had not been accomplished before. Mr. Fuller says he can light buildings in any part of the city by extending his wires to them through the streets. He also says he can light the streets with electricity, and to prove this he has stretched his wire to a post on the sidewalk in front of the building, where he keeps a light burning every evening This light is far more brilliant than any calcium light, and illuminates the street for a whole block. One of these lights would illuminate a whole block, and far better, too, than a dozen or more street-lamps. In lighting up a house, porcelain or ground glass shades are used for softening the glare of the light. The cost of production is very slight, much less than that of the ordinary gas.—*New York Sun.*

Two Great Reformers.

LUTHER AND BISMARCK.

From Weimar we came to Wittenberg, where the sepulchre of Luther is unto this day. On the door of the church under which his body rests in hope, Luther nailed up the propositions which he defied the Romish doctors to dispute, and to this day they are unanswered. Long since they have mouldered, and his right hand has been still in death, but the truth he rescued from the rubbish of Roman error, and set in motion, has gone on from conquering to conquer, until its eventual triumph over all the world is sure. Luther's epitaph records that he was only sixty-three years, eleven months and ten days old—less than sixty-four—when he died. Yet what a life-work! And how his life lives, while his body reposes in this humble tomb.

Yesterday I was in the Garrison church at Potsdam, and the tomb beneath the pulpit, where, by the side of his father, sleeps, in a zinc coffin, the body of Frederick the Great. And what was he in all his glory, the great captain and king, with palaces, and giants and dogs; what *was* he, and what *did* he, worth speaking of, compared with Martin Luther? The work that Frederick the Great accomplished was as epemeral as his stupid poetry. That of Luther grows annually, and will endure forever.

But there was one reformation that Luther could not accomplish. Bismark was raised up, in Germany too, to finish the work that Luther began. Popery was a secular as well as a religious despotism; weilding temporal as well as priestly power. Only since coming to the continent this summer, have I had any adequate conception of the splendor of that conquest which Germany achieved when she extinguished the temporal power of the Pope, by overturning the throne of France which held it up. This was the death-blow to Popery as a power among the nations. And the world owes a debt of gratitude to Germany, and to Bismarck as her director, second only to the debt due to Luther. The priests, bishops, and other relics of Rome in Germany, feel the change, and die very hard, but their time has come, and in this Empire, as indeed in all parts of Europe except Spain, the Church of Rome has lost its prestige with its power to rule in the civil affairs of men.

Bismarck never said a wiser word than the epigrammatic sentence for which he has been severely criticised; "We are not going to Canossa again. The day has passed by when the Pope of Rome could make kings stand bare-footed and bare-headed, starving, in the cold at his gate, while 'His Holiness amused himself within."

It does one good to visit these shrines of Protestant liberty, to meditate even among the tombs of the Reformers, and to get fresh impulses for the eternal war by reviving the memories of the men who gave their lives for the Reformation. Within the last month I have been in churches whose walls have listened to the voices of Calvin and Zwingle and Luther, and I have prayed fervently that heaven may send others of like precious faith and power to uphold the work these men so well began.—*Irenaeus, in N. Y. Observer.*

Good Friday.

Every soul must have its "Good Friday" if it hopes for its Easter. There can be no Resurrection without a preceding Passion. Christ in His dying, as in His living, is an example to us all. He died for us, we are accustomed to say; but His dying for us is of small avail unless we learn from the story of his death how, like Him, to lay down our lives for others. The martyr spirit is always the achieving spirit, and he who does not possess the possibility of martyrdom possesses no possibility of heroic achievement. The world worships success; but diviner than success is a cheerful, willing, voluntary failure for the sake of others. "The great difference between men, the feeble and the powerful, the great and the insignificant, is energy and invincible determination—a purpose once fixed, and then death or victory," says Sir T. Fowell Buxton. We are willing to die for the sake of victory; but to die defeated, to calmly face disaster, scorn, failure, upborne by a calm assurance of eternal truth and right, demands of the soul a rare courage. Good Friday no longer seems mournful when we look back upon it from a victorious Easter; to measure the heroism of the true conquerors we must stand with them in their Gethsemane, unirradiated by the light from the Mount of Ascension.

All great men have possessed this secret of greatness—the willingness to fail, to die, leaving other generations to gather from their graves the flowers they saw only by faith and hope. Moses' life was one long Good Friday. He determined to make his people free; laid for them the foundations of a great commonwealth; then died and left them still wanderers. But from his legislation the nineteenth century has gathered the seeds of all its free institutions. David's earlier life was one long Good Friday; but the Psalms he wrote among the lime stone caves of southern Palestine have been the world's treasury of song nearly three thousand years, and their voice has lost nothing even now of its sweetness and its strength. The care of the churches which came on Paul daily made his missionary life Good Friday from his first setting out to his final martyrdom. Not one of the churches which he founded and to which he wrote have survived, except the wholly transformed Church of Rome; but his letters, born out of soul travail, have been the guide to ten thousand churches he never saw and to a multitude of Christian souls of whom he never dreamed. From Abel to Abraham Lincoln the greatest men have been those who were willing either to die or conquer as pleased God best; and the greatest, best, and most fruitful life of all, was that one which went out in seeming failure eighteen hundred and forty-five years ago, after three years' preaching to a rabble, and with but a room-full of Gallileans to show for all the service and all the suffering.

To be willing to do the work God has given us, and to fail in it if it so please Him, and leave other souls to pluck their victory from your defeat, is the lesson of Good Friday for us all. Blessed is he who takes heart from it, and goes out to his victory or his death, with cheerful confidence in a Master and a cause so grand that to die for them makes failure more than victory and the martyr more than conqueror.—*Christian Union.*

How Came He There?

One day a visitor to a prison saw a gang of convicts going from their day's work. They were walking "lock-step," each prisoner crowded close against another, their feet moving together, their arms pressed back, with each one's hand on the forward one's shoulder. Between two great rough men, with low, cruel faces, was a slender, refined young fellow.

"How came he there?" asked the visitor, and the prisoner overheard the question, if not the answer:

"Oh, a breach of trust—cheated his employers out of twenty thousand dollars."

A few minutes later, the young man sat alone in his miserable cell, out of which day-light had faded; cowering on his hard bed he pictured to himself the world outside, full of warmth and light and comfort. That question came to him again sharply: How came you here? Was it really for the stealing of that last great sum? Yes and no. Looking back twenty years, he saw himself a merry-hearted school-boy, ten years old. He remembered so well one lovely June day—why he could fairly see the roses in bloom over the porch, and the dress his mother wore at her work, could hear the laborers in the wheat fields. Freshest of all before him, stood his good old uncle John—such a queer, kind, forgetful old man! That very morning he had sent him to pay a bill at the country store, and there was seventy-two cents left, and uncle John did not ask for it. When they met that noon, this boy, now in prison, stood there under the beautiful blue sky, and a great temptation came. "Shall I give it back because I ought? or shall I wait until he asks? If he *never does*—that is his own lookout. If he *does*, why I can get it again together."

The birds sang as sweetly as if a soul was not in danger—as if a boy was not making his whole future. The boy listened not to the birds; but to the evil spirit, whispering, whispering, and he *never gave back the money.*

Yes, twenty thousand dollars brought the man to the prison-door, but the boy turned that way *years* before when he sold his honesty for seventy-two cents, and never redeemed it. That night as he sat in the chilly cell, uncle John was long ago dead, the old home desolate, his mother broken-hearted, and the prisoner knew what brought him there was not the man's deed alone, but the child's. Had the ten-year old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his hope and manliness.

General News Items.

Thirteen of the Coal Creek (Ind.) rioters have been found guilty of murder in the first degree.

All United States Assistant Treasurers have been authorized to exchange silver dollars for greenbacks.

The penny lunch-room recently established in Washington feeds an average of a thousand persons per day.

A new Virginia law makes it a misdemeanor for one person to pay the poll-tax for another in order that the latter may vote.

The unveiling of the monument to Andrew Johnson, at Greenville, Tenn., has been postponed until June 5.

The telephone is being adopted in China. The lack of a Chinese alphabet prevents the use of the telegraph in the empire.

The first bar of steel ever manufactured in the South was rolled recently at the Tennesse Steel and Iron Company's mill in Chattanooga.

The Knoxville *Chronicle* says the total scholastic population of Tennessee is 442,458, and the total amount of school money is $75,375.

The Brazilian government has removed its interdict against the employment of colored laborers on the railway now being built in that empire, and a large number will now be sent there from this country.

It is reported that a firm in Boston is turning out 8,000 cans, or 24,000 pounds daily of canned codfish balls and baked beans, and find a large demand for both specialties in England, France, West Indies, and South America.

Kate Southern, who fatally stabbed Miss Cowart in a ballroom in Pickens county, Ga., in a fit of jealousy, a year or two ago, has been found guilty of murder and sentenced to be hanged on June 21st.

Yellow fever is epidemic at Rio Janeiro; sixty and seventy deaths have been occurring daily among the shipping, and from two hundred to three hundred on shore. A large number of vessels were lying in the harbor, unable to sail for want of officers. Seven English captains have died, and the agents of their ships had not been able to replace them.

Captain Burton, the celebrated African traveler, commanding the Khedival expedition to survey the mines in the land of Midian, has returned to Alexandria, bringing twenty-five tons of specimen ore, comprising gold, silver, copper, tin, and lead. Captain Burton found three sulphur centers, three turquoise mines, and extensive deposits of gypsum, saltpeter and rock salt. He goes to England to arrange for the working of the mines for the Khedive.

A new Bonanza Mine has been discovered on the "divide" between the Pacific and the Mississippi, about sixteen miles from Helena, Mont. The fortunate discoverer is Nathan S. Vestal, an old, not heretofore fortunate miner, originally from North Carolina. It is called the Penobscot, and is described as exceedingly rich. As a specimen of its production, Mr. Vestal has had a mammoth bar cast, twenty inches long, seven wide, and 3½ deep, weighing 3,889.96 ounces, containing, in gold, $53,258 30; in silver, $977 32; total, $54,262 62. This is said to be the largest gold brick in the world.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, MAY 16, 1878.

1000 More.

We want 1000 more subscribers for the remainder of 1878. We will furnish back numbers from April first. $1.50 pays for the Southwestern from April first till January 1st, 1879. Brethren 1000 more cash subscribers will put us through the year grandly. Let us have the thousand and the cash at once. If the people who want the paper have not the cash and the preachers will be responsible for the money, we will send the papers. Who will lead off on this last thousand?

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

Gen. C. Bussey was suddenly called to Washington City last week on public business. He expected as he left home to be gone about three weeks.

The first Murphy Reform Club, of New Orleans, meets in the chapel of Ames M. E. Church on Friday evening of each week. The meetings are well attended and very interesting.

The State Grand Lodge of Good Templers held its annual session in this city last week, and has taken measures to inaugurate a more thorough canvass of the State. The Order proposes to come down to hard work and do all it can to reclaim the fair State of Louisiana from the woes of whisky. That cause is on the winning side.

Gen. Anderson, who has been acting as Deputy Collector of this port for some time past, has an eye to the moral as well as the business interest of the Government service. The General has retained no man there who is known to be addicted to intemperance. That is as it should be, and all good temperance people will approve the course.

The preachers' meeting of the M. E. Church in this city has had under consideration for the last two weeks the subject of baptism. The discussions have been very thorough, and some points have been made which will benefit all who were present. Clear statements on Church doctrines and usages are always valuable to a body of ministers as well as laymen.

We learn that on the 30th of May when the graves of the Union soldiers at Chalmette are to be decorated according to the annual custom, the "Grey" will blend with the "Blue." It will be a sign of the good time coming, when all old animosities are forgotten and all shall unite to build up the country in all its elements of moral as well as material greatness.

The pulpit of Ames Church was occupied last Sabbath morning by Rev. John Hannon, of St. Charles Avenue M. E. Church, South, who exchanged with Dr. McCarty. Such interchanges of pulpits between the two Methodisms in New Orleans indicates practical fraternity and gives a hopeful sign. Let the ball roll on, for "Behold how good and how pleasant it is for brethren to dwell together in unity."

Our new Collector, Hon. G. L. Smith, has arrived and will soon be in his chair. The post is a very responsible one, the most so of any in the South. Mr. Smith is comparatively a young man, but those [illegible] acquainted with him best [illegible] assured that every interest [illegible] Government service committed [illegible] his hands will be secure. The [illegible] is an excellent one, [illegible] welcome the new collector [illegible] permanent residence in our [illegible]

[illegible] of the series of Gospel meetings was held in [illegible] last Sabbath evening [illegible] a very large con[illegible] of the best [illegible] attentively to [illegible] by Rev. Dr. [illegible] showed [illegible] knife and the [illegible] of in tak[illegible] increase [illegible] especially [illegible] The ser[illegible] be [illegible] of [illegible] Sab[illegible]

Editorial Correspondence.

On Tuesday evening, May 8, we took a seat in the Pullman car at the depot of the Mobile Road in New Orleans, to leave for this city, where the General Conference of the Methodist Episcopal Church, South, is now in session. It was a real pleasure, when the train moved off, to find in the same car our friend General Cyrus Bussey, of New Orleans, who was starting for Washington. His trip to that city, we learned, to be in the interest of the measure now pending before Congress to grant a subsidy to the New Orleans and Rio Janeiro Steam Ship line. $150,000 are asked for that line and a like amount for a similar line to run from New York. There should be no doubt as to the establishment of these lines. They would go far to give America her rightful share of South American commerce. Europe has four South American lines, all liberally subsidised from national treasuries, and all carrying a large trade. With a railroad to Texas now assured, and with a line of steamships to South America established, a better day commercially would soon dawn upon New Orleans. So mote it be.

ATLANTA.

At 2:30 p.m., on Wednesday, 22 hours from New Orleans, we saw for the first time this city, which is indeed beautiful for location; and, in appearance and enterprise, reminds one of our best Northern cities. We shall say more of this city hereafter. At the depot we were greeted by Brothers Ford and Jones, our Sunday School Agent for the South and our Atlanta Book Depository Manager. In a little while we were in the pleasant home of Rev. Dr. Fuller, the Bishop of our Central South, that is when Bishop Haven is not at home.

THE GENERAL CONFERENCE.

The Southern Methodist General Conference meets in the basement of the splendid new church just completed, under the pastorate and leadership of Rev. Dr. Harrison, who, a few months since, was transferred to Washington City. Of seven Bishops who sit on the platform Bishop Paine is senior. He is venerable in appearance and commands the attention of all when he speaks. The names of the other Bishops are Pierce, Kavanaugh, Wightman, Doggett, McTyeire and Keener.

The venerable Dr. Lovic Pierce, now ninety-four years old, moves about on the platform and watches with eager interest everything that transpires. He is greatly beloved and it is a beautiful sight to see him among the chief men of the church, watching the proceedings of Conference with a fatherly care and anxiety. How beautiful is a sweet old age. May we die young rather than live long and be sour and morose as the infirmities of age come on.

At the opening of the Conference there were 237 delegates present, and the number has increased until now nearly 275 are in daily attendance. Dr. T. O. Summers, of Nashville, is Secretary, and a very good one he is. The Doctor is a leader in the Southern Methodist Church, and for twelve years has done much to mould the sentiment of his church as editor of the Nashville *Advocate*. He is the type of a man we admire, if we can not always love. He speaks out clearly his sentiments. Rev. Dr. Haygood is assistant Secretary and is prompt and accurate, and reads with a good, clear voice. He is spoken of for the bishopric.

THE DAMERON CASE.

L. D. Dameron, of St. Louis, was expelled from the Church some four years ago, and took an appeal to the quarterly conference of the church that expelled him. For some cause he did not prosecute the appeal but united with another church before the time to try the appeal came. The question in St. Louis has been whether or not he was in the church. There have been three Episcopal decisions, some deciding him in the church and others deciding him out. He was elected delegate to this Conference and took his seat subject to contest. A committee on the case brought in two reports, one seating and one unseating him. Over these reports the Conference has spent *three days*, and there has been developed a great deal of hot, if not bad blood. The case stands just where it began. Dameron has his seat as a *de facto* member. The minority report of the committee seating him was rejected by a majority of two. Then the majority report declaring that he was not entitled to his seat was rejected by a majority of two or three. So he has his seat to which the Conference says he is not entitled and yet the Conference refuses to say he is entitled to it. There are evidently deep and strong contrary currents [illegible] this turbulent surface. One [illegible] currents is evidently some from [illegible] Episcopal decisions, another springs from the questions of laws about the six years membership required to be elegible to election to General Conference, whether or not it must include all those years immediately preceding the election. It seems strange that so much valuable time should be spent on so small a matter.

NO CHANGE OF NAME.

The name Methodist Episcopal Church South, is to remain unchanged. The vote on this was unanimous, and the vote of the annual conferences in 1866-7 refusing to make any change was declared to be final. One interesting point in this discussion was that the delegates from the Northern States and Territories were foremost in demanding that the name should remain unchanged. In Illinois Southern Methodism was organized under the name of "Episcopal Methodism." That name was on yesterday dropped and by a unanimous vote, Southern Methodism in Illinois is hereafter to go under its true name. The Illinois Conference of the Methodist Episcopal Church South, is now a recognized ecclesiastical fact. The discussion on the name developed the affection of the church for its distinctive appelation—South. On that word the emphasis was always clear and strong; sometimes in stress of voice, but more often in modulation of voice expressive of tenderness and devotion. We are pleased with this devotion of Southern Methodists to their name. People of strong and positive conversion alone are of service in the salvation of the world. We differ radically with many of the ideas and sentiments which find shelter under the word "South" as used and understood by this Conference, and believe that many of those ideas and sentiments must be cast aside before the church can do her best for Christ. But without the strong convictions which now make these brethren love and cling to that word, their church would be valueless when clearer light and broader charity shall dispell the errors now sheltering under the word "South."

NEW CONFERENCES IN THE NORTHERN STATES.

The M. E. Church South has in all thirty-seven conferences, and of these, six are in the former free States and territories of the north. Three are on the Pacific coast and one is in Illinois. It is proposed to establish another conference in Indiana and one in Montana. This pushing of church work in the northern States and Territories by Southern Methodism is to be commended. If there are people in any State in the Union, or in any foreign land, who can be reached by Methodism, and if those people prefer to be saved by the Methodist Episcopal Church South, that church should go and save them, and every true Methodist in the world will say, Amen. These acts by the General Conference, giving its true name to its conference in Illinois, and in organizing new conferences in the North, indicate a true and vigorous policy. Of course in the presence of this policy, all adverse criticisms because of the presence of the Methodist Episcopal Church in the Southern States, will now cease among our Southern Methodist brethren.

IS IT THE PROBATIONARY SYSTEM?

The Bishops in their address say:

The law with respect to receiving members into the church is in many cases too losely administered. The door is not sufficiently guarded. Inasmuch as all who are received into the church enter into full statue as members, the reasons for the precautionary directions laid down in the discipline are augmented. Many of our preachers in charge are inexperienced, and others in the fullness of their zeal, are too anxious to secure the fruits of their labors by inconsiderate and unenitable accessions. By these and other means improper persons are sometimes taken into the church, the results of which are pregnant with evil.

We do not know whether this indicates any desire to return to the probationary system or not. But it does indicate that the present way of receiving members is doing harm to the church. This statement from the Bishops does not harmonize with the jubilant words of Dr. Haygood, lately in the *Independant*, on the great good that has come to Southern Methodism by the abolition of the probationary system. More anon. J. C. H.

Atlanta, Ga., May 11.

Virginia has substituted the whipping post for small offences instead of imprisonment and fine. Not more than thirty-nine stripes can be inflicted in one day and not more than seventy-eight for one offense. When a female is convicted of an offense punishable with the lash, she may, in the discretion of the court, be sentenced to confinement in jail for not more than twelve months. The professed object of the law is to relieve the penitentiaries of those confined for petty offenses, but we fear it will restore too much of the old plantation discipline to either be creditable to the State or good for the laborers.

Evil Speaking.

"Speak evil of no man" is a good maxim, and one which if carefully observed would make the world a great deal happier than it is. O, how much sorrow comes from our saying things which had better not be said—the saying of which can do no possible good. We need frankness in all our intercourse with the world. If people have done wrong and we know it, let us go to them in much kindness and Christian love, and tell them of their faults face to face, and pray with them. And even if persons have done wickedly, telling it to everybody we meet will not better the case. A story always gains, and thus a word may grow into a volume and something "as black as a crow" may grow in three days to be "three black crows," according to the old story. The story of one's good deeds creep along with the slow pace of the snail while the report of a wrong deed flies like an arrow. Slander goes stalking with seven mile boots over the earth, and when the old destroyer gets on his way, to overtake him is about impossible. The only way is to let him go on till he dies. It is a good rule always when speaking of any person to imagine them standing right at our backs hearing every thing we say, then say nothing but what we are willing to meet in the face of the person of whom we speak. We once knew a good old Methodist class-leader who, it was said, was never known to speak unkindly of any body. No matter how bad they were he always left the bad unsaid. He always tried to find out the good and talk of that only. It happened on one occasion that a notorious character in the town died, and this old friend went to the funeral. As was the custom in the town, after the religious service was over in the house the coffin was moved out into the front door yard and opened so that all could see the remains. One after another gazed on the still face and walked away in silence. At last our old friend took a look, and after a moment turned away saying, "Well, he could beat any man shooting in this county." It was provocative of a smile, even in the presence of death, but it was at the same time an example of good and not evil speaking.

The General Conference of the M. E. Church, South.

The eighth General Conference of the Methodist Episcopal Church, South, opened in Atlanta, Ga., on Wednesday, May 1.

Bishop Pierce presided. The opening services were conducted by Bishops Pierce, Wightman, M'Tyeire, and Doggett, and C. K. Marshall.

On roll call 237 responded. Rev. Thomas O. Summers, D.D., the veteran editor of the Nashville *Christian Advocate*, and General Book Editor, was re-elected Secretary, with Dr. A. G. Haygood, of North Georgia Conference, as Assistant Secretary.

It had been arranged that the address of welcome should be made by Governor Colquitt, of Georgia, who is a Methodist layman and local preacher, but in his unavoidable absence from Atlanta, the address was made by Hon. James Jackson, Judge of the Supreme Court of the State.

From Judge Jackson's address we make the following extract:

"It is not altogether inappropriate that the words of welcome, instead of coming from the Executive should be uttered by one of our Judiciary. If I understand your organism, this is not an executive, but is some sort of a judicial body—a high Court of Appeal in our ecclesiastical polity. In another and more important sense, the Bishops and the brethren—the judicial talent—is essential here, for you are under a constitution, and you must be judges of constitutional law. Unlike that constitution which overshadows the great American Republic, and by which we in Georgia are governed, your constitution is the fiat of the Almighty, and the limits within which your action is confined is the word of Jehovah. God Almighty has written with his own fingers upon the tablets of stone the chart by which you are governed. The construction of that chart—its judicial exposition and obligations—you are called to legislate upon, and to that you are confined. I am glad the founder of our church announced himself all through his life as *homo unius libri*—a man of one book.

"All the General Rules of the Methodist derive their sanctity and power from the one book of God Almighty. But why talk to you, venerable and reverend brethren, in this strain? You have that book, you study it year by year, and have it written upon the fleshy tables of your hearts by the Spirit of God, who long ago wrote this immortal law.

"As a Judge, I rejoice to speak to Judges in behalf of the Chief Magistrate of Georgia, a man whom the Christians of this State love—a meek, humble child of Jesus; in behalf of our officers, executive, judicial and legislative; in behalf of the Mayor and Aldermen of Atlanta; in behalf of the officials of this Capital city; in behalf of every grey-headed man, of every full-bearded man in this State; in behalf of our blessed matrons and all our bonnie lassos, I give you, one and all, a cordial welcome to our homes and hearts. [Applause.]

"It is true, Mr. President and brethren, we cannot receive you in a room so vast and extensive as that in which you were welcomed in Louisville four years ago. We receive you in this plain room, the basement of our old-fashioned Methodist Church, where the 'Amen' benches are on each side of the altar, and from many a heart an 'Amen' goes up to the great Savior of sinners. We receive you in a place much better adapted for the convenience of your business than that house where our fathers received Asbury and the few pioneers of Methodism in the first conference in Georgia, about 100 miles a little southeast of this spot. That first conference, as tradition informs us, was held at the residence of Thos. Grant. I do not know what sort of house it was—perhaps a log house. Anyhow Methodism rooted itself in the soil of Georgia. Thank God the tree has grown until it has extended its branches and covered the whole State! [Applause.] Thirteen clerical and thirteen lay representatives represent Georgia Methodism here, and to unite heart and hand in the welcome I give our brethren today." [Applause.]

From the reply by Bishop McTyeire we take the following:

"There could not be a better place for the session of a General Conference of Wesleyan Methodists, in the year of grace 1878, than Georgia. John Wesley preached in Georgia. In this State he labored and prayed, and was taught of the Spirit, and led in that marvelous manner history tells of. Could he, sir, have had the vision of one hundred and forty years when he left the soil of Georgia, disheartened—almost broken-hearted; could it have been revealed to him on leaving Georgia, sad and in tears, that, at the Capital of the State, there would be gathered 300 delegates of Wesleyan Methodism, representing its doctrinal purity, how he would have rejoiced! Nothing is impossible with God. The difference between that day and this ought to make us hope and labor for great things.

"Why did he not succeed at that time? It was because he was a ritualist, a formalist. He had not touched the spring he was feeling after—the spring and power of a heartfelt religion, a conscious experience of sins forgiven, and the witness of the Holy Spirit. God led him be the way of Georgia to find these things for us. I heard an old missionary far out in the West tell the story of a converted Shawnee, dying of consumption, whose last words were uttered in the Indian tongue. The preacher asked an interpreter what the dying man said. These were the words: 'Wesley is right—Wesley is right!' [Amens.] Could be, who came to convert the Indians and found himself unconverted, have dreamed it possible that an Indian, fifteen hundred miles in the interior of the country which he only skirted, led by the doctrine and saved by the gospel Wesley's sons had carried—dying with these words, how John Wesley's heart would have warmed. [A delegate, Hallelujah!]

"Surely no legislation can take place here that will lessen the spirituality of Methodism. And may all that we do in 1878 have reference to the spread of scriptural holiness over these lands!" [Amens.]

The Conference represents thirty-seven annual conferences. The ratio of representation is one clerical delegate for twenty-eight preachers in the annual conferences. Four of the conferences only are entitled to send eight clerical delegates, (namely, Baltimore, Virginia, North Georgia and Tennessee,) three conferences send seven each, two send six each, seven send five each, three send four each, five send three each, and thirteen send two each. Lay representation was introduced into the Conference in 1866.

Rev. J. Gould, Presiding Elder of Baton Rouge District, reports that in his recent round he found all the churches in good condition and doing well. except that of Clinton. The latter church at this time is much troubled, there being much dissension and want of harmony among the members.

We have received several numbers of a bright-faced weekly paper from our mission in South America, printed in the Spanish language. It is entitled *El Evangelista*. Rev. Thomas B. Wood is the editor.

Good News From Houston, Texas.

On our arrival here, under appointment of Bishop Foster, we entered on our labors with fear and trembling, hoping that God would hear our prayers and give us the victory. In this hope we have not been disappointed. A revival of peculiar power has visited the First M. E. Church, and has spread to all the colored churches of the city. In our First Church we have had one hundred and three conversions in the last month, of persons ranging from ten to fifty years of age; several of them heads of families. Of these one hundred and one have joined this charge. Several seekers in the church on probation have found peace to their souls. One hundred and thirty-five, as part of the fruits of this revival, have united with us on probation. Of seekers on probation, we have about twenty. To God be all the glory, now and forever.

Brethren pray for us, and that the work may continue to spread.

J. K. LOGGINS.

May 3, 1878.

West Tennessee District Institute.

This Institute will convene at Mason, Tenn., on 5th of June next. The following is the Programme of Exercises:

W. S. Butler—Sermon.

C. E. Alexander—The best method of conducting a Sunday-school

G. N. Johnson—Best method of teaching Bible-classes.

R. R. Anderson—Best method of teaching infant classes.

W. H. Peters—Qualifications of a teacher.

F. H. Fields—The Sunday-school Institute.

H. C. Morehead—Teachers' meetings.

Mrs. Alexander—Sunday-school music.

J. B. Bradford—The Pastor's relation to the Sunday-school.

Mrs. C. Estes—Punctuality.

J. P. Prince—Catechetical teaching.

C. W. Woods—Object-lesson teaching.

J. P. PRICE,
C. W. WOODS.

We have been favored with a copy of the catalogue of Straight University of this city, for the year 1877-78. The whole number of students enrolled, including preparatory and primary departments, is 290. The students of Law number 20, of Theology 11. The commencement exercises will be held on June 4th. The next collegiate year will begin Sept. 30th. The Institution is controlled and supported by the American Missionary Association of New York. The catalogue indicates that it is in a prosperous condition.

Our Southern Methodism.

Rev. G. W. Barney, Macon, Ga.: "Our work here is in very good condition. There have been three recent conversions and five accessions to the church. Our recent quarterly services, held by our Presiding Elder, Rev. M. Adams, were largely attended and productive of good. Our Sunday-school is doing well. The ladies of our congregation have recently raised the necessary funds and had some substantial improvements made in the interior of our church."

R. L. Thompson, Cypre Mort La.: "During the protracted meeting which has been in progress here for past three weeks, there have been thirty accessions to the church and many conversions. The people are well pleased with the pastor, Rev. A. Jackson."

Rev. J. Dutch, Ouachita City, La.: "Our recent quarterly meeting was a very precious season to us all. Our church is in a good spiritual condition, and our Sunday-school is doing well."

General Religious Items.

The General Assembly of the Cumberland Presbyterian Church will meet in Lebanon, Tenn., May 16th.

The General Conference of the Methodist Episcopal Church in Canada will be held in Belleville, Canada, in August next.

The British and Foreign Bible Society is about printing a translation of the New Testament in the language of the Hereroes, a prosperous people in South Africa, anxious to learn, who number nearly half a million, and have recently been placed under the British protection.

Central M. E. Church in New York city has greeted its new pastor, Dr. J. P. Newman, with congregations completely filling the church. The trustees gave him and his family one of the heartiest of "receptions" in the church parlors. A large company assembled. Bishop Harris, Dr. Fowler, and a large number of pastors were present.

A Texan drawing an $8 pension as a soldier of 1812 is 114 years old. He lives with his grand-child, a woman nearly 70.

General News Items.

Ex-Governor Alcorn, of Mississippi, is said to be contemplating a race for Congress.

Waco, Texas, has shipped this season over fifty thousand bales of cotton. This is fifteen thousand more than has been shipped from there in any past year, and is largely more than any point in the State, except Galveston, has shipped this season.

Marion county, Texas, is becoming the seat of a large and industrious iron mining and manufacturing industry. The iron mines, foundries and mills are all sufficient to make this a popular and prosperous county.

The London Globe has a story to the effect that in the event of war between England and Russia, the Rusians will aim to destroy the English fleet near Constantinople by pouring some thousands of tons of petroleum on the water at the mouth of the Bosphorous, and allowing this to float with the current down the channel, set fire to it. The theory is that this would convert the Bosphorous into a stream of fire, and drive the seamen from their vessels. The experiment would cost about $30,000.

The Cleveland Herald says: The Edison telephone is soon to come into extensive use as an auxiliary to the telegraph. It will be used by the Western Union Company in small towns where it would not pay to employ an operator. The little village can be connected with a regular telegraph station, and some person engaged in other business can be engaged for a small compensation to attend to the telephone and collect the pay for dispatches. The time will undoubtedly come when every place big enough to have a post office will thus be brought into telegraphic communication with the world at large.

LONDON, May 11.—All British regiments in the Mediterranean are to be made up to 1000 men. Reinforcements are ready to leave England for this purpose.

LONDON, May 11.—A telegram from Rome says it is feared the Jesuitical and violent party has triumphed at the Vatican. The Pope's liver affection is not alarming, but he ought to go away, and desires to go to Perugia, but is unable to resist the pressure put upon him to remain at the Vatican. Negotiations between the Vatican and Berlin have terminated. Negotiations with other powers have also failed. The Vatican, it is believed, has resolved on a policy of resistance.

LONDON, May 11.—A dispatch from Berlin says an attempt to assassinate the Emperor William was made as he was returning from his accustomed drive in the Uter den Linden. His daughter, the Dutchess of Baden, was in the carriage with him at the time. The city of Berlin is fearfully excited, and all sorts of rumors as to the motive of the attempt upon the Emperor's life are afloat. It is said only three shots were fired, and that one person, a woman, was seriously injured. The would-be assassin and his accomplices have been arrested.

WASHINGTON, May 12.—The amended Texas Pacific Railroad bill, introduced into the Senate by Senator Johnston of Virginia, is attracting the support of nearly the entire Southern representatives in both houses and it is believed the bill will pass at an early day. The railroads included in this bill, to which subsidies are to be paid, are as follows: The Texas and Pacific Railroad Company, from its terminus at Fort Worth to a point at or near El Paso, on the Rio Grande; The Galveston Harrisburg, and San Antonio Railroad Company, from its present terminus, at San Antonio, Texas, to a point at or near El Paso, on the Rio Grande; a blank company and the International and Great Northern Railroad Company, from Donaldsonville, La., to Orange, Texas, and from Austin to San Antonio, Texas—thus making through connection with New Orleans; the North Louisiana and Texas Railroad Company, from Shreveport to Monroe La.; thus forming a continuous railroad line into Vicksburg, Miss.; the Memphis and International Railroad Company, and the Lake City Railroad Company, from Jefferson, Texas, to Memphis Tenn. The above enumerated roads are to be assisted at the rate of $10,000 per mile, and the aggregate amount will be about $18,000,000, which will insure the completion of two lines of road to El Paso, on the Rio Grande, and the connection of the same with New Orleans, Vicksburg and Memphis; and to continue this system to the Pacific Ocean, the Southern Pacific Railroad Company agrees to meet these roads at El Paso, without aid by the government of a single dollar in subsidy, but simply receiving the old Texas and Pacific land grant from Yuma, Arizona, to El Paso.

CHICAGO, May 13.—Dispatches received here from the fruit region of Michigan, and from almost every section of Northern Indiana, Illinois, Iowa and Wisconsin, state that grapes, cherries, berries, and all small fruits, tender garden vegetables, and in some localities, corn and wheat were badly damaged, if not entirely destroyed, by the frosts of the past three nights. It is to be hoped that these reports are overdrawn.

BERLIN, May 13.—Among many dispatches congratulating the Emperor William upon his escape from assassination on Saturday, was one signed "The President of the French Republic, MacMahon," which has made an especially favorable impression.

Decoration Day at Pittsburg Landing, Tenn.

Our ministerial brethren and the people generally are earnestly invited to our annual gathering, at the Shiloh National Cemetery, May 30, 1878. Dr. E. Q. Fuller will attend and deliver the principal address.

The Shiloh Sabbath-school will give a concert after dinner.

In behalf of Superintendent of National Cemetery and Committee of Arrangements. T. COTTON.

If Sitting Bull and his warriors were to return to the great valley of the Yellowstone, from which they were expelled only a short year ago, they would scarcely know their old hunting grounds. Immigration has poured in from all sections. The wigwam of the Indian has given place to churches and schools and stores and newspaper offices. At Tongue River, where General Miles was encamped in 1876-7, there is a town with a population of nearly one thousand inhabitants. The battle-fields of the heroic Custer are farms, and cattle graze on the plains and hillsides where the saddest and bloodiest of of our Indian tragedies were so recently enacted. This generation is familiar with the rapid growth of towns and cities in what we love to call the Great West, but this settlement of the Yellowstone in so short a time is a marvel. It is only yesterday, as it were, that we printed the details of the battle and the massacre that plunged a whole country in mourning, and to-day our correspodent from the same point tells us of the opening of banks, the erection of theatres, of courts and judges and police. The Yellowstone Valley is forever lost to the Indian. The blood of Custer and his heroes was a terrible price to pay for it; but, after all, they died in a noble cause. Our Western country is the great monument of the heroes of our army, and their names will be forever cherished as the martyrs of our civilization.—*Interior.*

Secretary Sherman, in a recent interview on the Florida confessions, expresses himself very strongly on the subject of the Presidential election in the South. About Louisiana he said he knew. He saw matters there with his own eyes, and they were enough to make the blood boil. In Florida there had doubtless been trickery upon the Democratic side, but in Louisiana there had been downright repression and bloodshed and tyranny. He had no doubt but that there had been a deliberate plan, well matured and thoroughly carried out, to bull-doze the Cotton States for Tilden. In Mississippi the negroes were kept from the polls through terrorism. In Alabama it was the same, and elsewhere; and if either Louisiana, South Carolina, or Florida had been carried by the Democrats, he believ· it would have been a crying national crime and outrage. He for one believed that in all the cotton States there had really been a clear, large, and undoubted Republican majority.—*Inter-Ocean.*

The home of the tarantula is a curious structure. It is about four inches long and two inches wide, and made of clay and small pebbles. A hole three-quarters of an inch in diameter passes through it lengthwise, and is secured at one end by a trap door, beveled on the sides and top, and fitting perfectly. The door works on a hinge. The nest is round, as if bored with an auger, and is lined with a soft gossamer substance. It is asserted that the tarantula crawls into its nest when attacked, and secures the door by inserting one of its legs through a tiny staple which can hardly been seen by the naked eye.

It were better to have no opinion of God at all than such an opinion as is unworthy of Him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity.—*Bacon.*

Some people would like to be atheists because that would be the easiest way to get rid of their sins. They are not only afraid of God, but they are also afraid that He will deal justly, in which case it would go hard with them.—*N. Y. Herald.*

Sunday School.

May 26, 1878.—THE FIERY FURNACE.

SCRIPTURE.—Dan. 3:21-27.

GOLDEN TEXT.—"Our God whom we serve is able to deliver us from the burning fiery furnace."—17.

TOPIC.—"We are more than conquerors through him that loved us."

[Condensed from Nat. S. S. Teacher.]

Cast into the Fire (21-23).—The king had said: "Who is that God that shall deliver you out of my hands?" He had forgotten the tribute that had been forced from him when Daniel interpreted his dream. Then he had said: "Of a truth it is, that your God is a God of gods, and a Lord of kings." How easy it is for man to forget the most remarkable providences that have happened unto him! He is moved by them only a little while, and, then, the old springs of action re-assume their sway. So it was with Nebuchadnezzar. His rage obscured all the remembrance of the past, and would brook no delay for its gratification. The men were bound in their garments, just as they were, and were cast into the furnace, heated to unusual intensity. The furnace was a primitive affair, with wide, open mouth, raised slightly above the earth, and with a door below for the purpose of taking out the slag, and through which one could see into the interior. Stimulated with materials more than usually combustible, it was very dangerous to approach near to the mouth of the pit. That danger was recognized, but the king's command was "urgent," and no one dared to disobey the will of one who held human life of so little value. Therefore, in spite of the danger to themselves the "mighty men" took up their burdens to the mouth of the furnace, and cast them in. But the outreaching flames grasped a prey that was not intended for them. They slew the men that were throwing them in. A single breath of that intense flame was enough to slay them. The preservation of the three Hebrews, therefore, was no sham miracle. There could have been no immunity in the pit when it was death to approach merely to its mouth. And the flame that slew their bearers did not release them; for they "fell down bound into the midst of the burning fiery furnace."

Unhurt by the Fire (24, 25).—Evidently the king, with all his highest officers, was present to witness the punishment. With true Oriental barbarity, he appears to have been looking through the lower door to see the bodies of his enemies shrivel under the caustic touch of the flames. But, instead of beholding that which would have gratified his malice, he saw a wonderful sight that made him doubt the correctness of his vision. He hastily rose up to assure himself that it was a reality that he was looking upon. He asked his counsellors whether they had not cast only three men into the fire—not because he doubted the fact, but because he felt, just then, the need of being corroborated in everything. There were five things that astonished him. 1. That there were four in the furnace, when they had only cast three into it. That was not so remarkable as either one of the other four things. But he was in such a maze that he grasps the least noteworthy fact first, just as men are apt to in astounding circumstances. 2. That they were "loose." They had been cast in bound—and probably not with hempen cords, or he would not have been so astonished at that. 3. That they were walking in the midst of the fire. Mortal man had never beheld such a sight before, and Nebuchadnezzar, conqueror of the whole world though he was, might well be astonished. 4. That they were unhurt. He could plainly [illegible] that they were not inconvenienced by the [illegible] flames whose tongues licked them upon every side. The glowing coals upon which they walked gave them no more pain than if they had been a bed of [illegible] roses. 5. The appearance of the fourth. The most important thing he was the last to see! He [illegible] the form of the fourth to [illegible] of God."

[illegible] *out of the Fire* (26, 27).—[illegible] seems to have [illegible] of the king. [illegible] presence of such [illegible] that set at [illegible] element [illegible] the punishment [illegible] the king par- [illegible] was circum- [illegible] he had so [illegible] all his de- [illegible] all his [illegible] Looking up- [illegible] reverence for the men whom God thus signally protected, and a genuine admiration for the heroism which they had shown. He could not do otherwise than tell them to come forth. He was yielding to a power stronger a great deal than himself.

In calling them forth he recognizes two things: 1. That their "God is the most high God." He does not say that he is the only God; for he was not yet converted from the belief in a plurality of deities. But he does rank him higher than all other gods—even than his own god Bel, whose image he had set up. And that shows that the king had made a long step in theology. 2. That they are his servants. Trial had proven them to be so. Before they went into the furnace, and stood the ordeal in it, and in the trial which preceded it, there may have been some doubt of the fact. Now there could be none. The way that Christians stand their most severe trials shows whether their professions amount to anything or not. If they are willing to submit to them, are heroic in enduring, and are comforted in them by one whose form is like the Son of God, when they come out the very greatest skeptic will be moved to speak of their God as the most High God, and will acknowledge them as His servants.

How did they come forth? As they went in—except their bonds. God strikes them off! Their bodies were unhurt—their skin not even blistered. Their hair was unsinged, their garments not scorched, and even the smell of fire had not passed upon them. And that is the way that Christians should come out of all furnace trials—liberated from their bonds, but untouched by the flames.

In consequence of the triumphant result of this ordeal, Nebuchadnezzar, first, "blessed God." Such has ever been the effect when the servants of God have nobly stood the test of trial. They have been blessed themselves, and have caused others to bless the Lord their God. 2. He lauded them for the very act for which he had thrown them into the fire. 3. He made a decree that any one who should say anything amiss against the God of Shadrach, Meshach, and Abed-nego should be cut in pieces and their houses be reduced to mere dunghills. That was good as far as it went—but it was not a command that any one should worship the God of Israel. Though he had recognized the fact that Jehovah was superior to his own gods, yet he did not decree that his people should worship him under penalty of death, as he had in the case of the image he had set up. He was touched, but he was not converted. 4. He promoted the three faithful servants of God. Those who are true to God, God will be true to them. No one, in the end, will lose anything by a strict adherence to his commands.

New Publications.

The story of "*The Gin Shop*" is after the style of "*The House That Jack Built.*" It shows the ruin which drink brings, and how its victim was reclaimed, signing the pledge and regaining a happy home and church privileges. It is a strong temperance sermon in itself, illustrating the power of the "Gospel method" to rescue the drunkard, bring him under church influence and privileges, and to reunite his family around the family altar, "Whence prayer, like an incense ascends day and night, where joy and contentment sits smiling so bright." The story is told by the engravings themselves quite as much as by the reading matter which accompanies them. Mr. Cruikshank stands at the head of the school of artists, and the illustrations of "*The Gin-Shop*" are in themselves a powerful argument and appeal. It should have a wide circulation. It is illustrated with twelve striking engravings, and the phamphlet will be sent to any address for ten cents. $1.00 per dozen or $7.00 per hundred. Address *J. N. Stearns*, Publishing Agent, 58 Read St. New York.

THE CLARENDON NEWS.

On June 1, 1878, will be issued the first number of *The Clarendon News*, a monthly journal, devoted to the interests of Western Texas generally and the Christian Colony in Donley County in particular. We shall publish many interesting facts concerning the great Pan Handle of Texas.

All interested in our Christian Colony in Donley county and its development, and the march of events, can be accommodated. The lists are open and subscriptions received at once. Price per annum, Fifty Cents. The issue will be large. Advertisers will find our columns valuable and available. Rev. L. H. Carhart will conduct the Editorial and Business departments at Sherman. James H. Parks, of Clarendon, an experienced journalist, will supervise the local and Western Department.

Address CLARENDON NEWS, Box 155, Sherman, Texas.

The New York Elevated Railroad from Trinity Church to Central Park has been completed. A train of three cars, carrying 150 passengers made the trip over the five miles, including all curves, in eleven minutes.

Married.

In Dallas, Texas, May 2, 1878, by Rev. W. Richardson, assisted by Rev. W. P. Armstrong, of Tabernacle M. E. Church, Rev. Geo. O. Richardson of Austin Conference, and Miss Clara A. Milne, all of Dallas.

In parish of St. John Baptist, April 29th, 1878, by Rev. E. P. Royal, Mr. Wade Hampton and Miss Ida Pence.

Died,

At Harrisburg, Texas, April 29, 1878, Ellen Johnson, aged seventeen years.

She was a faithful Christian and an earnest worker in the church and Sunday-school. The faith that had sustained her in life gave her the victory over death.

JEREMIAH SMITH, Pastor.

Pan Handle Route.

Travelers are always anxious to secure the safest, speediest and most comfortable route, especially when contemplating a long journey. The Louisville route, via the Pan Handle, has but one change to New York, and that change is at the breakfast station, in the Pan Handle depot at Cincinnati. In fact it is no change, as the new car takes the place of the old one while the passengers are breakfasting. The romantic scenery of the Pennsylvania route resembles the grandeur of Switzerland. Besides, this great thoroughfare passes through Louisville, Covington, Cincinnati, Columbus, Ohio, Steubenville, Birmingham, Pittsburg, Johnstown, Presson, Altoona, Harrisburg, Philadelphia, Bristol, Trenton, New Brunswick, Elizabeth, Princeton, Rahway, Newark, Jersey City, and many other important cities of beauty and celebrity. For families and tourists this double tracked route is the best in every respect, as it has so many agreeable advantages.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With Illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Cordsroy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1878, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.
2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.
3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions
OF THE
Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. —— ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President.

FLORIDA.

COOKMAN INSTITUTE, Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Fails, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Fraklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

Special Notices.

Two Chromos Free.—A pair of beautiful 9x8 Chromos, worthy to adorn any house, and a Three Months subscription to LEISURE HOURS, a handsome 16-page literary paper, filled with the Choicest Stories, Sketches, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay postage. The publishers, J. L. Patten & Co., 162 William st., N. Y., Guarantee every one Double Value of money sent. $1500 in prizes, and big pay given to agents.

Tortures that need not be Endured.

People suffer a great deal of pain unnecessarily. Among tortures that need not be endured are those inflicted by the rheumatism and the gout, since the acrid element in the blood which produces them by contact with the sensative coverings of the muscles and joints may be eleminated by the use of that matchless depurent, Hostetter's Stomach Bitters, before the inflamatory symptons are developed to any great extent. When it is considered what excruciating tortures rheumatism inflicts, and what a tendency it has, when fully developed to attack the heart, the advisibility of an early use of such a reliable antidote becomes at once apparent. The rheumatic virus is expelled from the blood by the increased action of the kidneys—which act as strainers—produced by the Bitters, and the sufferer will find if he uses this supreme defensive agent, that he will be protected against a return of the agonizing complaint. Dyspepsia, fever and ague, liver and bowel complaints and other maladies, are also cured by this admirable remedy. apr.4 4t.

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For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Alabany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLACHLIN, P. E.

Gulf (Miss.) District.

SECOND ROUND.

Natchez and Fayette, May 17; Hamburg, May 18, 19; Union Church May 19, 20; New Hope, May 21; Hazlehurst, May 22, Simpson, May 23, 24; Crystal Springs, May 25, 26; Brookhaven, May 26, 27; Summit, May 28; Liberty, May 29, 30; Meadville, at Bunkley's Ferry, May 30, 31; China Grove, June 1, 2; Columbia, June 2, 3; Pascagoula, June 8, 9; Augusta Circuit, June 10, 14; Handsboro and Ocean Springs, June 15, 16; Bay St. Louis and Pass Christian, June 22, 23.

L. BRADFORD, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5, Brooksville, May 11, Starkville, May 18, 19; Mishnlarville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August. M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonia, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Helmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2. G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

New Advertisements.

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BROWN'S BRONCHIAL TROCHES

Coughs and Colds. "Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world. dec6'77-17w

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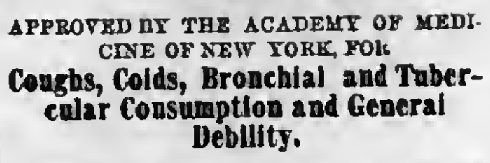

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ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over eighteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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A NOVEL ALPHABET.

A was a traitor hung by the hair—
II Samuel, xviii., 9.
B was a folly built high in the air—
Genesis, xi., 9.
C was a fountain o'er-looking the sea—
I Kings, xviii., 43—45.
D was a nurse buried under a tree—
Genesis, xxv., 8.
E was a first-born bad from his youth—
Hebrews, xi., 16.
F was a ruler who trembled at truth—
Acts, xxiv., 25.
G was a messenger sent with good words—
Daniel, ix., 21.
H was a mother loaned to the Lord—
I. Samuel, i., 27—28.
I was a name received of the Lord—
Genesis, xxxii., 21—28.
J was a shepherd in Arabian land—
Exodus, iii., 1.
K was a place near the desert of sand—
Deuteronomy, i., 10.
L was a pauper begging his bread—
Luke, xvi., 20—21.
M was an idol, an object of dread—
Leviticus, xx., 2—3.
N was an architect ages ago—
Genesis, vi., 13—23.
O was a rampart to keep out the foe—
II. Chronicles, xvii, 3—4.
P was an isle, whence a saint looked above—
Revelations, i., 4—9.
Q was a Christian sainted in love—
Romans, xvi., 24.
R was was obscure, yet a mother of Kings—
Matthew, i., 5.
S was a Danite who did wonderful things—
Judges, xiv., 5—6.
T was a city that had a stronghold—
II. Samuel, xxiv., 7.
U was a country productive of gold—
Jeremiah, x., 8.
V was a Queen whom a King set aside—
Esther, i., 10—22.
Z was a place where a man wished to hide—
Genesis, xix., 1.
Read II. Timothy, iii, 15.

Buffalo Sunday News.

The Little Loaf.

Once when there was a famine throughout the land, a rich man sent for the twenty poorest children in the town to come to his house, and said to them, "In the basket there is a little loaf for each of you. Take it and come back to me every day at the same hour till the good God sends us better times."

Eagerly did the hungry children fall upon the basket, and quarrelled and struggled for the bread, because each wished to have the best and largest; at last they went away without having even thanked the good gentleman. But Gretchen, a poorly but neatly-dressed little maiden, remained standing modestly in the distance; then she took the smallest loaf, which alone was left in the basket, gratefully she kissed the rich gentleman's hand, and went quickly home.

Next day the children were just as ill behaved, and the poor timed Gretchen received this time a loaf which was scarcely half the size of the others. But when she came home, and her sick mother cut the loaf open, many new silver pieces of money fell rattling and shining out of it.

The mother was not a little alarmed, and said, "Take the money at once, back to the good gentleman, for it certainly got into the dough by accident. Be quick, Gretchen! be quick!"

But when the little girl came to the rich man, and gave him her mother's message, he said kindly, "No, no, my child, it was no mistake; I had the silver pieces put into the smallest loaf to reward you. Remain always as contented, peaceable, self-denying, and grateful. She who would rather take the smallest loaf rather than quarrel for the larger ones will obtain far richer blessings than even if money were baked into the loaf. Go home now, and greet your mother very kindly from me."—*S. S. Times.*

Oil Yourself a Little.

Once upon a time there lived an [illegible] gentleman in a large house. He [illegible] servants and everything he [illegible], yet he was not happy; and [illegible] things did not go as he wished he was very cross. At last his ser[illegible] left him. Quite out of temper, [illegible] went to a neighbor with a story [illegible] his distresses.

"[illegible] seems to me," said the neigh[illegible] [illegible], "'twould be well [illegible] for you to oil yourself a [illegible]

[illegible] oil myself?"

[illegible] and I will explain. Some [illegible] one of the doors in my [illegible]. Nobody, therefore, [illegible] or out of it. One day [illegible] and it has been [illegible] by everybody ever [illegible]

[illegible] you think I am like a [illegible] door," cried the old gentle[illegible] do you want me to oil [illegible]

[illegible] matter," said the [illegible] "Go home and engage a [illegible] when he does right [illegible] on the contrary, he [illegible] do not be [illegible] and your words [illegible]

[illegible] went home, [illegible] words were [illegible] wards. [illegible] bottle [illegible]

Josh Billings on Beer.

I hav finally cam to the conclusion that lager beer as a beverage is not intoxicating.

I have been told by a German who said he had drunk it all nite long, just to try the experiment, and was obliged to go home entirely sober in the morning. I have seen this same man drink eighteen glasses, and if he was drunk, it was in German, and nobody could understand it.

It is proper enuff to state that this man kept a lager beer saloon, could have no object in stating what was not strictly thus.

I believe him to the full extent of my ability. I never drank but three glasses of lager in my life, and that made my head ontwist as tho' it was hung on the end of a string, but I was tole that it was owing to my bile being out of place; and I guess that it was so, for I never biled over wus than I did when I got hom that nite. My wife thot I was goin to die and I was afraid that I shouldn't, for it seemed as tho every thing I had over eaten in my life was coming to the surface; and I believe that if my wife hadn't pulled off my boots just as she did, they would hav cum thundering up too.

O, how sick I wuz! 14 years ago, and I can tast it now.

I never had so much experience in so short a time.

If any man shud tell me that lager beer was not intoxicating, I shud believe him; but if he should tell me that I wasn't drunk that nite but that my stummick was out of order, I shud ask him to state over in a few words just how a man felt and acted when he was set up.

If I warn't drunk that nite, I had some of the most natural simtums that a man ever had and kept sober.

In the first place it was about 80 rods from where I drank the lager beer to mi house, and I was jest over two hours on the road, and a hole busted through each one of my pantaloon neez, and didn't hav any hat, and tried to open the door by the bell-pull and hiccuped awfully and saw everythin' in the room trying to get round on the back side of me, and, sitting down on a chair, I did not wait long enough for it to get exactly under me when I wuz going round, and I set down a little too soon and missed the chair about twelve inches, and couldn't get up soon enough to take the next one that come along; and that ain't awl my wife sed I wuz as drunk as a beest, and as I said before, I began to spin up things freely.

If lager beer is not intoxicating it used me most almighty mean, that I know.

Still I hardly think that lager beer iz intoxicating, for I have been told so; and I am probably the only man living who ever drunk eny when his liver was not plumb.

I do not want to say anything against a harmless temperance beverage, but if ever I drink eny more, it will be with mi hands tied behind and mi mouth pried open.

I don't think lager beer is intoxicating, but if I remember rite, I think it tasted to me like a glass of soap suds that a pickle had been put tew soak in.

The *Christian Index* (Georgia) says: "Two little children of Henry Perry, of Lumpkin County, were recently playing in the yard, when one of them struck the other on the head with the edge of a sharp hatchet, and ran to his mother, who at the time was drawing a bucket of water, telling her what he had done. The mother, alarmed at the news, let go the handle of the windlass, which struck the little child on the head killing him instantly. When she reached the other child it was dead also."

A man saw a ghost while walking along a lonely highway at midnight. The ghost stood exactly in the middle of the road, and the wayfarer, deciding to investigate, poked at it with his umbrella. The next instant he was knocked twenty feet, into a mud-hole. *Moral.*—Never poke an umbrella at a large white mule, when its back is turned.

The regular temperance societies of Washington rebuke the Mrs. R. B. Hayes Society for its recent action, and one of them has adopted resolutions declaring that the language used by Mrs. Hayes on the Philadelphia excursion was liberal, just and charitable, and among the most admirable extant.

An outbreak of the commune and tradesunion element is expected at Chicago by the last of May. They are drilling and the entire force of the society in the United States is said to be 280,000. The civil and military authorities of Illinois are, however wide awake.

[illegible] of a skeleton have been found [illegible] Antonio which in[illegible] the owner must have been twenty-three feet in height.

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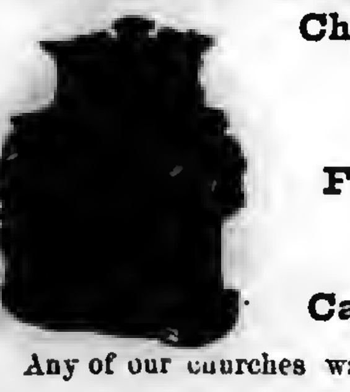

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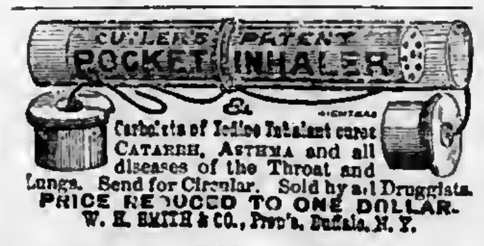

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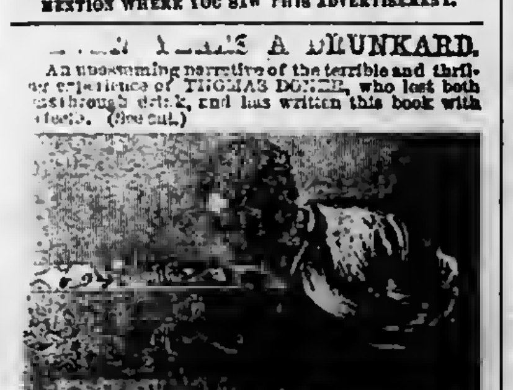

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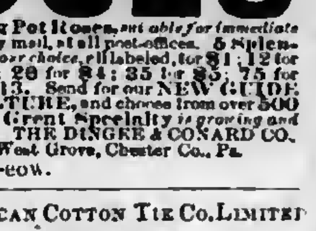

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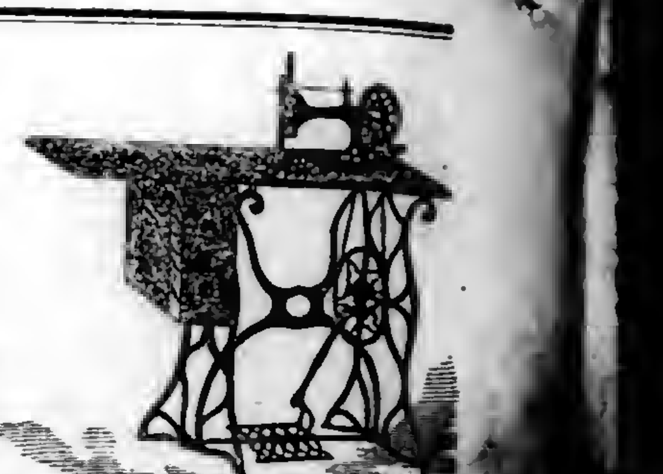

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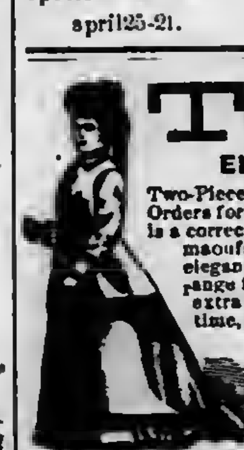

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Southwestern Christian Advocate.

VOL. 13—NO. 21. NEW ORLEANS, LA., THURSDAY, MAY 23, 1878. WHOLE NUMBER 303

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

30 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, B. D., Editor.

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WHAT OF THAT?

Tired! Well, what of that
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, while it is called to-day!
Coward, arise! go forth upon thy way!

Lonely! And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into his own.
Work may be done in loneliness. Work on.

Dark, well what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet?
Learn thou to walk by faith and not by sight!
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Didst fancy life one summer holiday?
With lessons none to learn and naught to play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it, then, patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children's cry.
He's near thee, wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.

Ecumenical Methodism.

There are in the world not less than twenty-four ecclesiastical organizations of Methodism, numbering upwards of four millions of members, thirty thousand itinerant, and sixty thousand local preachers, all holding to the true Arminian doctrine, and maintaining more or less the same usages.

It is proposed that there shall be a convention of delegates from all these bodies to meet in an Ecumenical Methodist Conference. The proposition comes first from the Methodist Episcopal Church. The following is the document submitted by the committee appointed by our last General Conference, to the Southern Methodist [illegible] Conference now in session [illegible]. That body will no [illegible] the suggestion and [illegible] a committee on consultation [illegible] has nothing to do with [illegible] as will be seen by [illegible] which would [illegible] be discussed at such a [illegible]

[illegible] Conference of the M. E. [illegible]

[illegible] and Brethren—The [illegible] Conference of the Methodist [illegible] Church, in the United [illegible] in session in the city of [illegible] May, 31, 1876, [illegible] preamble and resolutions:

[illegible] a number of [illegible] in the [illegible] Dominion of [illegible], and in [illegible] Methodists [illegible] accept the Arminian [illegible] maintain [illegible] them to [illegible] denominations [illegible] in these [illegible] nearly thirty [illegible] twice [illegible] and [illegible] members [illegible] Methodist [illegible] interests in [illegible] is a common [illegible] a com- [illegible] Conference [illegible] in [illegible] a [illegible] co- [illegible] judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization.

Resolved, 2. That such committee is hereby empowered to represent, and speak for and in the name of the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

Resolved, 3. That the necessary expenses of such committee of correspondence be met in the same manner as expenses of fraternal delegates to other religious bodies are met. (Journal, p. 367.)

In pursuance of this action, the Bishops, at a meeting held in New York city, Nov. 1876, appointed said committee of correspondence, as follows:

Bishops—The Rev. Matthew Simpson, D.D., L.L.D., of Philadelphia, Pa., and the Rev. Edward R. Ames, D.D., L.L.D., of Baltimore, Md.

Other Ministers—The Rev. Augustus C. George, D.D., of Central New York Conference; the Rev. Lorenzo D. Barrows, D.D., of New Hampshire Conference; the Rev. Park S. Donelson, D.D., of Central Ohio Conference; and the Rev. Isaac N. Baird, D.D., of Pittsburgh Conference.

Laymen—The Hon. J. W. Marshall, of Washington, D. C.; the Hon. Jas. Harlan, of Mount Pleasant, Iowa; and Francis H. Root, Esq., of Buffalo, N. Y.

The committee, as instructed by the General Conference, has taken this whole subject into consideration, made arrangements for correspondence with different Methodist bodies in this country and in other countries, and is ready to do whatever is needful and proper to secure an Ecumenical Conference of Methodism for the purpose of considering the position and work of the the people, so-called, and the extent of their responsibility for the world's evangelization.

The committee, "empowered to represent and speak for and in the name of the Methodist Episcopal Church in the United States," would respectfully represent that such an Ecumenical Conference as proposed, might properly consider such topics as the following:

The doctrinal basis of Methodism;

The itinerant ministry, and other means of evangelization;

Home missions, including Sunday-school Unions, and all associations for Church extension, and for the culture and conversion of special classes;

Education, in Church and State, and especially theological seminaries and training schools for Christian workers;

Intemperance, pauperism, licentiousness and, generally, the evils and crimes of modern civilization;

Publishing houses, periodicals, and the use of the press for the world's conversion;

Foreign missions;

Perils from the Papacy, from infidelity, and from the desecration of the Sabbath;

The resources of the Methodist body, in numbers, wealth, culture, and spiritual life, for doing the work of Christ, and the corresponding accountability; and many other themes of a kindred character.

That such an Ecumenical Conference would be a great blessing to the church and the world can hardly be questioned. It would tend to harmonize and unify the different Methodist organizations, to break down caste and local prejudices, and to bind together in closest fellowships a people essentially one in doctrine, spirit and purpose. It would lead to such adjustments of the missionary work as to prevent friction and waste. It could not but be extremely suggestive in regard to modes and agencies for the most successful performance of the church's work of evangelization.

It would, doubtless, give a great impulse to the cause of Temperance and of Sabbath observance, to Sunday-schools, and to all the benevolent activities of the Church. The relations of Methodism, as a whole, to education, to civil government, to other Christian bodies, and to the world-wide mission work, would certainly come to be better understood. In a word, an increase of Christian intelligence, of conscious spiritual power, and of faith in the redemption of the race from bondage [illegible] degradation, of vice and [illegible] would without question [illegible] a more earnest [illegible] glow of [illegible] purpose [illegible] consequently, [illegible] stark [illegible] Church [illegible] of [illegible] Methodists would, moreover, attract the attention of scholars, thinkers and reformers, and would lead to a discussion of the movement, and of the whole Methodist History, work, and mission, in every leading newspaper and periodical in Christendom. Methodism has everything to gain and nothing to lose by this discussion.

Such an Ecumenical Conference ought, in our judgment, to include representatives from the following organizations:

United States—Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Protestant Church, Methodist Church, American Wesleyan Church, Free Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Colored Methodist Episcopal Church of America, the Evangelical Association, and the Church of the United Brethren.

Dominion of Canada—The Methodist Church of Canada, Methodist Episcopal Church of Canada, Primitive Methodist Church, and British Methodist Church.

Great Britain—British Wesleyan Methodists, Irish Wesleyan Methodists, Primitive Methodist Church, Methodist New Connection, United Methodist Free Churches, the Bible Christian Church, and the Wesleyan Reform Union.

Other Countries—The French Wesleyan Methodists, and the Australian Wesleyan Methodists.

It would doubtless be wise to secure a special representation of the Foreign Mission work of the different bodies taking part in the Conference.

We respectfully suggest that the Conference be composed of clerical and lay members, in as nearly equal numbers as may be convenient, and that the basis of representation, and the time and place of meeting, be determined by the joint action, through correspondence, or otherwise, of the several committees appointed by the different ecclesiastical bodies to be therein represented.

It would seem to be desirable to have the members of the Conference selected by the highest executive authority available for that purpose, in the respective Methodist bodies, and that a sufficient number of alternate delegates be provided.

In conclusion, dear brethren, we submit this whole subject to your wise and godly judgment for such action as may appear to you promotive of the Redeemer's kingdom and the wider usefulness of that common Methodism which is so dear to all our hearts.

In the bonds of a fraternal gospel,
we are Truly yours,
M. SIMPSON,
E. R. AMES,
A. C. GEORGE,
L. D. BARROWS,*
P. S. DONELSON,
J. W. MARSHALL,
JAMES HARLAN,
J. N. BAIRD,
FRANCIS H. ROOT,
Committee of the General Conference of the Methodist Episcopal Church in the United States.

Attest, A. C. GEORGE, Wheeling, W. Va.

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*Deceased since signing the original copy.

Earthquakes.

1. Earthquake annals inform us that in the 1,700 years previous to the Christian era there were 58 earthquakes 4 of which only were disastrous.

2. During the next 900 years, to the end of the ninth century, 167 earthquakes occurred, and 15 only were disastrous.

3. During the next 600 years, to the end of the fifteenth century, 532 earthquakes occurred, 44 of which were disastrous.

4. During the next 300 years, to the end of the eighteenth century, 2,804 earthquakes occurred, and 100 were disastrous.

5. During the first 50 years, of this century, to 1850, there occurred 3,240 earthquakes, and 53 were disastrous.

The rapid and steady increase of earthquakes, in past ages, and especially since the Christian era, is a remarkable fact, and worthy of attention. Mr. Mallet records less than 7,000 down to the year 1850; but Mr. Ansted, the English geologist, and M. Perry, of France, have tabulated over 7,000 previous to that date. The recurrence of 3,240 in a period of only 50 years is truly remarkable. At this average number, in 16 years (from 1850 to 1866) we have over 1,000 more, thus swelling the number to more than 6,000. "Of destructive or great earthquakes," writes Ponton, "the number registered to the end of 1865 is 231, only 4 of which occurred before the birth of Christ." Our blessed Savior, who perfectly knew, said, "There shall be earthquakes in divers places," (Matt. 24: 7;) and the prediction has been wonderfully fulfilled ever since.

The next two years (1867 and 1868) surpassed all others in the number of destructive and other earthquakes. Mitylene was destroyed April 4, 1867, and 1000 lives were lost. We (the writer) saw it in ruins a few days after and the people living in tents. During the single year 1868 it has been estimated that "more than 100,000 souls perished by these unparalleled convulsions." In these two awful years (1867 and 1868) it was estimated that the total number of earthquake shocks felt in all parts of our globe were not less than 4,000. In the month of January 1869, 11 earthquakes were registered. In the single month of September, 1846, Prof. E. Merriam chronicled the occurrence of 20 earthquakes in all parts of the globe. "In California no earthquake of any note took place from 1812 to 1850. From 1850 to 1868 over 200 shocks were counted, or one for every month." Baron Humboldt, in his "Cosmos" of 1845, says: "If we could obtain daily intelligence of the condition of the whole surface of the earth, we should very probably arrive at the conviction that the surface is almost always shaking at some one point, and that it is incessantly affected by the reaction of the interior against the exterior."

Old Mother Earth has been in painful, convulsive throbs and shudderings ever since man lost Eden, and sin and rebellion against God entered the world; and though the evidence of the terrible guilt and trouble has been increasing for nearly 6,000 years, yet learned skeptics and infidels do not believe it. They would not, perhaps, if one rose from the dead! It would seem that Paul was a good geologist when he wrote (Romans 8: 22,) "We know that the whole creation groaneth and travaileth in pain together until now."

We have seen the terrible ravages of earthquakes in distant lands, but received our deepest impressions of earthquake power by examining the locality at Lisbon years since, where 60,000 persons lost their lives in a few minutes, in November 1755, or 122 years ago. The morning was calm and serene. It being Saints' day, the Cathedral church was filled and candles lighted. Suddenly the earthquake came! Crowds rushed to the quay or wharf, lined with vessels and filled with people. In a moment all sank down out of sight into the yawning chasm. The edifice took fire and consumed many.

These few facts are not new, but they may refresh the minds of your readers. Earthquakes have a terrible history of disasters, with impressive lessons. They all point to the final convulsions of the last tremendous scene of earth.—*New York Observer.*

The Pyramids.

Among the three pyramids of Gheezeh the Pyramid of Cheops or the "Great Pyramid" is by far the most important, and worth all the rest. It is *The* Pyramid, as the mysterious sphynx at its base is *The* Sphynx. It is probably the oldest, and certainly the largest building in the world, though but a pygmy of yesterday as compared with God's own pyramids—the "eternal hills." It was one of the Seven Wonders of the old world, and it is a wonder and a puzzle today. Well might Napoleon fire his soldiers by pointing them to that hoary monarch of buildings, from which "forty centuries looked down upon them." It was erected by Chufu (or Cheops, as Herodotus calls him), more than two thousand, if not three thousand years before Christ. It was old when Rome was built, when Homer sang, when David reigned, when Moses led the children of Israel from the land of bondage; yea, when Abraham visited Pharaoh. Its base covers thirteen acres, or an area of 61,835 (formerly 65,437) square yards, and it rises to a perpendicular height of more than 450 feet. It is computed to have contained 6,848,000 tons of solid masonry. And yet we see it only in a mutilated state. The vandalism of the Greeks, Romans, and Saracens has robbed it of the polished red granite casing, to enrich their palaces and mosques. It was built in steps or successive stages, by means of machines formed of short wooden planks. The upper portion was finished first, the lowest last. Herodotus was informed that 100,000 workmen (360,000 according to Diodorus), changing every three months, were constantly employed for ten years in making the causeway for the conveyance of the stones, and another twenty years in building the Great Pyramid itself, at a cost of 1,600 talents of silver (about 1,700,000 dollars).—*Extract from Article by Rev. William Schaff, D.D., in Frank Leslie's Sunday Magazine for June*

Temperance in the Bible.

1. Who was the first drunkard? Gen. ix. 20, 21.

2. Who took the first temperance pledge? Judges xiii. 13, 14.

3. Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. i, 8.

4. Was he any healthier and wiser in consequence? Dan. i, 15, 17.

5. Ought Kings to drink wine? Prov. xxxi. 4.

6. Ought ministers to drink wine? Rev. viii, 9.

7. Ought we to make companions of drunkards? 1. Cor. v. 11.

8. Can any drunkard enter the kingdom of heaven? 1. Cor. vi, 9, 10.

9. Does God pronounce woe upon drunkards? Isaiah v. 11, 22.

10. Why has He pronounced this woe? Isaiah xviii. 7, 8.

11. Are drunkards likely to get rich? Prov. xxi. 17.

12. What are the consequences of drinking? Prov. xxii. 29, 30.

13. How may we avoid these consequences? Prov. xxii. 31.

14. What will be the result if we disregard this advice? Prov. xxiii 32.

15. Is it wise to tamper with strong drink? Prov. xx. 1.

16. Where was the first temperance society? Jer. xxxv. 6, 8.

17. What blessing did God pronounce upon the first temperance society? Jer. xxxv. 18, 19.

18. Is temperance a vice? Gal. v. 21.

19. When is temperance a virtue? Gal. v. 22.

20. Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible; but is there anything in the Bible that governs all temperance habits? Rom. xiv. 21.

Work for Christ.

There is no joy like that of winning souls for Christ, though when I was converted that to me was great joy, but oh, the bliss of saving others! There is no joy in the world like that. The luxury of winning a soul to Christ, the luxury of being used by God in building up His kingdom, the luxury of hearing the young convert testify of what God has done for him. And to think that God condescends to use us. What condescension that He gives us the privilege of leading men out of darkness into light. Some one has said he does not believe there is an angel in Heaven that would not leave his position and come into this world that he might have the privilege of working for Christ. Suppose there is one solitary child, shoeless and hatless, his mother may be dead, and his father, perhaps a drunkard; the poor boy, wandering in the streets, with no kind friend to lead him to Christ, and God called from his great white throne in Heaven, and God asked if there is an angel in Heaven that would be willing to leave his home and come down to this city and live for fifty years to save that soul, do you think there would be an angel left in Heaven in three minutes? Even Gabriel, from his high place, would say, "Let me leave this lofty position, and have the privilege of leading this child to Christ." And yet the Church is folding its arms, and Christians are saying, "Don't send me. Let the minister do it, or the stewards, or the deacons; but don't send us." May God give you courage. Go forward and consecrate yourselves to His service and He will stand by you.—*D. L. Moody.*

A little girl said to her mamma on going to bed, "I am not afraid of the dark." "No, of course you are not," replied mamma, "for it can't hurt you." "But mamma, I was a little afraid once when I went into the pantry in the dark to get a cooky." "What were you afraid of." "I was afraid I couldn't find the cookies."

Prof. Henry, of the Smithsonian Institute, and one of America's finest scientists, died on the 13th inst.

About a Brick.

Correspondent of the *Evening Post* gives the following account of a personal experience:

One bright morning in the month of November, some years ago, I was preparing to go down town, when the servant informed me that a man was waiting at the front door to see me. "Tell him I'll be down in a moment," said I. On going to the door a man of tall stature and robust appearance, calling me by name, requested assistance, saying that he had a large family, a wife in delicate health, and no means to provide food for them.

"You appear to be strong and healthy, why don't you work?" asked I.

"Simply, sir, for the reason that I cannot procure work."

Not having any work to give him I thought I would test the sincerity of his intentions. "If I give you work, what pay do you want?"

"Anything, sir, you choose to give me, so long as I can obtain means for my suffering family."

"Very well," said I, "I will give you twenty-five cents an hour if you will carry a brick on your arm around the block for five hours without stopping."

"Thank you, sir, I will do it."

After hunting a while I found a brick, placed it on the man's arm, started him on his walk, and then went down town to my business.

Not having the least faith in the man's promise, I thought but little more of it, yet as I knew I should be back within the five hours, I determined to see if he performed his work. My business kept me away rather later than I expected, so I had to forego my usual walk home, and took a Fourth Avenue car to be back within the five hours.

As I approached the corner of the street where I reside, I found a great crowd of persons gathered, two fire engines, a hose cart, and a hook and ladder truck. Upon inquiring where the fire was, I was informed that it was a false alarm, and that what had brought the people together and occasioned the agitation was the spectacle of a tall man carrying a brick on his arm around the block for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along; some thought he was crazy, but when spoken to his answer was, "Don't stop me; it's all right." As he interfered with no one, he was allowed to walk on undisturbed.

"Where is the man now?" I asked.

"There, you can see him at the other end of the block, walking with his head down," was the answer.

He was just about turning the corner, and I waited until he had performed his circuit, then, taking him quietly by the arm, I marched him to my house, followed by a lot of boys. In the meantime the firemen, engine and hose-cart rattled off. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while my servant went for a little wine and a little something to eat. I paid him forthwith a dollar and a half. He informed me that while making one of his rounds a lady came out of a house and inquired why he was carrying that brick, and on his giving her the reason he received a dollar. The object soon became known, for as he passed the houses small sums were given to him by different persons, and he was well satisfied with his day's work. "But," said he, "what shall I do to-morrow?"

"Why," I replied, "go early in the morning to the houses from which you received the money and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me."

The following afternoon he informed me that he had been sent to a German who kept a pork establishment on Third Avenue, and wanted a clerk to keep his books. He was to get five dollars a week if his work proved satisfactory, and his duties began on the following day. Before leaving me he asked for the brick which had brought him such good luck, and I gave it to him. Within the year I ascertained that the man had been transferred to a larger establishment of the same kind, with a salary of one thousand dollars.

Three or four years after this I was riding in a street car when a well-dressed man accosted me with a smile, and asked me if I knew him. Seeing me hesitate, he said: "Don't you recollect the man who carried the brick?"

He then informed me that he was doing a prosperous business on his own account, he had laid up money and expected soon to build himself a house up town.

"What became of the brick?" I inquired.

"That brick, sir, has always occupied a place on our mantlepiece, and we value it as the most precious of our little possessions."

The Grasshopper on the Royal Exchange.

Whenever I go to London I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties! Then I look at the Royal Exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city. They have no cares, no anxieties. They seem to know what the great letters mean, which are cut in the stones on which they hop. "The earth is the Lord's and the fullness thereof." God keeps the sparrows and they are happy. I wish the busy city men would watch the sparrows and read the great city text.

But the sparrows and the text are not the most attractive things about the Exchange, and I am sure if you look at it, you would think as I do, that the weather-cock is the most singular and curious thing about the building. It is not like any other weathercock in England, or, I should think in the world; for there, twisting on the pinnacle of the spire, is a monster grasshopper; and I'll tell you how it came to be there.

About three hundred and fifty years ago, a woman with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over a gate into the field, and wrapping the baby in its shawl, she laid it down in the grass, so gently as not to awake it, and then, never even looking behind her, she climbed over the gate again into the lane, and went on her journey.

The baby soon awoke and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. "But God had heard the voice of the lad," and see how simply he brought help for the little one.

By-and-by, down the lane came a school-boy; he was whistling away, as happy as ever he could be. He had come out of school and was going home. He lived at the farmhouse a little way further up the lane. Now he gathered a few primroses, now he scampered after a butterfly, now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grasshopper chirping away so loudly, that he sprang over the gate to catch him; and there was the baby, fast asleep! Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan who had been saved from death by a grasshopper.

Years passed away and the baby became a strong boy; the boy grew to be a man; he went to London and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham, for the little deserted boy had become a knight, to consult him on the great affairs of state.

Just three hundred years ago Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and to lay the first stone; and there, upon the top pinnacle, Sir Thomas placed a grasshopper; and there it is to-day, to tell the busy, toiling city, and to tell you and me when we go to see the city, that Almighty God will hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

So it was that "God heard the voice of the lad."—*Presbyterian.*

Catharine Beecher, sister of Henry Ward Beecher, died on the 12th inst.

The chief duty of a Congressman is to investigate.

General News Items.

The Senate has passed the bill repealing the bankrupt law, after amending it to make the repeal take effect September 1, 1878.

The Royal family of England now receive $2,700,000 a year in grants from Parliament, of which $1,720,000 goes to the Queen.

The palace of the Tuileries is to be restored at a cost of about 4,000,000 francs, and to be devoted to a museum of modern arts.

The annual review of the armies of Paris and Versailles will be held during the latter part of June in Paris. Sixty-five thousand troops will parade.

Mrs. Gaines will soon institute legal proceedings in St. Louis to recover property her father received in French and Spanish grants, valued to-day at not less than $5,000,000.

Mr. Sessions, a millionaire of Columbus, Ohio, is making arrangements to found an art association in Columbus. He proposes giving $500,000 to found an institution similar to the Corcoran gallery.

The statement was made some weeks ago that Postmaster-General Key had declared that he worked for Tilden and believed him honestly elected, and that Hayes was put into office by fraud. Mr. Key notices these reports to say that he never made any such declarations; that he did not work for Tilden, and that he believes the electoral commission settled the question of the President's title justly.

In Lexington, Va., the Lexington *Gazette* is startled by the revelation that in that place, with a population of less than 2,600, the liquor sold and taxed amounts to $25,979 a year, or more than double the whole county levy for roads, schools, and carrying on the county government. It sensibly adds, "If we can stop this drain upon our wealth, all other burdens will be but as a drop in the bucket."

Mott, the spirit materializer of Memphis, Mo., whom thousands have flocked to see, was exposed last week by J. H. Pattee, of Monmouth, Ill., who attended a seance, and squirted aniline through a ring he had prepared for that purpose into the face of one of the spirits which appeared at the aperture of the cabinet. The face at once disappeared; lights were brought in, and Mott was found with his face covered with aniline stains. The affair created great excitement in Memphis.

A Brush dynamo-electric machine of 12,000 candle power, built in Cleveland for the illumination of a large carpet mill in Philadelphia, when recently tested gave a most brilliant, pure white light, like that of the sun, uniform and steady, and though very powerful, unexpectedly soft and endurable to the eyes. The light produced was photometrically equal to 800 gas-burners each burning five feet of gas an hour, which would have cost $8 per hour, while the total cost of this light would not exceed 30 cents an hour.

Jackson, Miss., *Times*: In the United States Court, on Saturday last, fifteen of the timber cases were continued, and were compromised by defendants paying the United States the sum of $750,000. The remaining twenty-six cases were dismissed, seizures in some of them having been vacated, and in others no property having been found. W. J. Baxter, Esq., chief clerk of the General Land Office, having been detailed for that duty, is here making a thorough investigation of the whole matter, and it is understood that while the Government will not seek to oppress or deal with undue vigor toward any citizen, the cases remaining on the docket will be vigorously prosecuted. Secretary Schurz is determined to protect the public domain from depredations.

The coinage of the new silver dollar was commenced on the 18th of last month, and a quantity of them have been distributed in Chicago and other Western cities, where they are received at the custom-houses for duties, the same as gold coin. At the time the new dollar began to be coined the mint at Carson City, Nevada, had 800,000 ounces of bullion on hand, enough to keep the mint going until June. The Philadelphia mint coined nothing but new dollars last month. The total coinage for the three mints for April was as follows:

San Francisco mint	[illegible]
Carson mint	[illegible]
Philadelphia mint (standard dollars)	[illegible]
Total	[illegible]

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, MAY 23, 1878.

1000 More.

We want 1000 more subscribers for the remainder of 1878. We will furnish back numbers from April first. $1.50 pays for the Southwestern from April first till January 1st, 1879. Brethren 1000 more cash subscribers will put us through the year grandly. Let us have the thousand and the cash at once. If the people who want the paper have not the cash and the preachers will be responsible for the money, we will send the papers. Who will lead off on this last thousand?

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

We again request our friends to send in marriage and death notices, that they want published, promptly at the time. We cannot publish notices that have been long delayed.

We have had a number of enquiries recently for Church Hymn Books. The new ones are not yet published. We advise all our friends to wait for them, as they will soon be ready. We will give notice in the SOUTHWESTERN as soon as they are issued.

The rain storm which began here last Friday, continuing with great severity for four days, was the severest known in many years. During three days about six inches of water fell, according to the rain gauge. No great damage was done to either life or property, however, by the flood. The lightning struck in quite a number of places but none were injured.

Notwithstanding the great rain storm of last Sabbath the congregation at Ames M. E. Church was very good. The sermon announced to be delivered before the various temperance workers of the city was not delivered, but was postponed until next Sunday evening. Dr. McCarty is then going into what he has called a "Trial of Bacchus." The rum fiend is to be arrested, arraigned, tried, convicted and sentenced.

[illegible] benevolent association called [illegible] Society, composed principally [illegible] members of First Street [illegible] city, and of which [illegible] Gantt is President, [illegible] Secretary, gave an [illegible] to their friends at [illegible] during two evenings. Speeches were made, [illegible] were served, and a [illegible] time was enjoyed by all. Two hundred and twenty pounds of provisions were [illegible] for the poor besides a [illegible] collection. This association is doing a truly charitable [illegible] work.

[illegible] received from the publishers [illegible] Prang & Co., specimens [illegible] "Transfer Outlines" [illegible]. The "Object [illegible] is the natural [illegible] teaching young children [illegible] the eye as [illegible] imparting instruction [illegible] impression is more [illegible] on the memory. [illegible] always at hand [illegible] drawings for the [illegible] method is not [illegible] "Transfer Outlines" [illegible] can be procured at [illegible] of L. Prang & [illegible] and with them [illegible] the most perfect [illegible] blackboard work. [illegible] them and they [illegible] than the ever [illegible] board.

[illegible] business is to [illegible] Com- [illegible] election [illegible] in a [illegible]

Editorial Correspondence.

The Southern Methodist General Conference is still the center of attraction in this city. We give some notes on important points:

THE AMERICAN BIBLE SOCIETY.

Rev. Dr. A. S. Hunt, the newly appointed Corresponding Secretary of the American Bible Society addressed the Conference yesterday. A report making the collection for the Bible Society a regular church collection was read and will no doubt be adopted. Dr. Hunt's address was a very able; one great good will result from it. He spoke of the work of the Society in its two great departments at home and abroad. Special attention was now being given to colporteur work in the South. In Arkansas, for example, 86,000 families had been visited, and of these 24,000 were found destitute of the Scriptures, 17,000 had been supplied by the Society. A new edition of the New Testament had been published and was sold at the very low price of *five cents.* This gave the whole of the New Testament for the price of a morning paper. Of the foreign work the reports are most encouraging. In Japan the Bible had become so popular that a Japanese Publishing House has asked the privilege of publishing the Bible as a business venture, with the belief that enough can be sold to make it pay. This is the most remarkable fact of modern times respecting the circulation of the Scriptures. In the Russian lines a great demand has sprung up for the Bible, and agents were now employed selling them to Russian soldiers.

Bishop Keener, who occupied the chair, referred to the providential scattering of the Bible in Mexico. During the Mexican war Bibles were scattered through the country, and all protestantism in that country was due to this fact. The Bishop related an incident of deep interest in connection with these stray copies of the Scriptures. He said he heard from the lips of a gentleman who, endeavoring to find his way out of a difficult country, came, as he supposed, upon a company of banditti. He saw them seated in a circle, while a venerable man was reading. They received him politely, and gave him directions as to his route, and put him completely at his ease. To his surprise, he found the old man had been reading a copy of the New Testament, published by the American Bible Society. A little boy selling trinkets at a fair sold some Testaments. A Mexican named Gomez bought one and it led to his conversion, and he is now a staunch protestant minister in Mexico.

SOUTHERN METHODISM IN THE NORTH.

The discussion on the establishing of new conferences in the North was very able, and very important because it indicated the spirit of the Conference on the question of pushing Southern Methodism to the North. The question came up on the establishment of a new conference in Montana, which was done. Dr. Winfield, of Arkansas, took the position that the M. E. Church, South, had no mission in that field. He said that $3,800 missionary money had been given Montana last year, and $3,000 for some time before, each year, and had resulted in only five traveling preachers and 250 members, and now it was proposed to erect them into an annual conference. He hoped it would not be done. Rev. Mr. Morton, of the Denver conference, which, up to this time, has included Montana, made the plea that in that distant Northern clime Southern Methodism had taken a firm root, and as evidence he had lately raised $1,200 to finish paying for a $10,000 church in Helena, the capital of the Territory. Among others who spoke in favor of the new Conference was Dr. McFerrin, of Nashville, whose remarks we quote entire, as reported in the *Daily Advocate*:

Mr. McFerrin: Thought the Church was laboring under great misapprehension in reference to the church in the great West. Since the last General Conference, by the request of the Mission Board and the Bishops, he had gone out there to Colorado, Oregon, California, and in sight of other Territories. He had inquired into the matter, and was satisfied that we have a great work in the West and which has never been appreciated. The country was full of Tennesseeans, Georgians, Alabamians, and Kentuckians. There were men out there who, like Stateler, have been [illegible] during civil war from their [illegible]. He was obliged to flee, and [illegible] his wagon, hitched his [illegible] put in meal and soap and [illegible] a thousand miles, preaching [illegible] he went, and trading off his [illegible] Southerner, but no truer Christian [illegible] among the Indians than [illegible] in Montana. What is [illegible] [illegible] of cain on the [illegible] to the savages of wild beasts? I can raise a great deal of money to carry the Gospel out to the West. If we had stuck to our first proposition at Louisville, perhaps the increase would have been four-fold now.

The Bishops must go to Oregon and California, and why can not they stop at the points on the route? Asbury traveled over the continent on horseback, too. You live in the days of railroads, and when they give out you have good stages. What! not jostle in a stage! Any man will endure that to be a Bishop. [Laughter.] He that desires the office of a Bishop, desires a good work. [Laughter.] How does that read? If you can't stand the trip, send me along; I'll help. I am in for all that great West. We have got lines of communication from—where's the heart of the Church, the center? Let's say Atlanta; from Atlanta, to Montana, Idaho, San Francisco to China; let's keep up the lines. These are half-way houses. I, for one, like to work for my poor brethren in the wilderness. If you convert a few souls—dropping a seed here and there—you are infinitely repaid for sending the Gospel by these men. If I was a young man I would go out West and put myself in connection with these people. Nobody knows what sacrifices these men make to preach in the far West—the noblest class. I say, all hail Oregon! all hail California! all hail the great West! As long as I can lift my voice, I will pray for you.

FRATERNITY.

To-day, May 16, has been the great day of the Conference thus far. Almost the entire session was given to the reception of the fraternal delegates from our own, the Methodist Episcopal Church. The clerical delegate was Rev. Dr. C. D. Foss, President of Wesleyan University, and the lay delegate was ex-Governor Cumback, of Indiana. We will send abstract of the addresses for next issue, and perhaps speak at length of the status whereunto we have attained in the matter of formal and practical fraternity. Just now we speak of our delegates and the manner in which they performed their important mission, and how they were received. Dr. Foss spoke first, and from the beginning to the end carried the vast audience with him. The address was scholarly, eloquent and at times thrilling, with here and there enough wit to awaken hearty laughter. Governor Cumback followed with a strong speech which fully maintained his reputation as an orator, a man of generous culture and an ardent lover of Methodism. Both these honored brethren did their work in a manner highly creditable to themselves and the great church they represented.

There seemed to be but one sentiment throughout the Conference and audience, and that was of delight with the addresses and joy that fraternity between the two great branches of Episcopal Methodism in the United States was now an accomplished fact. Bishop Paine, the chairman and senior Bishop, spoke in most earnest words, expressing delight to see fraternity established.

THE EDUCATION OF COLORED PEOPLE.

The Conference has before it the following report, which will be adopted. We give it without note or comment. It is certainly a gratifying fact that the Southern Methodist Church is to be thus thoroughly committed to the great work of educating the colored people. As to its claim that it has done more for this people than any other agency we say nothing, lest we speak harshly. Our readers can each judge for themselves. The report says:

The education of the colored people is both a religious duty and a political necessity. In the minds of thinking men of all shades of political opinion, grave apprehensions have been excited by the fact that the suffrage has been extended more rapidly than the means of popular education. Ignorance is the hot-bed in which everything vile flourishes. When ignorance is the fountain of political power, its streams must be impure. These truisms bear directly upon this question of the education of the colored people. They have the right of suffrage. Neither the wish nor the power exists to take it from them. Our one concern in the matter is, that this privilege may be exercised intelligently and beneficially to the body politic. Therefore, as Christian citizens, we rejoice in the fact that considerable progress has been made in providing the means of education for the colored race in the Southern States. Experience has shown that in proportion to the growth of intelligence among this people, is the measure of their protection against the counsels of unprincipled adventurers from abroad, and demagogues at home. The intelligent colored voter and the intelligent white voter cannot fail to see that their interests are the same and that he who would sow the seeds of discord between them is an enemy to both. Hence, the education of the colored race is a matter of vital importance. We, therefore, recommend our people everywhere to encourage, by all means in their power, the mental and moral culture of the millions who have been so recently invested with the responsibility of the ballot.

But there are higher than merely civil interests involved in this question. It involves the religious interest and eternal destiny of the colored people in these States. The guiding hand and transforming spirit of the church must be felt in the work of education. From the date of its organization to the present hour, the Methodist Episcopal Church, South, has been thoroughly alive to the moral and religious welfare of the African race. It is not claiming too much when we affirm, that for whatever is praiseworthy in their conduct during the trying ordeal through which they have passed; for whatever is gratifying in their present condition, and for whatever is hopeful in the prospect of their future, the colored people of the Southern States are more indebted to the Methodist Episcopal Church, South, than to any other agency. Political changes have wrought no change in the heart of the Church. It is still ready to work for the salvation of this people to the full measure of its ability and opportunity. We, therefore, deem it proper to give this expression of our interest in their behalf, and respectfully submit the following resolutions:

Resolved, That the education of the enfranchised colored people of the South is demanded alike by Christian duty and enlightened patriotism.

Resolved, That in all efforts that may be made by the colored Methodist Episcopal Church in America to establish educational institutions for the moral and religious training of the colored race, we bespeak the cordial sympathy and practical aid of our people.

J. C. H.

Atlanta, May 16, 1878.

Memory and the Judgment.

The Scriptures explicitly teach that at the last day the Savior will judge the world, and that all will be judged according to the deeds done in the body, whether they be good or evil. To this statement it has been objected that in order for us to feel the justice of that decision it is necessary that we should have a knowledge of our whole past life on which it is founded. It is asked is it possible in the nature of things that we should be able to recall our whole past lives, with their thousands of minute incidents; the long trains of thought; the impressions and feelings that have run through our minds; all the different scenes and situations that we have been in; all the words we have spoken; and all the acts that we have done? To this question we can reply, of course, that if the human mind does not possess the power, the Supreme Judge can give it the power in that day. But that there is in the human mind such a power, and that it can be called into active exercise is shown by the fact with which we are all familiar. How unexpectedly at times does the faded past come back to us with a vividness that is truly wonderful. Some word, the sight of a friend, a house, a stream, or a slight incident awakens memory and former scenes, companionships, hopes and sorrows stand before us as in a resurrection from the dead.

We have a striking illustration of what memory can do in the case of Admiral Beaufort. The Admiral was hastily jumping on board the ship Excellent, but, missing the vessel, fell into the water and sank to a great depth! For a while he was supposed to be drowned. He was, however, rescued. Describing his condition of mind, he says that all he remembered after plunging into the water was a sense of freedom from pain, and a sudden recollection of all his past life, especially his past guilty actions long forgotten. To use his own language: "They were as vividly fresh in my memory as if they had occurred but yesterday. The senses were deadened, not so the mind. Its activity seemed to be invigorated in a ratio which defies all description. Thought after thought rose with a rapidity of succession that is not only indescribable but probably inconceivable by any one who has not been in a similar situation. Thus traveling backwards, every past incident of my life seemed to glare across my recollection in retrograde succession, not, however, in mere outline as here stated, but the picture filled up with every minute and collateral feature. In short the whole period of my life seemed to be placed before me in a kind of panoramic review and each act of it seemed to be accompanied by a consciousness of right and wrong or by some reflection on its cause or its consequences. Indeed, many trifling events which had long been forgotten then crowded into my imagination and with the character of recent familiarity."

Upon these facts he thus moralizes: "May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives; or might it not, in some degree, warrant the inference that death is only a change or modification of our existence in which there is no real pause or interruption? But, however that may be, one circumstance was highly remarkable: that the innumerable ideas which flashed into my mind were all retrospective. Yet I had been religiously brought up, my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere probability that I was floating on the threshold of eternity; yet at that inexpressible moment, when I had a full conviction that I had already crossed that threshold, not a single thought wandered into the future. I was wrapped up entirely in the past." It is very noteworthy also "that the length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were concentrated was not two minutes from the moment of suffocation to that of being hauled up."

It is a solemn thought that the soul of man may be the dread book of Judgment upon whose mysterious pages we ourselves are writing every thought and feeling, every word and action of our lives. The opening of the book by the Great Judge will probably be a suddenly developed power of recollecting everything. Conscience will also be quickened into tremendous activity, and so we shall be our own judges. The sentence of the Great Judge will be approved by the wicked themselves under the combined lights of memory and conscience.

No One-Eyed Saints in Glory.

Every true Methodist rejoices in the growth of fraternity between the different Methodist bodies in the South. Occasionally however the bringing together of the brethren of the different churches recalls the incidents of the stirring times when brother was arraigned against brother in the days of war, and suggests remarks often more pointed than wise.

An incident illustrating this occurred not long since in Tennessee. Rev. J. R. Hughes, of the Holston Conference of the Methodist Episcopal Church was in the Union army, and during the war had one of his eyes shot out. Not long since, in these better days of fraternity, brother Hughes had a Southern Methodist minister preaching for him, who, during the war, had been very active in his sympathy with the Confederacy. The brother was eloquent and preached an effective sermon. In speaking of heaven he pictured its glories, and spoke of the fact that there would be no physical imperfections: "All glorified bodies will be perfect," shouted the brother, and turning to brother Hughes and seeing that he was minus an eye, said: "Yes, dear brother Hughes, there will be no one-eyed saints in glory." Brother Hughes while enjoying the sentiment had vividly brought to mind the effect of the rebel bullet which robbed him of an eye. The remembrance of the agony of that moment no doubt made him for the instant forget his surroundings. To the surprise of the preacher, and of the attentive audience, brother Hughes shouted out, "That is so, brother. There will be no one-eyed saints in glory because there will be no rebels in heaven to shoot out eyes." The enthusiasm of the meeting was somewhat lessened.

Mrs. Roxana Packard, mother of Governor Packard, died in this city at the residence of her son, on the 16th inst.

About four months ago this venerable and Christian lady came from her home in the State of Maine to reside with her son. On the 15th she met with an accident, falling down a long flight of stairs, which gave the system so severe a shock that it was impossible she could rally from it. Her death was as peaceful as her life had been beautiful. She was permitted to see her two sons once more, and then, as she expressed it, she felt ready to depart.

The recollection of a Christian mother will long linger like sweet fragrance in the hearts of her children and friends.

Suitable services were held at the residence of Gov. Packard by Rev. Dr. McCarty, of Ames M. E. Church, where many sympathizing friends gathered to pay their respects. The remains were then conveyed to Greenwood Cemetery, where they will rest until the day when all the dead shall come forth.

Golden Hours for June contains many excellent things, notably "The Home of an Earl," by Caroline B. Le Row, of Vassar College, it being one of a series of transcripts of her sight-seeing in Europe. A special feature is the fine Musical Selection given each month. It is wise to lead children to a high standard in this art, and it is especially fitting to do so in connection with Literature. The readers of this moral juvenile are promised an interesting serial for the remaining months of the year. Published by Hitchcock & Walden, Cincinnati, Ohio.

The first woman editor in Texas is Mrs. Bella French, who has started the *American Sketch Book* at Austin.

Cookman Institute, Fla.

The President, Rev. S. B. Darnell, writes us, May 16th: "Our Institute had a fine closing of this most successful year. Whole attendance during the year 114. Classes grew grandly. Examination very satisfactory, and the graduating classes acquitted themselves with honor; one distinguished himself. He took the first diploma of Cookman Institute. Deservedly he carries a testimonial which we all delight to confer upon such noble men, and reward the vigorous toils of four years."

People are not to blamed for misfortune, but is it a wise thing to allow upon the streets so many physical wrecks, holding out their hands for help? Ought not some measures be adopted by which to care for all these within doors. Such exposures are not only unpleasant to the eye, but they work injury to the living. Help the poor, but do it in a better way than that which prevails so extensively. Every case ought to be cared for and in the best way.

In his recent address to the Carroll, Co. Sunday-school Convention, Gov. Colquitt of Georgia had this to say of family prayer:

"There is one thing that excites my profound surprise, and that is that a man blessed with all calculated to make home happy—wife, children, and the comforts of life—can arise in the morning and go out to work without family prayer! Poor mortal man, how can he realize that he has discharged the obligations of life without the observance of this important duty?

"People of Carroll county, if I was going to give you the last advice on earth, I would say, *Father and mother, go to the altar of your God and ask His blessing on your families*; and this once secured the people of Carroll would be happy. Let this practice be universally adopted, and the prosperity and happiness of the county will be assured before your next annual meeting.

Our Southern Methodism.

Rev. H. Cawthorn, Brooksville, Miss: "On this work there have been six recent conversions and eight additions to the church. We have two Sunday-schools which have 115 scholars. Money is scarce, but in spiritual interests the work is in good condition."

Rev. J. N. Thomas, Mose Point, Miss.: "We have just closed a protracted meeting in which there were fourteen conversions and eighteen accessions to the church. Of the latter five are scholars of the Sunday-school. We bless the Lord for his goodness.

Rev. B. L. Crump, Greenwood, Miss.: "The churches on this circuit are in good condition. The accessions during past quarter numbered eight. The recent quarterly meeting services were well attended. The Lord's Supper was administered to 128 communicants. The Sunday-schools are organized under the missionary rules, and are doing well."

Rev. C. C. Robinson, Taylorville, Texas: "When we came to this work the first part of the year, we found but six members and no house of worship. The outlook seemed to be discouraging, but trusting to the Lord to direct we went forward. We now have a nice little church building, 20x24 feet in dimensions, and a very good congregation that gradually increases in numbers."

Rev. Jas. Hayword, Franklin, La.: "Our work at this point is in good condition. There is a continued increase in membership, and a deep spiritual interest prevails. Notwithstanding the hard times we have recently paid $64.00 on an old church debt of $200.00. Our prospects for the future are good. A young lady of our congregation, Miss Lizzie McNeal, has recently died. I visited her during her illness, which lasted through several months, and read, sung and prayed with her until she found peace in believing. She died rejoicing in hope of Heaven."

Rev. A. R. Norris, Calvert, Texas: "The Lord has blessed us with a very gracious revival. There were twenty-two conversions and thirty-two additions to the church and a number of backsliders reclaimed and the membership encouraged and strengthened in faith. We had the assistance in the meeting of our Presiding Elder, Rev. M. Gregory; also of Rev. S. Hardwell, of Brenham, and Revs. O. L. Madison and A. Brack, of Waco. We have great opposition to contend with here, but we trust to God to bring us through. Our Sunday-school is organized into a missionary society and is doing well. The congregation have recently made us the very acceptable present of a nice suit of clothes."

A great tornado swept over Canton, China, April 11th, destroying thousands of houses and killing 500 persons.

General Religious Items.

The General Conference of the Colored Methodist Episcopal Church will meet in quadrennial session at Jackson, Tenn., the first Wednesday in August.

Bishop Bowman expects to leave Philadelphia for Antwerp per steamer *Nederland*, Red Star Line, on Wednesday, May 22. He goes to visit the conferences in Europe and will include the North and South India conferences before his return to the United States.

Pittsburg, Pa., May 16.—The General Assembly of the Presbyterian Church of the United States met in the Third Presbyterian Church building of this city, at 11 o'clock this morning. Rev. Dr. Patton, of Chicago, was elected Moderator on the first ballot.

New York, May 16.—The General Synod of the Reformed Presbyterian Church in North America met this morning, the Rev. S. M. Ramsey, as Moderator, in the chair. The Rev. A. G. Wylie was unanimously elected Moderator for the ensuing year.

Nashville, Tenn., May 16.—The General Assembly of the Cumberland Presbyterian Church met at Lebanon to-day. Two hundred and fifty delegates from the Southern and Western States were present. The Rev. W. D. Bushnell, D. D., of California, was elected Moderator.

Knoxville, Tenn., May 16.—The General Assembly of the Presbyterian Church South convened here this morning. The Rev. Thos. E. Peck, D.D., of Roanoke Presbytery, Va., was elected Moderator. Over 130 delegates are present, the largest assembly of this body ever convened.

Lancaster, Pa., May 16.—At the General Synod of the Reformed Church of the United States, in triennial session, the first ballot for President resulted in a tie vote—74 votes for Dr. B. Bausman, and 74 for Dr. D. Van Horne. On the second ballot Dr. Van Horne was elected by a majority of 2, Dr. Bausman being chosen First Vice President by acclamation.

Wilmington, Del., May 15.—The Bishops of the M. E. Church began their semi-annual meeting in this city to-day. Bishop Scott presiding. They are eleven in number—Bishops Andrews, Ames, Bowman, Foster, Haven, Harris, Merrill, Scott, Simpson, Peck and Wiley.

General News Items.

Gen. Grant is in Paris again, visiting the Exposition. He will visit Holland, Germany, Sweden, and Norway before returning to the United States.

The giant Captain Bates is a mite in comparison with an 18-year-old girl living in Florida, who is nine and a half feet tall, lacking a quarter of an inch, and weighs 643 pounds.

WASHINGTON, May 17.—Potter's preamble and resolution have just been adopted, the Republicans not voting; yeas 146, nays 2—Morse and Mills. In order to obtain a quorum the Speaker had to vote.

LONDON, May 17.—A dispatch from Constantinople says: The Russians continue massing their forces from all directions in the vicinity of, and are daily drawing nearer to, the Turkish capital. They are also constantly pressing upon the Porte to insist upon England's withdrawing her fleet from the Sea of Marmora. All advices received indicate that the Turkish popular feeling of uneasiness is increasing.

NEW YORK, May 17.—The Syndicate have decided to take the remaining $15,000,000 of the $50,000,000 4½ per cent bonds covered by its contract with the Secretary of the Treasury. Options for October, November and December are thus anticipated. A large part of the $15,000,000 will be sold abroad. It is asserted that the Syndicate are discussing the question of entering into a contract with Secretary Sherman for $50,000,000 4 per cent bonds, with option of taking $15,000,000 more, but members of the Syndicate are reticent on the subject.

WASHINGTON, May 18.—In the event of a declaration of hostilities between England and Russia this government will issue a proclamation of neutrality and use every effort to enforce its provisions. In the Turco-Russian war such a proclamation was unnecessary, the interests involved in that conflict being so far removed from this country. In case of a Russo-British war events have demonstrated clearly that international complications of a serious character will arise if the United States does not proclaim its neutrality and enforce as far as possible a strict observance of the treaty of Washington and fulfill other international obligations.

NEW YORK, May 18.—The *Herald* says: No intelligent man of either party can longer doubt that this whole batch of incendiary attempts, the Blair memorial, the Kimmell bill, the secret Florida investigation and the Potter resolution have a common paternity and were instigated by Mr. Tilden. He never did anything more characteristic of his still hunt methods. This astute and secretive plotter, who mistakes cunning for wisdom, is no doubt sincere in thinking that he has been defrauded of an office to which he was elected by the people, and probably justifies himself in the underhand attempts he is making to shake the stability of the government, imperil the tranquillity and disturb the business of the country; but neither his aims nor his methods will be endorsed by the public sentiment of the country. Against the cry of "fraud," the Republicans raise the cry of "revolution," and they will unite the whole North once more in their support.

WASHINGTON, May 13.—The Supreme Court to-day rendered a decision in the matter of Jackson, on petition for habeas corpus and certiori. This was the case in which a lottery dealer, convicted of sending circulars through the mails, sought to be released on habeas corpus on the ground that the act of Congress under which he was charged is unconstitutional in attempting to exclude the matter sent by him from the mails. The decision is that the act of Congress is entirely free from constitutional objection, and any one using the mails for such a purpose shall be punished. There is no authority in the officers of the postal service to open any sealed package, and evidence must be collected in some other way. As there is no question made on this case as to the competency of the evidence upon which the conviction was had, it is affirmed.

The young people of Cincinnati are excited over a promised wedding that did not take place. The young man and young woman had known each other from childhood, and were prominent in society circles. The wedding guests were assembled, and the loving couple were on the floor. The minister propounded the usual question to the bride as to whether she would take the man for her husband, etc., when much to the surprise of all present, she answered "No." Thinking he misunderstood her, the minister asked the question over again, and again she answered "No." This stopped the ceremony, and the story came out. The young man, addicted to the use of intoxicating liquors, had promised reform if the lady would consent to marry him, and had signed the pledge. He had been on trial for months, but, as the bride turned to him as they stood side by side before the minister, she caught the odor of whisky on his breath, and detected signs of incipient intoxication. She closed the extraordinary scene by stating that she could not trust her future to a man who had broken a promise solemnly made. Expostulations and entreaties were all in vain. The wedding did not take place.

A great many people wonder why it was that Christ did not come at once to Martha and Mary, whom he loved whenever he heard of their affliction. It was to try them, and it is the same with his dealings toward us. If he seems not to come to us in our affliction, it is only to test us.—*Moody.*

The petrified body of a woman, supposed to be the victim of an earthquake hundreds of years ago, was recently found imbedded in a cargo of nitrate of soda, which arrived in England from Peru.

The Japanese are preparing to vote.

You need not be afraid of giving too much. The old colored preacher said: "If any ob you know ob any church what died ob liberality, jes tell me where it is, an' I will tak a pilgrimage to it, an by de soft light ob de pale moon I will crawl upon its moss-covered roof an' write upon de topmost shingle, "Blessed am de dead who die in de Lord"

Sunday School.

June 2, 1878.—THE HANDWRITING ON THE WALL.

SCRIPTURE.—Dan. 5: 22-31.

GOLDEN TEXT.—"Thou art weighed in the balances and art found wanting."—22.

TOPIC.—The Sinner's Doom.

[Condensed from Nat. S. S. Teacher.]

The banquet was at its height. "While he tasted wine," he commanded the golden and silver vessels to be brought which his father, or grandfather, rather, Nebuchadnezzar, had taken from the temple in Jerusalem. It was "while he tasted wine," that he did this. Had it not been for that, there is no probability that he would have committed this act of profanation. It was not intended at the first, but was born of the suggestions of alcohol. There is no telling what wild freak may be perpetrated before a night of wassail is over. Deeds that shock the soberer sense of those who execute them are then conceived and carried out with mad glee and with reckless daring. Belshazzar, sober, would never have so insulted the God of Israel, but Belshazzar, drunk, was capable of any act of desecration.

But in the very midst of their mocking exultation, there occurs a phenomenon so mysterious and so terrifying that the hand of the king is palsied as he raises the cup to his lips. The wall of the banquet room was neither panelled nor draped. "Over against the candlestick," on a place that was well lighted, the king was the first to perceive the fingers of a man's hand, slowly tracing some strange characters upon the wall. They were connected with no visible hand or arm. Under the awe-inspiring influence of that inexplicable mystery, the conscience of the king was aroused, and began to terrify him with threatening suggestions. He could hardly have failed to have coupled that mysterious phenomenon with a retribution for the impiousnet in which he was even then being engaged. His terror was manifest by the changing of his countenance, by his thoughts being "troubled," by the smiting together of his knees, and by his crying "with might" to bring in the wise men that they might interpret the writing. Evidently his conscience clutched and shook him with giant vigor. The inward monitor which men think they have wheedled and bound is lying like Samson pinioned with the green withs of Delilah, only waiting for an alarm to break its bonds, and, unsparing and vehement, to seize its rebellious subject by the throat. In the abject terror of Belshazzar, every sinner can see his own consternation when that day comes round.

The Crime: 22, 25.—When Daniel came before the king and his guests, there was anything but an air of careless revelry in the banqueting hall. The disregarded delicacies, the untouched drinking vessels, and the disorder occasioned by the late riotous mirth, made the present gloom and the consternation all the more noticeable and obtrusive. Instead of rubicund and jolly countenances he looked into faces that were blanched with fear. And the one who had so impiously and recklessly defied the God of Israel was the most terror stricken of them all. And he, the representative of the deity whom they had mocked and derided, was the one to whom they looked for assistance and for comfort in their hour of fright and perplexity. Alas what ever is. People may deride the God of the Bible, but when they are in trouble, they send to the servants of that God for the [illegible] and the assistance they need.

Before he interprets the writing, he enumerates the reasons why the sentence which it contains is pronounced upon the king. [illegible] humbled himself [illegible] all the marvelous [illegible] the humbling of [illegible] Nebuchadnezzar [illegible] his heart was lifted up [illegible] his reason was taken from [illegible] not restored again until he recognised the fact that the Most High God ruled in the kingdom [illegible] He knew that it was [illegible] made to eat grass [illegible] and that after he was restored to his right mind, he praised the King of heaven [illegible] are mercy and truth [illegible] able to abase those who [illegible] He knew all this [illegible] humbled not his heart [illegible] meaning of Mene, [illegible] Upharsin, [illegible] "Numbered [illegible] and dividers." [illegible] had been able to puzzle [illegible] writing, it is evident that [illegible] not have been [illegible]

deepened. This had been connected by a canal with the river Euphrates. The original object of the canal had been to draw off the surplus of water occasioned by the early rains, so that no damage might be done to the city during a flood; for the river ran directly through Babylon, cutting it into halves. In the city, along its banks, great walls were built, and wherever the stream was spanned by a bridge, great brazen gates kept perfect the line of protection. Everything, with the most admirable foresight seems to have been prepared with reference to defeating just such a stratagem as that by which the city was taken. Cyrus conceived the idea of turning the river into that new bed, long enough for him to enter the city by the old one. A detachment was sent to prepare everything for the manoeuver, and, when all was ready, Cyrus but waited for just such a night of revelry as Belshazzar soon inaugurated. One can imagine the anxiety with which he listened to see whether the fall of the river had been noticed, the fear that he felt, when in the river bed, lest the presence of his army should be discovered—for if it had been, between those high walls it would have been doomed to destruction—and the final feeling of exultation when the landings were reached, and no enemy found on guard, and the brazen gates wide open! Belshazzar paid dearly for his evening of impious revelry. His life and his kingdom were forfeit for a few glasses of wine. And in that better principality where "home is the kingdom, and love is the king," how many there are who have lost their empire for the same inadequate price.

Died,

In St. Charles Parish, La., April 22, 1878, Mrs. Martha Taylor, aged forty-eight years.

Sister Taylor had for the past twelve years been a devout Christian and a zealous member of the M. E. Church. She was fully resigned to the will of God, saying that her work was done and that she was but waiting the coming of her Lord. She leaves a husband and children, together with a large circle of friends to mourn her loss.

E. P. ROYAL, Pastor.

In this city, on the 17th inst., Mrs Esther Williams, aged 79 years.

Sister Williams was born in Rockingham county, Virginia, in 1799, and came to this State in 1818. She was converted to God forty years ago and united with the M. E. Church, of which she has ever since been a faithful member; for the past twelve years her membership has been in First Street Church of this city. After her long life spent in the service of her Master, death had no terrors for her—it was but to joyfully take her departure for the mansion prepared for her in Heaven. May her four sorrowing children, and numerous grandchildren follow her as she followed Christ.

HENRY GREEN, Pastor.

At West Point, Miss., April 27th, 1878, Waterman Conner, aged 76 years.

He had been for more than forty years a member of the church, and for many years past one of our class-leaders. He was faithful in his attendance upon church and class, and in all his duties as a Christian and citizen. His illness was brief, but death found him fully prepared, and he passed away rejoicing at the bright prospects before him of a blissful immortality.

A. W. WRIGHT, Pastor.

Pan Handle Route.

Travelers are always anxious to secure the safest, speediest and most comfortable route, especially when contemplating a long journey. The Louisville route, via the Pan Handle, has but one change to New York, and [illegible] the Pan Handle [illegible] Cincinnati. In fact it is [illegible] the new car takes the [illegible] of the old one while the passengers are breakfasting. The romantic scenery of the Pennsylvania [illegible] resembles the grandeur of Switzerland. Besides, that great thoroughfare passes through Louisville, Covington, Cincinnati, Columbus, Ohio, Steubenville, Birmingham, Pittsburg, Johnstown, Cresson, Altoona, Harrisburg, Philadelphia, Bristol, Trenton, New Brunswick, Elizabeth, Princeton, Newark, Jersey City, and many other important cities of beauty and celebrity. For families and tourists this double tracked route is the best in every respect, as it has so many agreeable advantages.

Our Class Leaders.

We are often asked for the names of books [illegible] for class leaders. We [illegible] the following and [illegible] Elders and Pastors [illegible] all they can to put these [illegible]

[illegible] By Bishop [illegible] of [illegible] Rev. Geo. O. Robinson. [illegible] Class-Leader [illegible]

the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Literary Institutions
OF THE
Methodist Episcopal Church in the South.

NOTE.—For information concerning any School, write to the President or Principal.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A. M., President.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D. D., President.

DICKSON ACADEMY, Dickson, Tenn. Rev. James F. Turner, Principal.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A. M., Principal.

WEST TENNESSEE SEMINARY, Hollow Rock. Rev. L. Chandler, President.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma, Rev. T. C. Carter, A. B., President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, Ga. R. E. Bisbee, A. B., President.

ELLIJAY SEMINARY, Ellijay. —— ——, Principal.

HAVEN NORMAL SCHOOL, Waynesboro. Rev. C. W. M'Mahon, Principal.

LAGRANGE SEMINARY, LaGrange, Rev. J. H. Owens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Ashland. Rev. C. S. Long, President.

BENNETT SEMINARY, Greensboro. Rev. E. O. Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, Rev. J. Emory Round, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Orangeburg. E. Cook, D.D., President

FLORIDA.

COOKMAN INSTITUTE Jacksonville, Rev. S. B. Darnell, A. M., Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W. R. Feils, Principal.

ANDREWS INSTITUTE, Collinsville. Rev. J. P. Blakemore, A. M., Principal.

DADEVILLE SEMINARY, Dadeville. George P. Franklin, Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs. Rev. W. W. Hooper, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans. Rev. J. S. Bean, President.

LA TECHE SEMINARY, Baldwin, La.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W. H. Davis, President.

ARKANSAS.

WALDEN SEMINARY, Little Rock. Miss Perkins, Principal.

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Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Brynn, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Cloutorville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

SAMUEL DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhelia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLACHLIN, P. E.

Gulf (Miss.) District.

SECOND ROUND.

Natchez and Fayette, May 17; Hamburg, May 18, 19; Union Church May 19, 20; New Hope, May 21; Hazlehurst, May 22, Simpson, May 23, 24; Crystal Springs, May 25, 26; Brookhaven, May 26, 27; Summit, May 28; Liberty, May 29, 30; Meadville, at Bunkley's Ferry, May 30, 31; China Grove, June 1, 2; Columbia, June 2, 3; Pascagoula, June 8, 9; Augusta Circuit, June 10, 14; Handsboro and Ocean Springs, June 15, 16; Bay St. Louis and Pass Christian, June 22, 23.

L. BRADFORD, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicana and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5, Brooksville, May 11, Starkville, May 18, 19; Mashularville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairic, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Pushling Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Honde, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianole, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibolo, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night.

G. W. R.

New Advertisements.

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He must study and work over books he detested,
His parents were strict, and he never was rested;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS MATURITY.

His farm was too small and his taxes too big;
He was selfish, and lazy, and cross as a pig!
His wife was too silly, his children too rude;
And just because he was uncommonly good,
He never had money enough or to spare,
He had nothing at all fit to eat or to wear;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS OLD AGE.

He finds he has sorrows more deep than his fears;
He grumbles to think he has grumbled for years;
He grumbles to think he has grumbled away
His home and his fortune, his life's little day.
But, alas! 'tis too late,—it is no use to say
That his eyes are too dim, and his hair is too gray.
He knows he is wretched as wretched can be,
There is no one more wretchedly wretched than he.

—*St. Nicholas.*

The Best Love.

Home-love is the best love. The love that you are born to is the sweetest you will ever have on earth. You, who are so anxious to to escape from the home-nest, pause a moment and remember that this is so. It is right that the hour should come when you, in your turn, should become a wife and a mother and give the best love to others; but that will be just it. Nobody—not a lover, not a husband—will ever be so tender or so true as your mother and father. Never again, after strangers have broken the beautiful bond will there be anything so sweet as the little circle of mother, father and children, where you were cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you marry—true and good though he may be—will, after the lover-days are over and the honeymoon has waned, give you only what you deserve of love or sympathy—and usually much less, never more. You must watch and be wary, lest you lose that love which came in through the eyes, because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object, a small baby, and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

A Cheerful Woman.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman, in the darkest hours, brightens the house like a [illegible] piece of sunshiny weather. The magnetism of her smile and the [illegible] brightness of her looks [illegible] movements infect every one. The children go to school with a sense of something great to be [illegible]; her husband goes into the [illegible] a conqueror's spirit. No [illegible] people annoy and worry [illegible] far off her presence [illegible] he whispers to himself, "[illegible] I shall find rest." So day [illegible] literally renews his [illegible] and energy; and if you [illegible] with a beaming face, a [illegible] prosperous business, [illegible] of ten you [illegible] wife of this kind.

[illegible]

[illegible] attachment [illegible] persons, arising [illegible] of each [illegible] It is [illegible] but is [illegible] among [illegible] poor. In[illegible] if we do not find [illegible] among [illegible] higher circles, [illegible] considered [illegible] where [illegible] to [illegible]; but [illegible] to [illegible] love, in [illegible] to the friend[illegible] them for the cravings of man's higher nature. They are the friends who enter your bark when the sea is smooth and the sky is bright; but when the tempest of adversity hurls its thunderbolts upon your head, and the sea and the winds threaten destruction to your frail skiff, leave you to struggle with the waves, while they link their fortunes to a stronger craft. Bacon truly said, three centuries ago, "There is little friendship in the world."

If, as a certain writer says, "The first law of friendship is sincerity," a second and a still higher prerogative is confidence. Johnson says, "There can be no friendship without confidence, and no confidence without integrity." When a person feels that he can trust to another all his hopes and fears, his joys and sorrows, and knows that he will meet with warm, loving sympathy, then may those two be truly called friends. But this confinence, to be real, must be born of sincerity, and, to be lasting, requires that both should be persons of stern integrity and high moral character. How refreshing the friendship which sympathizes with our aspirations, our strivings for a higher state of being, and the many, many discouragements, and gives the needed words of consolation, showing what has been done that is right, and giving encouragement for renewed exertions.

Are Advertisements Read.

Hon. John Forsythe, the veteran editor of the Mobile *Register*, used to tell a good story to illustrate the value of advertising as a means of getting before the public whenever you wished them to know of your wants and wares.

Mr. Forsyth was accidentally drawn into a discussion of this subject with a mercantile friend, who expressed emphatic doubts that an advertisement benefited a man's business at all, and closed his side of the debate with the common remark:

"It's all money given to the aid of the newspapers. Nobody reads my advertisement, or thinks of it, except your foreman and collector."

Mr. Forsyth replied: "Let us test the truth of your assertion. Sit down and write out an advertisement such as I dictate, and we will put it in the smallest type the cases contain, and insert it in the remotest corner of the *Register* that you can select.

The next morning there appeared in agate, without a hit of display, and in the most out-of-the-way place in the paper, the following:

WANTED—To buy a dog. Apply at No. — Blank Street.

During the day of the first appearance of his experiment, the merchant called at the *Register* office several times. He looked as though he was in trouble, appeared nervous, looked over his shoulder like one who is pursued by a persistent dun. Finally, late in the evening, he met his editorial friend, and before the latter had time to open his mouth, the merchant said hurriedly and excitedly, "For Heaven's sake leave that advertisement out of your evening edition. There's five dollars for it and five dollars more to pay you for saying No. —, Blank Street, has got a dog. I'm nearly worried to death."

A Touching Story.

The reason for the friendship to the white race of Spotted Tail is made known to the public as follows: "Some years ago the family of this chief was living at Fort Laramie, garrisoned at that time by companies of an Ohio volunteer cavalry regiment. One member of the family was the chief's favorite daughter, a girl just entering upon her womanhood. The girl fell violently in love with one of the Ohio officers, a fine looking young fellow, who did all he could to convince her that her affection was foolish and hopeless. Day after day she hung around his quarters, waiting hours to catch sight of him, and perfectly happy if only able to follow him about. It puzzled her that she, a princess, was not able to win the love of this young soldier. At length her father learned how matters stood, and coming for her, sent her away among friends in the Rocky Mountains. There she gradually pined away till finally the chief was summoned to receive her dying message. When he reached bedside she urged him for his own sake and for the sake of his people to be at peace with the whites. This message given, she died. Her father had her body conveyed to Laramie, and buried among the pale faces. Spotted Tail often speaks of his dead daughter, and once in a great council with the whites said: "[illegible] not the hopelessness of resistance and the dictates of policy [illegible] to restrain me from acts [illegible] pledge I made my dead [illegible] her dying hour would cause [illegible] keep at peace with your chil[illegible]

[illegible] but nine [illegible] North Car-

CHURCH ORGANS, Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

SEWING MACHINES Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

E. HEATH. W. F. PIPPEY, M. LARA.

HEATH, PIPPEY & LARA,

99..........CAMP STREET..........99
NEW ORLEANS.

IMPORTERS AND DEALERS IN

UPHOLSTERERS MATERIALS,
Wall Paper,
Window Shades, Cornices, and
CURTAIN GOODS.
PICTURES, FRAMES,
MOULDINGS, MIRRORS,
LOCKS, WIRE-CLOTH,
WINDOW & DOOR SCREENS
FRAMING DONE TO ORDER.
14-1y

A GREAT OFFER! We will during these Hard Times dispose of 100 PIANOS & ORGANS, new and second-hand of first-class makers including WATERS' at lower prices for cash or installments or to let until paid for than ever before offered. WATERS' GRAND SQUARE and UPRIGHT PIANOS & ORGANS (INCLUDING THEIR NEW SOUVENIR AND BOUDOIR) are the BEST MADE. 7 Octave Pianos $150. 7 1-3 do $160 not used a year. "2" Stop Organs $50. 4 Stops $58. 7 Stops $68. 8 Stops $75. 10 Stops $85. 12 Stops $100 cash, not used a year, in perfect order and warranted. LOCAL & TRAVELING AG'TS WANTED. Illustrated Catalogues Mailed. A liberal discount to *Teachers, Ministers, Churches, Schools, Lodges etc.* Sheet music at half price. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, Union Square, New York. P.O. Box 3567.

TESTIMONIALS.

The *N. Y. Times* says: "Waters' Orchestrion Chime Organ" is a beautiful little instrument, simply perfect. The Chime of two and one-half octave bells and the artistic effects capable of being produced by the player are singularly fine.

The tone is full, clear and resonant, and a very interesting effect is produced with the chime of bell.—*Christian Union.*

The Waters' Pianos are well known among the very best. We are enabled to speak of these instruments with confidence from personal knowledge.—*N. Y. Evangelist.*

We can speak of the merits of the Waters' Pianos from personal knowledge, as being of the very best quality.—*Christian Intelligencer.*

ALL WORLD'S EXHIBITIONS of RECENT YEARS,

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876.

HAVE AWARDED THEIR
Highest Honors
TO THE

MASON and HAMLIN Cabinet Organs for *Demonstrated Superiority.*

New Styles at reduced prices, from $54 upwards. Cash Prices, Five Octave, Double Reed, $100; Nine Stops, $114, in Elegant Upright Case, New Style, $126. Sold also for installments or rented until rent pays. A small Organ of best quality may be obtained by payment of $7.20 per quarter for ten quarters. Illustrated Catalogue and Price Lists free.

MASON & HAMLIN ORGAN CO.,
154 Tremont St., Boston. 25 Union Sq., New York. 250 Wabash Ave. Chicago.
oct18-22t

RUNNING EAR IS [illegible] CURED

By Dr. C. E. Shoemaker's Remedy!

Noted cases of over 35 years standing, that had been unsuccessfully treated by many doctors, and pronounced incurable, have been cured by this remedy. It is applied locally, and removes all smell instantly. It heals the sores which cause the discharge, and greatly improves the hearing. It is perfectly harmless and delightfully pleasant. Price $2. Sold by the following well-known dealers in drugs, medicines, etc.:

JOHNSTON, HOLLOWAY & Co., Philadelphia.
MEYER BROTHERS & Co., St. Louis, Mo.
BUCK & RAYNER, Chicago, Ill.
BROWNING & SLOAN, Indianapolis, Ind.
STRONG, COBB & Co., Cleveland, Ohio.
FARRAND, WILLIAMS & Co., Detroit, Mich.
A. McCLURE & Co., Albany, N. Y.

And by leading druggists everywhere. Circulars and testimonials free. Address

Dr. C. E. SHOEMAKER, Reading, Pa.
apr25-1t.

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containing about 180 pages, divided into seven sections, namely:

- Record of Pastors.
- Record of Classes.
- Record of Official Members.
- Alphabetical Record of Full Members.
- Record of Probationers.
- Record of Baptisms.
- Record of Marriages.

We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50. tf.

NELSON & PHILLIPS,
New Orleans.

THE WAR IS ENDED.
Agents—PROF. SCHEM'S HISTORY OF
THE WAR IN THE EAST.

or the conflict between Russia and Turkey, is the Standard work on the subject, and the great subscription book of the year. Has 700 octavo pages, [illegible] new engravings of Battles, Fortresses, Generals, with maps, &c., &c. Gives causes of the war, its prosecution and Terms of Peace, with present condition of the European [illegible]. More Agents wanted at once. [illegible] THOMPSON & CO., St. Louis, Mo. [illegible]

AGENTS double their money selling "Dr. Chase's [illegible] Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich. [illegible]-1y.

SHUTE'S TIME SAVING S.S. LIBRARY RECORD

Tells without the writing of any figures when a book was taken out, what number it was, and who took it out. It also prevents, if desired, a book being given the second time to any scholar. Commended by the best Sunday School papers and enthusiastically endorsed by Librarians who are using it. Price only $1.50. Send for descriptive circular and testimonials.

Also, The Bible Verse Indicator, invaluable to all Bible students. Price 25 cents per set.

EBEN SHUTE,
Manager International S. S. Supply Co.,
52 Bromfield Street, BOSTON.
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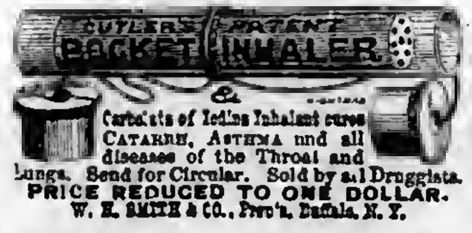


& Carbolate of Iodine Inhalant cures CATARRH, ASTHMA and all diseases of the Throat and Lungs. Send for Circular. Sold by all Druggists. PRICE REDUCED TO ONE DOLLAR. W. H. SMITH & CO., Prop'rs, Buffalo, N. Y.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
[mar22-1y]

$125 A MONTH AND EXPENSES to Agents. Send stamp for terms. S. C. FOSTER & Co., Cincinnati, O.
mar14-8t.

A MANUAL OF

HOMOEOPATHIC VETERINARY PRACTICE,

designed for Horses, all kinds of Domestic Animals and Fowls. Second and enlarged edition, illustrated; large 8vo.; half Morocco; price $5. Boericke & Tafel, New York, Phila. and New Orleans.

This book is specially written for the Farmer, Stock-raiser and Herdsman, technical terms being avoided as much as possible.

Sent free by mail on receipt of price. Address Boericke & Tafel, Homoeopathic Pharmacy, 145 Grand Street, New York. (*Established in 1835.*)

Branch in New Orleans just opened at 130 Canal St., where Physicians', Plantation and Family supplies of their Medicines, pure and reliable, with Books and Cases, can be obtained at New York Prices.

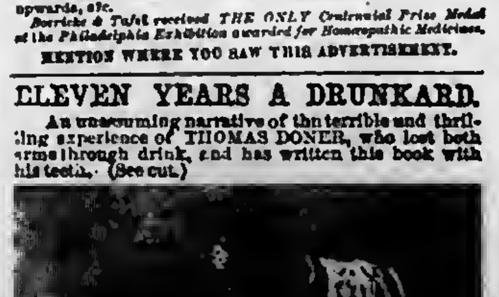
Send for descriptive Catalogue for Medicine Cases, from $6 upwards, etc.

Boericke & Tafel received THE ONLY *Centennial Prize Medal at the Philadelphia Exhibition awarded for Homoeopathic Medicines.*

MENTION WHERE YOU SAW THIS ADVERTISEMENT.

ELEVEN YEARS A DRUNKARD.

An unassuming narrative of the terrible and thrilling experience of THOMAS DONER, who lost both arms through drink, and has written this book with his teeth. (See cut.)



Thomas Writing his Book.

KIND FRIENDS:—Being deprived of both my arms by whisky, I take this method of earning my livelihood—by introducing to your honorable notice my past life. Although chastened and subdued in spirit by the suffering and loss I have borne through intemperance, I am thankful to that good Being through whose mercy I was saved from dropping into a drunkard's grave, to fight against this promoter of crime and misery, that has robbed me of my arms, until I am called away to that heavenly land, where trouble and sorrow never come, and where, as far as these statements are concerned, I am willing to be judged at last.

THOMAS DONER.

This book is neatly illustrated, and is worthy of the consideration of all temperance workers—IS JUST THE BOOK FOR THE TIMES.

It delineates the First Step; the Second Step; the silliness and remorse produced by them; the drunken reveling at houses of debauchery; Fights, stabbings, suicides of drunken comrades, and thrilling incidents in army and hospital life; the degradation and woe produced by drunkenness vividly set forth as a living picture.

A WORD TO AGENTS:—One agent assures us that he can clear $80 per month. He sold two hundred books in four days. Another agent tried it six weeks, and then refused a school at $65 per month, board and washing included, and is now selling. A lady in Battle Creek, Michigan, sold fifty-seven books in one afternoon, and sold three hundred in a short time.

THIRTY THOUSAND copies have already been sold, and we have a new edition of Ten Thousand in the bindery, fully illustrated. They sell like hot cakes.

Prices are as follows: Single copy, 25 cents. Twelve copies, $2.00, sent post-paid. Twenty-five copies, $[illegible]. Fifty copies, $[illegible], and One Hundred copies, $[illegible], express charges added. We are willing to send books C. O. D., by express, but 25 to 50 cents will be saved by sending money order or registered letter. Now friends, if you send for 100 books, you will get $[illegible] for selling them at 25 cents each. If you sell 200 in four days, you get $[illegible], or $[illegible] per day. But you will not often sell so many. Most agents will average from $2.50 to $4.00 per day, by giving their time to it. We make the above statements from practical experience, and feel assured that those who may engage in selling these books will not be deceived or disappointed.

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Write your name, POST OFFICE, COUNTY and STATE, plainly, and remember WHERE to send, and WHO to send to. Be sure to make no mistake.

Send 25 cents for sample copy.

Address ARNOLD BRO'S, Sycamore, Ill.
apr11-4t

FREE BOYS & GIRLS, Parents, Everybody sends for samples and terms of the brightest, best, and cheapest youth's paper in the world,

The Home Companion.

75,000 homes welcome it. We want Agents everywhere. Splendid Premiums for Clubs, including organs and Gold Watches. Address THE HOME COMPANION. 14 Bolivar st., CLEVELAND. O.

SEEDS FREE. Send at once for our Sample Packets of Flower Seeds, also Annual Catalogue, which we send free to any address for a 3 c. stamp to pay postage. Try our seeds. They NEVER fail. Niagra Plant and Seed Company, Buffalo, N. Y. mar7-4t.

$12 a day at home. Agents wanted. Outfit and terms free. True & Co., Augusta, Maine.
Dec 1 77 1y]

The Class-Leader.

His Work, and How to Do It.
With Illustrations of Principles, Needs, Methods, and Results.
BY REV. JOHN ATKINSON, A. M.,
Author of "Garden of Sorrows."

12mo.......................$1.50

It is a sociable, practical, pertinent book. It calls upon Class-Leaders to tell their experience. It draws out suggestions and stirring thoughts from practical hands. The Leadership is called into council. And Mr. Atkinson, as leader of the leaders expounds the subject in such a way as to make far the best book written on the subject. He speaks out in meeting as one who means business. He is hortatory, critical and suggestive, all in a free, flowing style that carries the reader upon its rapid current to his journey's end quite as quick as he wishes to stop. Few will begin it without finishing it, and many will find a re-reading at once pleasant.

Here is a book that we would be glad to have go into the hands of every class-leader in the church, because it is just such a book as by its illustrations and suggestions will help them very greatly.

We have read it with great interest, and are delighted with it. It is a very suggestive volume.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. feb7'78-1y-eow

GOLD Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Portland, Maine. feb7'78 1y-eow.

NOVELTIES
—FOR—
Ladies Dresses.

Just received from Liverpool and Havre per Steamers Oberon, Borussia, Teotonia, Hanover and Mississippi, a very rare choice of

HAUTE NOUVEAUTES

for Ladies Dresses, to which the attention of Consumers is most respectfully called.

We have a full line of very celebrated brands of

Ladies Kid Gloves,

Guaranteed in every respect, and at still lower figures than our very modest prices of last season.

D. H. HOLMES,
155 Canal street and
15 Bourbon street.

IS YOUR HAIR FALLING OUT?

Or turning grey? If so do not fail to use

The most	London Hair Color Restorer
Reliable Hair	London Hair Color Restorer
Restorative	London Hair Color Restorer
ever intro-	London Hair Color Restorer
duced to the	London Hair Color Restorer
American	London Hair Color Restorer
People	London Hair Color Restorer
for Restoring	London Hair Color Restorer
Grey Hair and	London Hair Color Restorer
Preventing	London Hair Color Restorer
Baldness.	London Hair Color Restorer
The Great	London Hair Color Restorer
Luxury of	London Hair Color Restorer
the dress room	London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A Fine Head of Hair is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use London Hair Restorer, the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifyer—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. Gibson, Barrytown, Duchess County, N. Y., writes, April 30, 1877, Dr. Swayne & Son, Phila., Gents—I enclose post-office order for eight dollars, please send me one dozen London Hair Color Restorer. It has stopped my hair from falling out, and restored it to its natural color. It has proved satisfactory in every respect.

Dr. Isaac H. Miller, West Brecknock, Pa., writes: As a restorer of grey hair and preventative of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

Wm. Scholl, Germantown, Columbia co., N. Y., writes: April, 1877—The London Hair Color Restorer was received. I am delighted with it. You will find enclosed four dollars for a half dozen bottles by express.

London Hair Color Restorer

Is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury.

☞ TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES.

75 ents per Bottle.

Six Bottles for $4—Sent by express to any address on receipt of price.

Address orders to Dr. SWANE & SON, 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans,
Wholesale Agents

ALL WHO VALUE HEALTH

Should never be without

Swaye's Tar&SarsaparillaPills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Billious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent, remittent and congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box., 5 Boxes, $1, sent by mail to any address. Prepared only by

DR. SWAYNE & SON.,
330 North Sixth street, Philadelphia.
E. J. HART & Co., New Orleans,
Wholesale Agents.

ITCHING PILES

are generally preceded by a moisture, like perspiration; distressing itching, particularly at night, when undressing, or in bed after getting warm, frequently females are sorely afflicted, proving very distressing. Cases of long standing are permanently cured by simply applying

SWAYNE'S OINTMENT,

READ THESE TESTIMONIALS.

U. S. Marshal's office, Harrisburg, Va.

Dr. Swayne & Son, 330 North Sixth st., Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the Ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit. Very respectfully,

WM. P. GROVE.

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for **Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions.** Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes for $1 25. Sent by mail to any address on receipt of price. ☞ Sold by all leading druggists. Prepared only by

DR. SWAYNE & SON.,

To Consumptives AND Invalids.

Dr. Swayne's Compound Syrup of Wild Cherry

seldom, if ever fails to cure a cough. Even when the lungs have become much disordered, with night sweats, burning fever pains and oppression, it has effected wonderful cures.

A Remarkable Cure.

Dr. Swayne—Dear Sir—I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaparilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats, sore throat, my bowels were costive, appetite nearly gone, and my stomach so very weak that my physician was at a loss to know what to do for me, as everything in the shape of medicine was rejected; spit at different times a pint of blood. I remained for months in this awful condition, and gave up all hopes of ever recovering. At this time you recommended the use of your syrup and pills, which immediately began to soothe, comfort and allay the violence of the cough, strengthened and healed my lungs; in short it has made a perfect cure of me, and I am now able to pursue my daily labor. Any person doubting the truth of the above statement will please call on or address me at the factory.

EDWARD H. HAMSON.
Engineer of Geo. Sweeney's Pottery, Ridge road below Wallace, Phila.

PHYSICIANS RECOMMEND IT.

Dr. Thos. J. B. Rhoads, Boyertown, Berks co., Pa., writes, "Your Compound Syrup of Wild Cherry I esteem very highly; have been selling and recommending it to my patients for many years, and it always proves efficacious. It has made some remarkable cures in this section, and I consider it the best remedy with which I am acquainted.

Price, $1. Six bottles for $5. Describe symptoms in all communications, and address letters to DR. SWAYNE & SON, 330 North Sixth street, Philadelphia. No charge will be made for advice. Sold by druggists and dealers in medicines generally.

E. J. HART & CO., New Orleans,
oct 11y.] Wholesale Agents.

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Channel of Disease Discovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PLLS,

The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

Stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly alleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Rose, Erysipelas or St. Anthony's Fire, Eruptions, and Eruptive Diseases of the skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

EVERY BOX WARRANTED.

Most Complete Satisfaction Guaranteed or No Pay.

Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per thousand, in bulk, cash in advance. We will send these Pills to any reliable druggist or merchant to sell on commission. Agents wanted everywhere.

I. S. JOHNSON & CO.
je21-1y] Manufacturers, Bangor, Maine.

The Mild Power Cures

HUMPHREY'S
HOMEOPATHI SPECIFICS.

Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, and money, averting sickness and suffering. Each single specific the well tried prescription of an eminent physician.

Noo.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	50
2	Worms, Worm Fever, Worm Colic	50
3	Crying-Colic, or Teething of Infants	50
4	Diarrhœa, of Children or Adults	50
5	Dysentery, Griping, Bilious Colic	50
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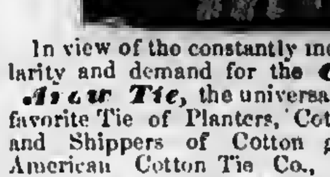

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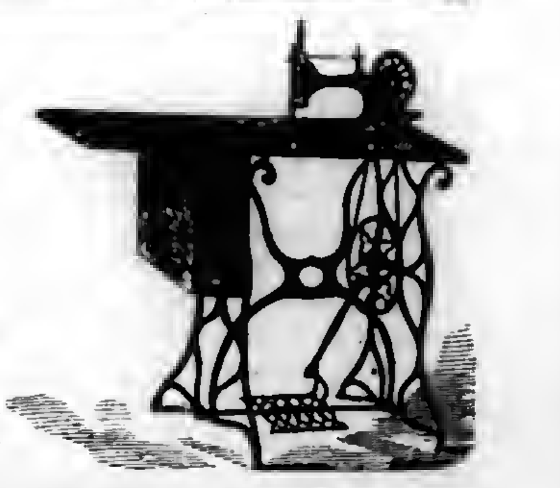

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Southwestern Christian Advocate.

VOL. 13—NO. 22. NEW ORLEANS, LA., THURSDAY, MAY 30, 1878. WHOLE NUMBER 304

Southwestern.
PUBLISHED BY THE
[illegible] BOOK CONCERN,
[illegible], New Orleans, La.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, D. D., Editor.
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THE [illegible] THE GRAY.

THE BURIAL OF THE PAST.

BY REV. J. H. M'CARTY, D.D.

I see the long line forming
Where the meadow [illegible] is green;
I see the dark host marshalled
[illegible] harvest of the plain;
Not to [illegible] by the fruitage
Of [illegible] of all lands,
[illegible] both life and fruitage
Come [illegible] hands.

On the rich and [illegible] landscape,
[illegible]
Come [illegible]
In their sacred [illegible] to fall;
[illegible] each other
[illegible]
[illegible]
In the [illegible]

And [illegible]
[illegible]
[illegible]
[illegible] of the years;
[illegible]

[illegible]

to be exchanged between the two largest branches of Methodism in the world, long and sadly estranged from each other; during the recent years, earnestly, honorably, frankly trying to remove the causes of this estrangement, or to bury them a thousand fathoms deep in the whelming tide of Christian love; and now for the first, able to strike hands over "formal fraternity" as an accomplished fact. Two and a quarter millions of Episcopal Methodists feel the joyful thrill of this day's greetings; *so many* in God's militant host, led to His feet by Wesley and Asbury and their successors; and let us not doubt that the countless myriads of God's triumphant host also share in the solemn joy of this great hour; for

"One family we dwell in Him,
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death."

Would that he to whom we trace whatever is distinctive in the ecclesiastical order might break the long silence which has elapsed since his never-to-be-forgotten parting blessing: "The best of all is, God is with us," and speak to us from his high seat in glory words of congratulation and counsel to-day. [Applause.] I recall this vain wish and offer a more practicable one. O, that his Lord and ours, who left the world with his hands extended over his chosen to bless them, saying just as he ascended, "Lo! I am with you always, even unto the end of the world," may breathe into every heart his spirit of ineffable love, and send us forth from this festal day as never before to cordial co-operation in the sublime endeavor which has been our common watchword from the beginning, "to spread Scriptural holiness over these lands." [Applause.]

Mr. President, what is this precious heritage of Methodism, in which millions of men have cause to rejoice? What is it without, and what within? What has it done to challenge the attention and respect of the Christian world, and what is the secret of its power? It has been defined as "Christianity in earnest." May it evermore and increasingly deserve the definition! [Amens.] Its best historian speaks of it on his [illegible] pages as the "religious movement of the eighteenth century, called Methodism." A "movement" it certainly was at the beginning, both in England and in America. It made a commotion wherever it went. The customary greeting which met its itinerants everywhere was, "these that have turned the world upside down are come hither also." And they justified the expectation thus created. They had the faith of the rough Yorkshire preacher on this text, who announced as the points of his [illegible]: "1. The world is wrong side up. 2. It must be turned upside down. 3. We are the chaps to do it." [Laughter and applause.]

It was also a "religious" movement. Men might call it fanatical, as many did, but all were compelled to admit that it was pre-eminently religious. It was incontestably [illegible] nothing else; and, compared with all other movements in [illegible], it was "the religious [illegible] of the eighteenth century."

But it has long since outgrown [illegible]. During the [illegible] of the 19th century [illegible] infant has become [illegible] growth. The statistics of [illegible] have long since arrested [illegible] of the ecclesiastic, but also of the philosopher and the statesman. Its [illegible] the religious [illegible] this continent is [illegible]. Many thought [illegible] denominations re-[illegible] the mighti-[illegible] of [illegible] American Method-[illegible]

gious weekly of each of the great denominations, and that in all of these years no single line had given him such pain as one he saw a few weeks before at the head of an article in the *Christian Advocate*, published in New York. It was this: "The decline of Methodism." It reminded him of a carpenter who, while working in his shop, could watch his son playing around his door-yard, and who feared that the little fellow would sometime fall into the well. Suddenly missing him one day, he rushed to the curb, and seeing something in the water, he shouted, "My boy, are you dead?" "Yes, father." What a relief to get it from his own lips! [Applause.] The speaker added: "We outsiders have heard nothing of the decline of Methodism except from Methodism itself." Sitting behind him in the pulpit was Bishop Janes, that singularly devoted man, for whose entrance on a grand career of apostolic labors in the bishopric we are indebted to Southern votes—to yours, sir, and to those of other gentlemen on this platform and on this floor. We gratefully acknowledge this debt. He was wont to say that after his abundant opportunities for knowing whereof he affirmed, he could confidently assert that the church was never more pure, and never so intelligent and powerful for her work as now. [Applause.]

We may and must see and lament whatever elements of weakness render Methodism, in point of fact, at all inferior to its grand ideal as a world embracing system of evangelical propagandism; but let us not forget to thank God that His blessing has made it the largest and most effective branch of His Church on this continent, and has caused its distinctive ideas to overflow its ecclesiastical limits and leaven every other branch of the Church.

The Rev. Dr. Howard Crosby, who brought to our general Conference the fraternal greetings of the General Assembly of the Presbyterian Church, in 1872, said:

"I rejoice to believe that when God sent the Methodist Episcopal Church into America that Church was called and elected to conquer this country, in order to put fervor and activity into the Presbyterian Church; and it has made its calling and election sure." [Applause.] And I believe further, brethren, that you have in many details of Christian activity, taught us very many lessons which, though we may have been slow to receive, we have been sure to accept in the end."

It required an effort of the imagination to realize the immense responsibility devolved on us by what God had accomplished through our fathers. Why does this august body, gathered from many States, pause in the midst of its important business to listen to this fraternal delegation? Not for what we are, nor for what we can say, but because we stand in front of 1,600,000 warm Methodist hearts, and give you their greeting in the Lord. [Applause.] We represent a body of Christians closely akin to you, having $70,000,000 invested in Church property, having the responsibility of training a million and a half of Sunday-school scholars, taught in 20,000 schools by 200,000 teachers.

It would not become us to make any particular statement of your own statistics, but the world knows that your membership is fast approaching a full million, and that your pastors are responsible for the religious instruction of several millions of the people.

Dr. Punshon says that when, in 1769, Richard Boardman and Joseph Pilmoor were sent out to America, the first missionary collection was taken in the British Wesleyan Conference, and $200 were put in their hands. On their way a farewell meeting was held at York, and a collection of $2.50 was taken up. [Laughter.] Tradition says a special prayer-meeting was called for at 5 o'clock the next morning, "to return God thanks for such unexampled liberality." [Great laughter.] That was 109 years ago, and now there are 22,318 itinerant ministers, connected with the various branches of Methodism in this country, and [illegible] members. "What hath [illegible] wrought?" Oh, for floods [illegible] upon the dry ground, [illegible] make us a thousand times [illegible] as we now are, and [illegible] He has promised. [illegible] the interior [illegible] secret of its power. That secret, I conceive, consists partly in its doctrinal system, partly in its ecclesiastical polity, but chiefly in its religious experience. Its doctrinal system is not new, though the manner of its proclamation is. From the beginning until now, the Methodists, we think, have been less inclined than any other branch of the Church, to forget the inspired apostolic commination against novelties in doctrine, "Though we, or an angel from heaven preach any other Gospel unto you than that ye have heard, let him be accursed."

In the course of the ages the old doctrines of the Bible had been buried beneath the rubbish of forgetfulness and sacredotalism. Wesley seized them, lifted them up, shook from them the dust of ages which covered them, kindled them at the altar of God, rushed forth and held them up as blazing torches before the eyes of the people. (Applause.)

Our fathers taught that sin was not a peccadillo, not merely a misfortune, but a dark, guilty, damning fact. They taught that salvation was not a proposal of help, restricted to a certain part of the human race, to be conferred at some time, no man can tell when; but to every guilty penitent, it was a proclamation that he might now be saved, fully saved, saved to the uttermost, and have the witness of the Holy Ghost to the fact of this salvation. (Applause.) No wonder the people listened, for at that time these truths came with the force of a new revelation to the masses of men.

I think I shall not be accused of an unjust criticism on our Christian brethren not of our faith, if I cite an old-fashioned Methodist's sarcastic representation of the teaching prevailing in the communities in which he moved. It was this: "Religion—if you seek it, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." (Great laughter.) The Methodists reversed every clause of this description, and made it run: Religion—if you seek it, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it. (Applause.)

All the doctrines our fathers asserted were old, but they made them new, fresh, vivid and powerful.

I cannot illustrate one doctrine, misconceived by many, better than by an incident of the days of the French Revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion—a sentimental Rousseauism, which he termed Theo-philanthropy. After long efforts he found the trial a failure, and went to that great master of state-craft, Talleyrand, and asked his advice. Talleyrand said, "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know whether you can be successful. I venture, however, to give you one piece of advice. I advise you to be crucified and to rise again the third day." (Applause.)

I take it one of the distinctive features of the testimony of Methodism has always been the necessity of a profound and unwavering faith in the sanguinary, vicarious death of our Lord Jesus Christ, and his resurrection on the third day, as the only ground on which a sinner can build his hope of salvation. Our early preachers had keen eyes. They had no foot-square audience lying on the pulpit to keep their eyes off from their real congregation. And so, if they saw on any face the signs that the Spirit was moving in the heart, they went to that man and took his hand. They did not ask, "Do you believe in the Thirty-nine Articles?" or, "Do you believe in the three orders of the ministry?" or, "Do you believe that we are the true Church?" but, "Do you desire to flee from the wrath to come, and be saved from your sins?" If the answer was "Yes," they would say, "Here is Brother Jones, the class-leader. Come next Tuesday night to his class." Mr. Wesley, according to Lord Macaulay, had a genius for government not inferior to that of Richelieu, yet he invented not a single one of our peculiarities, every one of them is a child of Providence.

The Itineracy is the foundation of our polity. The early itinerant preacher went to the people. He ever felt, as a hurricane at his back, Christ's unrepealable marching order to his ministry, "Go." Wherever the people had gone he went, and he went often before them. (Applause.)

But the religious experience of Methodism was the great secret of its power. My brethren, God's way in making any truth powerful among men has always been to translate it into the vernacular of earth by incarnating it—(Applause)—by putting it into a human soul. I detract not a word from the statement of my dear friend, the Secretary of the Bible Society, who addressed you yesterday. I re-affirm Chillingworth's great maxim, "The Bible, the Bible, the religion of Protestants." But it is not merely the Bible written; it is the Bible incarnated—lived—wrought into the fabric of souls, which is mighty for the salvation of the world. (Applause.) God incarcerated himself in order to reveal himself.

The universality of the Gospel offer is one of the truths distinctly revealed, but never understood until God incarnated it. The imperial angels had sung, "Glory to God in the highest; peace on earth, good will to men." Jesus had given the great commission for "all the world, for every creature."

But the apostles themselves did not understand this command of Jesus. They lingered in Jerusalem until persecution scattered them. Years after, Peter was still so bound by Jewish bigotry that he needed a miracle and an angel's visit to loose his bonds, and then, as though he had found a new revelation in the house of Cornelius, he said: "I perceive that God is no respecter of persons." Within a century, within the lifetime of our honored father here (Dr. Lovick Pierce), in a Baptist ministers' convention, in which the great Dr. Ryland presided, the discussion flagged a little, and the young men were invited to propose subjects for discussion. William Carey said: "Mr. Chairman, I propose this question, 'The duty of the Christian Church to evangelize the heathen world.'" Dr. Ryland said, "Sit down, young man, sit down; when God gets ready to convert the heathen, he will do it without your help or mine." And that within the past century. God hid the truth on this subject in the hearts of Dr. Coke and John Wesley, Judson, Carey and others. We see the fruits.

I will [illegible] to one more doctrine—the witness of the Spirit. God has given Methodism the honor of making millions of men understand it. This was almost a dead letter in God's holy book when John Wesley arose. Yet the teaching lay plainly on the very surface of the Bible. Enoch "had his testimony, that he pleased God." David had his feet taken out of a horrible pit and out of the miry clay," and a new song put into his mouth. Paul and Peter and John told the same blessed story. Yet I doubt if a thousand men in all England could have said that they knew their sins forgiven one hundred and fifty years ago. But after fifteen years' such service of God as has rarely been equaled, John Wesley became consciously a son of God. While listening one evening, in a Moravian meeting, to the reading of one of Luther's commentaries, he felt his heart "strangely warmed;" and then he knew, and was able to teach the meaning of that inspired declaration, "The Spirit itself beareth witness with our spirit that we are the children of God." The glorious doctrine of the witness of the Spirit was incarnated in him, and revealed through him to millions more. In that hour Methodism was born. [Applause.] But for that strange warming of Wesley's heart we would not be here to-day.

Thus have I hinted at the special reasons we have as Methodists for striking glad hands in fraternal greetings. If we were less nearly akin we should still be drawn together in Christian charity by the bond which touches every member of the body of Christ.

Every Christian in the world is tugging at the heart-strings of every other Christian, whether he knows it or not.

If we have Christ's image, we must love that image everywhere. Wesley is drawn to Fenelon and Thomas-a-Kempis. The highest and thickest walls cannot keep out love any more than they can bar out gravitation. Let the relationship be a little closer, like that between the various evangelical churches in this land, and you witness such scenes as adorned this goodly city a few weeks ago, when Christians from all parts of the United States and Canada met in the International Sunday-school Convention and presided over by the honored and excellent Methodist Governor of this eminently Methodist State of Georgia, [applause,] who never thought of each other as Presbyterians, or Methodists, or Baptists, but as one in Christ Jesus—"fellow-citizens with the saints and of the household of God." [Applause.]

Let the kinship be still closer; let millions of Christians have the same type of belief, polity, experience; let them rejoice in a common history and that unique, heroic, sublime; and yet let it occur that a sharp wedge of separation rends them asunder, and that alienation and estrangement succeed; if the spirit of Christ abide in both parts of the dismembered body there must be regret, sorrow, longing, yearning, and at last an all-conquering and resistless tide of Christian love. The closeness of the kinship and the felt necessity of a real reconciliation may require a degree of hesitation and time for the full consideration of all difficulties in order that they may be put aside forever. [Applause.]

I confess to a sincere respect for the reserve with which you met our early advances. When, in 1869, our bishops proposed steps looking toward organic union, yours replied thus:

"Permit us to say in regard to reunion that in our opinion there is another subject to be considered before that can be entertained, and necessarily in order to it—we mean the establishment of fraternal feelings and relations between the two Churches. They must be one in spirit before they can be one in organization. Concord must be achieved before any real union. Heart divisions must be cured before corporate divisions can be healed."

The next year Bishop Janes and Dr. (now bishop) Harris appeared by appointment before your General Conference, and were very kindly received. After considering their communication, you adopted resolutions, the first of which declared, "We earnestly desire to cultivate true Christian fellowship with every other branch of the Christian Church, and especially with our brethren of the several branches of Methodism in this country and Europe," and the last, "We express our sincere desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established."

Four years ago you thrilled our whole Church with delight by your genuinely cordial reception of our fraternal delegation. But then, justly recognizing the difficulties in the way of complete and lasting fraternity, you appointed a commission, to meet a like one from us, to remove those difficulties, and a fraternal delegation to inform us of this action, and bring us your Christian salutations. Only one man was thought of to be first named on that delegation, the venerable and honored patriarch of this Convention. [Applause.]

When the time came, to our deep regret, he was detained by illness, but he sent us his address, and among his wise and loving words we found the following: "We do not believe that these difficulties ought ever to be discussed in either General Conference at large. They are delicate, sensitive things, never to be settled by chafing speeches, but, as we believe, can be speedily prayed and talked to death by a joint board of discreet brethren, intent upon Christian peace." [Applause.]

Such a "joint board" was appointed, the terms of their appointment, being, in your words, which our General Conference also adopted, "in order to remove all obstacles to formal fraternity between the two Churches, and to adjust all existing difficulties." Could they do this work? Or would their conference only reveal insuperable obstacles to fraternity? How could Gen. Vance and Gen. Fisk agree? How could Dr. Myers and Dr. Fuller sign the same report, for had not both written books on the subject? [Laughter.] They reached Cape May. Before they met there was a cannonade of frank and loving letters. At their first meeting they adopted this resolution:

"In view of the greatness of the responsibility imposed upon us, and in view of our utter dependence upon Divine guidance in a matter of so much importance, a half hour shall be spent in earnest prayer at the commencement of each daily session of the Commission."

That was hopeful, for God is "a very present help in trouble." The impossible became actual. Our commissioners declared this great Church an "evangelical Church reared on Scriptural foundations" and "a legitimate branch of Episcopal Methodism in the United States." Both commissions unanimously agreed to the "declaration and basis of fraternity" founded on this statement. Five hands seized five other hands; ten hearts melted and flowed together; ten voices sang:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above;"

while angels bent to listen, and the Divine Redeemer looked down with a benignant smile on that scene so germane to the very genius of the Gospel he had died to found. [Great applause.] When the action of the Joint Commission reached me I was on a long and wearisome journey. I picked up a secular paper and found the report complete. I devoured it with tears of gratitude, and at the close I said aloud to myself, "It is an inspiration of the Holy Ghost." To this day, sir, I have not once swerved from that conviction.

Some minor points of difficulty may yet remain, but the Malakoff has fallen. We can "love as brethren," "with pure hearts fervently." In that spirit we can confer. Let there be no strife between us anywhere, and no emulation save the holy emulation to help each other in our common work for our one Lord.

Let us fervently send up from all our borders the united prayer which inspiration has prepared for us, "May the Lord of peace himself give us peace always by all means!" O, that that "perfect love" to God and man, which it was the chief glory of Wesley and of Methodism so to emphasize as to enable the world to understand it better than ever before, may have abiding exemplification in the relations existing between the two great branches of Episcopal Methodism! [Applause.]

As for organic union, I for one, sir, am not anxious about that. Discreet and zealous lovers are likely to know when the time for marriage has come; and long courtships are sometimes judicious. [Laughter.] A real, if not a formal union of each great family of denominations must precede that manifest unity of the Church which was the great burden of the departing Savior's prayer. And the spirit of such union is all abroad among the Churches. There have recently been Pan-Anglican and Pan-Presbyterian councils. Shall there not be a pan-Methodist council [applause] in which delegates from the South and North, from England and America, from every continent and almost every island shall confer together? [Amens.] It might be chiefly a love-feast, but it would be none the less Methodistic and none the less Christian for that. Either that or something better, devised by love, must come to pass; for Jesus' prayer was a prophecy, "that they all may be one, even as we are one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [Dr. Pierce—"Glory to God!"]

Mr. President, it has cost me an effort to delay so long as this to refer to the sore bereavements of your Zion and ours. I could hardly refrain at the beginning, but I could not trust myself then to pronounce two names which have ceased to be written in the lists of your effective ministers on earth, and have been transferred as worthy to be called on another roll for grander work in God's upper kingdom.

Who of the two thousand who heard, or of the hundreds of thousands who read the clear, candid, masterful, eloquent plea for fraternity, which fell upon our ears in Baltimore, two years ago, will ever forget the silver-tongued Duncan? But, alas, too soon, that tongue is silent.

And then, we cannot forget the clear-headed, discreet, loving Myers, first named by you as one of your most trusted representatives, and appointed to a most delicate and difficult duty. He hoped, after finishing the grandest work of his life, to go Northward and spend a few weeks in Christian fellowship with new friends who would have so counted it a great pleasure to extend their hands to him in warmest welcome.

Just then there fell on his ear the call of duty—the highest call to a true pastor—for in his beloved city of Savannah the Yellow Fever had begun its ravages. I must tell you the story as it stands on the last page of this pamphlet, which is our permanent record of the steps toward that complete fraternity in which these two "reconciled Churches" rejoice to-day. Our Commissioners say this of him: "Fraternity was with him a passion. We think we cannot be mistaken, and that we do no injustice to any member of either Commission, when we declare that to Dr. Myers, more than to any other one of our number, is due the unanimity of our conclusions. We know that he regarded his appointment the greatest honor, and his share in our success the greatest achievement of his life."

When the tidings of plague and death reached him he calmly said, "I must go home to my flock," and set off without the delay of a day.

When his brethren of the Commission asked him, "Will you not come back North in the Autumn and let our brethren see you?" he said, "God only knows what I am going to, whether life or death. If I live, you will see me again; but if not, we shall meet above. Good-bye."

After a few days labor in that region of death, he fell—as may you and I fall—at his post.

Let me refer to one other name most cherished among us. No man was more intent on fraternity than Bishop Janes. None had a clearer head or a warmer heart. He, like the brethren I have just named, fell a plumed warrior on the field of battle with the ensigns of victory all around him. Amid great anguish of body, which rarely softened into moderate pain, when asked about his outlook for the future world, he answered with his accustomed reserve, which gave his words a wondrous depth of meaning, "I am not disappointed!" And then he went up to his rest.

Now, brethren, it may seem almost strange that after referring to our precious departed, I should mention any living man, but it is not strange and needs no explanation to you. I must tell you in just one word what a thrill of joy fills my heart because of the survival and presence of the grand old patriarch of this General Conference. He belongs to us as well as to you. [Applause.] I would not, sir, for a thousand miles of travel have missed the opportunity I enjoyed yesterday of hearing from this great and good man his plea for the precious doctrine of perfect love—a plea conceived on the instant, with a force of logic, of eloquence and of imagination, and uttered with a vigor of voice and manner, better befitting three-score than nearly five-score years—a plea (proved masterful by its effect upon your vote) for the restoration to your book of Discipline of that form of words, which more than any other, proclaims our sense of the value of one of the brightest jewels in the casket of Methodism, "Do you expect to be made perfect in love in this life?" [Applause.]

My earnest prayer is that God will preserve the life of this honored representative of American Methodism until in still extremer age, when no longer able to stand up in your Church councils and speak words of wisdom, he may at least linger like St. John at Ephesus, and stand up in the assemblies of the saints, and stretching out his thin hands over the congregation, say, "Little children, love one another." [Great applause.]

My dear and honored father, [to Dr. Lovick Pierce,] I bring you the special greetings of the church I represent. I earnestly pray that God may give you a serene and brilliant sunset, and an abundant entrance into supernal glory. [Great applause and long continued.]

The expedition to Arctic regions, in search of relics and records of the Sir John Franklin party, will sail from New York early next month.

A sheep ranche as large as [illegible] State of Rhode Island has [illegible] tablished in Tom Green [illegible] Texas.

Southwestern.

[illegible] St., New Orleans, La.

TH[illegible]AY, MAY 30, 1878.

ONE DOLLAR.

For one dollar we will send the SOUTHWESTERN for the remainder of 1878. For this money new subscribers can secure the paper for seven months. You should not be without it when it can be had at this price. In addition to being such a religious and family paper as should be in every household, the SOUTHWESTERN gives, in condensed form, the general news of the day. The times are portentous. A great Russo-[illegible] war is imminent, which will doubtless involve surrounding [illegible] and change the map of [illegible]. In this country [illegible] issues are coming up on [illegible]. Communistic riots are [illegible] various places. The [illegible] question, with its bitter [illegible] animosities, is to be [illegible]. An election for [illegible] is to take place in the [illegible] canvass is now com[illegible] building of the great [illegible] Railroad and con[illegible] of the Mis[illegible] and many other [illegible] matters now en[illegible] public mind. For your [illegible] of your children [illegible] newspaper [illegible] home.

[illegible]

[illegible] $200.00 Estey Or[illegible] cash, and a $275.00 [illegible] cash. [illegible] are entirely new [illegible] directly from the [illegible]. This is a rare chance for [illegible]-school to get a [illegible] very cheap.

[illegible] indicate that a [illegible] will be held.

[illegible] the Gray," [illegible] page by Rev. Dr. [illegible]

[illegible] has been con[illegible] States Sen[illegible]

[illegible] com[illegible] be will [illegible]

[illegible] Miss [illegible] on [illegible] and [illegible] new [illegible] which [illegible]

Bold Crime.

We are often shocked at the sudden commission of some great crime where one least looked for it. Life seems to have no value in the mind of many. Is there any way of accounting for this morbid state of society—these repeated murders and daily suicides?

Nothing has such a value as human life in the eye of law. Yet a man goes to a shop, makes purchase of a pistol, goes into a public hotel or the street, awaits the approach of his unsuspecting victim, takes deadly aim, shoots deliberately twice or thrice, sees his victim fall, and walks coolly away. He does this when he knows that the penalty of the crime he has the hardihood to commit is death on the gallows.

We must infer that behind all of these ontward acts of violence there is a morbidness in society which is fearful to consider. The judgement and the conscience are warped. Men are not true to their own instincts, nor their own interests. They seem to be given over to hardness of heart and reprobacy of mind. We are persuaded that at the basis of all these crimes which startle society is to be found a simple disbelief in the teachings of the Bible, and especially on all questions of social life. The Bible lays down a specific law concerning marriage, for example. But do we not know that men almost wholly disregard it? Legislatures enact laws which contravene the teachings of Jesus. Courts grant divorces on the most trivial pretexts. To-day a man and woman meet and make the most solemn covenant in the presence of God and men, to-morrow they trample that covenant under their feet without a sign of remorse, and plead in their justification the decision of some human court; thus putting the decree of any mere man up against the laws of the Almighty God. On this whole question society is loose. The marital relation is scarcely deemed binding in the world's society, and ever and anon foul murder in one way or another comes of it.

Polygamy, in this way or that, whether in Utah or out of it, is not only unscriptural but it violates nature, and from it the heart turns instinctively. Its existence strikes a blow at the very foundation of society. Let the customs of many, in the larger cities especially, become universal and who would care to live. In every age and in every land these vices have cursed men, and whole cities have been sunk and empires been laid waste by the action of these evils.

There is in the waters of the ocean a little insect called the "Teredo," a minute, insignificant bival shell-fish. As it lies before us on the rock or [illegible] it seems a very harmless thing. Yet that little insect has been the [illegible] of nations. Burrowing its way into every kind of timber, it sinks navies; it riddles landing piers into [illegible]. At one time all Europe believed that the United Provinces were [illegible] to final destruction by the [illegible] "teredo;" that God had sent it [illegible] the growing arrogance of [illegible] Hollanders by destroying the [illegible] her embankments. The ad[illegible] of one single wrong princi[illegible] life, or into the life of [illegible] the "teredo" which will [illegible] eat out the vital principle [illegible] future good depends. [illegible] fathers" are talking about [illegible] "Social Evil," and are these [illegible] now for the first time [illegible] of? Yes, we say, up[illegible] corner; drive out the [illegible] let men do right and a [illegible] will come to us all. Let [illegible] Sabbath worthy the name [illegible] holiday. The future de[illegible] present. This genera[illegible] foundations on which [illegible] must build. Shall they [illegible] or approve us is the ques[illegible]

"[illegible] is Mine."

[illegible] of William [illegible] Jail, New [illegible] was indeed a [illegible] name of Tweed [illegible] synonym [illegible]. That [illegible] in [illegible] the [illegible] aims [illegible] society [illegible] work [illegible] his crimes will in the end become known to the world. Man's secret hidings will be revealed. His vices will be revealed to the light of open day, for sin has in it the element of its own detection.

The Bible speaks of a Judgment Day, a day of settlement; when that will be not even the angels do know, but the fact is most distinctly stated. It may be a good way off, doubtless is, but then it will come; and we think no one can disprove it. You may say no such day will come in your opinion, that it is unreasonable to suppose it, but we wish to submit the question to any man: can you prove there will be no such judgment time? That would indeed be a most difficult thing to demonstrate.

We live in a world of law; there is law in everything—eating, sleeping, walking, talking; society has its laws; there is a law of business, a law of education, laws of body, soul, mind, right and wrong.

Now, judgment is of two kinds: that which compares, weighs, examines and decides on the merits of any question; and that which gives an expression of decision, that which applauds the right and condemns the wrong.

That which is true and good in human life brings pleasure and peace to the soul; that which is evil, base in human act or thought, gives pain instead of pleasure to the soul. Some men can endure more than others in the sinful extravagances of life. A man drinks and says it does not hurt him, he does not feel any ill consequence at the time, but, then, he is violating laws, and law has its penalty, and he will feel it sooner or later. A man may use his brain too severely, overstrain his powers; for awhile he feels no ill consequences, but in time the brain gives way, and down goes the whole man with a crash. There is a grand law of right active in the universe, and the violations of this law are constantly productive of evil to mankind. On the other hand implicit obedience to the laws of right would take away the ills which afflict the heart and so often becloud the society of mankind.

The times in which we live have been singularly marked by a disregard of moral principle. We do not mean by this that there is no virtue or honesty in the world, there never was more; but at the same time wicked, worldly men never were so defiant of God, vice has never been so malignant, it seems, as now.

The Greeks personified the idea of retributive justice in their goddess Nemesis. They represented her as lame and halting, but they gave her wings as well. She might be slow in her steps but she could be swift as an eagle in her descent upon her prey.

God will purge society in some way. He will make one man the instrumentality of punishing another. He will show to people in high life as well as in low life that crimes offend him, and law must be vindicated.

"Sentence against an evil work may not be executed speedily," but the "great day of His wrath" will come, and "who shall be able to stand?" "Vengeance is mine and I will repay, saith the Lord."

The Contest.

Human Society may be regarded as a great battle field in which the contestants are light and darkness—good and evil. Which shall win in the end? The believer in the gospel may ask this question, but only to answer it himself. Right must win—truth must triumph. It may not be in our day but it will in the great day of God be victorious.

At the time when Moses stood before the monarch of Egypt to convince all by his miracles that God had sent him to deliver his people, the magicians, through some kind of power were able to dispute the miracle working power with him. Satan did turn counterfeiter and produce in the presence of Moses astonishing works. Satan showed his power then.

When Jesus was on earth preaching, and healing, and raising the dead, Satan became, in a sense, incarnate, and everywhere men were "filled with devils." When the Spirit of God is poured out, and people begin to turn to God, Satan begins to put forth special effort. He fears the fate of his kingdom, and holds his revivals in the saloons to watch those which Christ's servants hold in the churches. Now as we look over the world at the present day and see how sin pol[illegible] men we are not in any way [illegible]. Moses' rod became a [illegible] and swallowed up the rods [illegible] magicians. Demoniac spir[illegible] possession of men in the [illegible] but Jesus "cast out [illegible] both Moses and [illegible] and so the [illegible] Jesus is [illegible] victory. [illegible] is [illegible] for that purpose. Consider the mighty energy of the religious press, scattering religious papers, books, magazines and tracts, like leaves of autumn, in all languages, everywhere. Take note of the great missionary movements of the times. See how the spirit of self sacrifice leads men and women to endure the hardships of "distant barbarous climes," with no motive which can explain their heroism but the motive of love—love to God, love to man.

Surely the friends of Jesus have cause of rejoicing. Far above the smoke of battle the flag floats and the cross is the heraldic sign of the nations. Let us not only "hold the fort," but move on the enemy's works with increased determination not to lay down our weapons until we hear the great Captain say, "'Tis enough. Come up higher."

The Love of Money.

Money, when properly earned, or lawfully inherited, and then wisely used, is a great blessing; but when illy gotten and illy used is an equally great curse. The Savior does not condemn mere riches, save where the love of riches drives out the love of God from the heart. A man may be rich in a Scriptural sense who owns nothing, or he may be poor who owns millions—for riches is something of the heart rather than the pocket. It sometimes seems to us that there is only one question in what the world calls society at the present day, and that query is, "How can I get money?" Will it pay? Not will it pay in the end in development of character, in soul rest? but will it pay now in dollars and cents? How much can I get? Men wear broadcloth or rags, just as they can make the most money, and for money often go and hear preaching. We sing for money and pray for money. Money tires our limbs and puts out our eyes. If we can only pile up fortunes we are willing to take all chances for the future. Many succeed in getting money. Some get more, others less, but nearly all get some. Society is a grab-game on a continental scale, and prompts to crimes which make the cheek tingle with shame for all civilization. The motto of a good many is that of the dying miser to his son: "My son," said the man, "I charge you to get money, if you can honestly; but if you can't honestly, why get it any way, for it is a terrible thing to be poor." Money must be bad in some way, for it opens the door to lace curtains, rich tapestry, silver and silk. Money is the key that unlocks this door. Happily the best portion of the world often lacks the amount necessary to gain admittance, so they grow up poor but pure, humble but honest. Men want money to give their children when they die, as if eager to accelerate their steps toward the pit. No fact is better established than that young men who begin where their fathers leave off usually leave off where their fathers began—poor and generally with bad health and worse morals. It will be better for your children if they are left to carve out their own fortunes. America's great men have nearly all been the sons of poor parents.

For the past few years the very foundations of the financial world have been shaken. God cares for us and is teaching us by these financial upheavals not to put our dependence wholly on money. Get money honorably, not fraudulently nor greedily. Use it for good and holy purposes. Let us adopt the maxim of John Wesley, "Make all you can, save all you can, and give all you can."

Principles.

Take your watch to pieces and mar just one cog in one of the wheels and the consequence will be that you will have a watch only in appearance. Wrong principles admitted into one's life or into society prove its destruction.

A gentleman stood one day in one of the large Michigan saw-mills witnessing the operation of converting logs into boards, and remarked to a by-stander, "This firm will fail inside of three years." "Why?" said the by-stander. "Because," answered he, "the saws are set too wide by an eighth of an inch. They are wasting timber." And fail they did. They were doing business with a wrong principle. It was a teredo at work undermining the mill.

A young man applied for a situation at a bank and was refused. He walked out disappointed and somewhat sorrowful, but when crossing the street he saw a pin lying on the ground. He picked it up, cleaned it off, and put it in his coat collar. The banker from his window saw [illegible] called him back, gave him a [illegible] and he became rich and great. He acted on a correct principle.

The sawdust ruined a lumbering firm and a pin made a poor boy a rich man. The element of truth in every man's life is important, and it is equally so in society. O, if men were only true to themselves, if they were to act on those principles which have been tested by the ages how soon would this world be transformed over into a paradise again!

Law and penalty are correlated in the affairs of this world. Fire is a blessing, but still it will harm you on certain conditions. Put your hand into the flame and it will be burned, but do not blame God with it. The burn is the penalty you pay for the violation of law you should learn by experience.

So there is a law of society. It is embodied in the word of God, and confirmed by the experience of the ages. The Sabbath is based on a divine law. Men may for a time do violence to its sacredness, and everything seem to go on well, and they say where is your penalty? A wealthy tea merchant once in defiance of the law of the Christian Sabbath sent a number of his vessels to China for tea, being careful to start each one on the Sabbath day. What do you suppose became of those vessels? Went down to the bottom every one of them on their return voyage? Not a bit of it. They all came in safely, with splendid cargoes. But then reverse followed reverse, and the rich tea merchant died a pauper in an almshouse.

God is in no haste to deal with men. Let us remember the old German saying:

> "The mills of God grind slow
> But they grind exceedingly fine."

Men may be libertines of the worst order; they may trample under their feet things sacred and divine, and they may become famous, and handle millions, and be courted, but then the day of retribution will come in this world or the next—it often comes in this.

* * *

There is scarcely a more needy and promising field for missionary work anywhere than among the Aztec Indian population of Mexico. Bro. Dees writes from Puebla, Mexico, May 2, saying: "One word about the work on this charge. I find continually opening new opportunities among the Indian towns where by a trifling expense in making occasional visits, I can encourage the feeble beginnings and bind the people to our work. As some unforeseen obstacles have delayed up to this time the formal beginning of our work in Los Reyes, I have used a few dollars of that appriation in making one or two visits these new places. They manifest a very encouraging disposition to help themselves and only ask preaching. They will never be any considerable expense to the missionary society and promise rich and enduring results. The places I have visited thus far are Apizaco, on the railroad, and Atzala, an Indian village some distance south of this city. In Puebla our congregation and the religious interests are well sustained, our school has increased so rapidly that the accomodations are too limited for it."

* * *

The *Edinburgh Review* for April has lately appeared from the press of the Leonard Scott Publishing Company, 41 Barclay st., New York. This oldest of the quarterly reviews still maintains its high reputation, and keeps its readers well informed upon the principal subjects which at the time are attracting public attention. Contents of the present number: "Sir Erskine May's Democracy in Europe." "Barry Cornwall's Life and Poems." "Scepticism in Geology." "Three Scottish Teachers—Thomas Erskine, John McLeod Campbell, and Bishop Alexander Ewing." "Browning's Agamemnon, and Campbell's Trachiniæ." "The Age of Bronze." "A Noble Queen." "The Naval Strength of England." "Torrens' Memoirs of Lord Melbourne." "The Present and the Future of the East." The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay street, N. Y.) are as follows: *The London Quarterly, Edinburgh, Westminster,* and *British Quarterly Reviews,* and *Blackwood's Magazine.* Price $4 a year for any one, or only $15 for all, and the postage is prepaid by the publishers.

* * *

The General Conference of the M. E. Church, South, has made only one or two slight changes, as yet, in the Discipline. Many have been proposed, but voted down. The indications now are that but few changes will be made at all and no material changes. The Conference, contrary to the expectations of nearly everybody has decided not to elect any bishops at its present session. Some slight changes have been made in some of the Conference boundaries. The committee, to whom was referred the Ecumenical Conference question, reported in favor of holding the Ecumenical Conference and pledging the Conference to co-operate with the Methodist Episcopal Church in their plans. The report was unanimously adopted. A resolution to celebrate the one-hundredth anniversary of the organization of the Methodist Church in America was also adopted. The resolution requests the co-operation of the Methodist Episcopal Church in this centennial celebration. It is to take place in Baltimore, Maryland, December 25th, 1884.

"Children's Day."

The attention of all our patrons and Sunday-school Superintendents is called to section 247, paragraph 5, page 154, of the Discipline, which reads as follows:

"It is recommended that the second Sunday in June be everywhere observed as 'Children's Day,' and that wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education."

Now, brethren, this ought not to be a dead letter. The Board of Education has disbursed within a year $7,495.00 among over one hundred students in thirty institutions of learning. The students have received on an average about $75, none more than $100. All who receive help are recommended as needy and deserving, by their pastor and Sunday-school Superintendent, and also promise to endeavor, after they enter upon their life-work, to return the money to the treasury. Just how much was contributed by Sunday-schools during the year I cannot report, as in some cases the money is forwarded by Conferences to the Book Concern, and I have not the names of the donors. Only 56 Sunday-schools have sent any money directly to me within a year from this date, and these were from 29 Conferences. The average amount contributed by a school was about $6. We do not "despise the day of small things." Let every Sunday-school do something, if it is only to the amount of a dollar. Let the pastor and Superintendent explain to the school the wants of many of our young people who are striving to obtain an education to do good as ministers and missionaries and teachers, and ask for their offerings.

Every Conference that sends to the Board of Education its collections will receive more money than it sends to us—if there are needy and worthy students within the bounds of the Conference.

In this way, too, our schools can be efficiently helped.

If for any reason the second Sunday in June is otherwise occupied, let the next Sabbath be selected. Some of the Sunday-schools make special provision for the day, and hold an educational meeting, and greatly increase the interest of the school in thorough religious education.

Remember the "Children's Day."

Should all the Sunday-schools contribute to the Board, all our institutions of learning will feel the effect, and many worthy and needy young men and women will receive great encouragement in preparing themselves for more efficient service for Christ and the church.

E. O. HAVEN, Cor. Sec'y.
Syracuse, N. Y., May 18, 1878.

Central Tennessee College.

REPORT OF THE VISITING COMMITTEE.

Having been appointed a Visiting Committee by our several Conferences, we have been in attendance at the examinations. Some of the Committee have been attending their annual meetings for almost a decade; also during the present scholastic year some of our number have been visiting the college, and have witnessed the workings of the Institution.

We are happy in expressing our pleasure in noticing the increased number in attendance, and the better discipline and more thorough scholarship of the students as manifest in the development of the power of thought. As the result of this development, the Institution has crystallized more fully into the college character.

The examinations have been impartial, thorough and satisfactory—doing honour to the Institution. We are exceedingly gratified with the success of the Medical Department and rejoice that three young men were able to graduate with great credit to themselves and their department.

The Theological Department has done its work well, and is furnishing the church able, earnest defenders of the truth. In fact, each department has received proper attention, and speaks to the praise of those in charge.

No part of the exercises were more delightful than the musical exercises, both vocal and instrumental.

It is with pleasure that we note the spiritual condition of the college. Scores of students have found Jesus in the pardon of their sins. The religious services—preaching, prayer and class-meetings are seasons of joy, and their influence must tell upon the future of the students. We would not forget the excellent Sabbath-school and the College Hill Temperance and Anti-tobacco Society.

We rejoice that the Central Tennessee College offers to the public a safe Christian home for young ladies and gentlemen.

W. B. RIPPETOE,
L. A. RUDISILL,
Cent. Tenn. Conf.

ELI PROVINE,
J. PICKETT,
S. J. HARRIS,
Tennessee Conference.

A. P. MELTON,
D. W. HAYS,
Holston Conference.

Our Southern Methodism.

Rev. E. Provine, North Lebanon Circuit, Tenn., reports that there have been a number of accessions to his church during the year, and that the work is in good condition.

Rev. James Pickett, Lebanon, Tenn.: "At a meeting just closed seven persons professed faith in Christ and nine were baptized and brought into the church. We had the kind assistance during the meeting of several of our brethren in the ministry."

Rev. L. J. Terrell, Houston, Miss.: "We have four appointments on this work, but one church building. There have been three recent accessions to the church, and a more hopeful feeling prevails among the people than for some time past. There are 143 scholars in the Sunday-schools on the circuit."

Rev. J. W. Hilton, Fairfield, La.: "A meeting has been in progress for two weeks in which there have been thirteen conversions. Substantial improvements are being made in our church building. We have raised for this purpose during the past three months $115.00—considering the times this is truly encouraging. We praise the Lord for his blessings."

Rev. Smith Pratt, Jefferson, Texas: "We have just closed a protracted meeting which was continued through seven weeks. There were nineteen conversions and were thirty added to the church. The meetings were largely attended throughout and closed with our quarterly services, which were a time of spiritual refreshing to the multitude attending them. Eighteen persons were baptized. The cause of the Master is on the winning side."

Rev. P. Blue, Oxford, Miss.: "The Lord is still gracious to his Zion here. Since conference there have been ten conversions and thirty-one accessions to the church. On last Sabbath our time was well taken up. We attended Sunday-school at 9 a.m., preached a funeral sermon at 11, attended a burial at 12, a baptizing at 3 p.m., married a couple (Mr. Harrison Stearns and Mrs. Parthena O'Neal) at 8, and administered the sacrament of the Lord's Supper at 9 o'clock."

F. S. Legardy, Sunday-school Superintendent, Shreveport, La.: "A meeting has been in progress for past three weeks in our church, St. James Chapel, of which Rev. H. T. Abbott is pastor. During that time there have been twenty-seven received in full connection, and thirty-nine on probation. The Sunday-school has ninety members with a regular attendance of seventy-five. We have all grades of classes from infants to some of the oldest members of the church. Some of the oldest people take a deep interest, and are learning rapidly. One of the sisters who is fifty-five years old, while listening to a very little child reading some weeks ago determined that she too would learn to read her Bible and hymn-book. She did not then know the alphabet, but she went to work with a will and now she can read her precious books, and she seems to be the happiest scholar in the school. We also have a Bible-class in the afternoon, after church. It is well attended and is doing good."

General Religious Items.

The next International Sunday-school Convention will be held at Toronto in 1881.

Chicago is a Lutheran city. In it there are twenty-nine Lutheran churches, of which one is Dutch, one English, seventeen are German and the rest Norwegian and Swedish.

The Congregational church at Raleigh, N. C., received twenty-two to membership at the April communion. This church was organized in 1874, and has grown from eleven to seventy-two members.

The Presbyterian general assembly in session at Pittsburg, Pa., performed the ceremony of unveiling a memorial tablet in the vestibule of the church designed to commemorate the union of the new and old school assemblies, which was effected in the same building in November 1869.

One or two new M. E. churches will be built in Washington, D. C., this year; and the patrons of the Foundry church are making their arrangements to pay off the debt on that church at a very early period. At an official meeting lately nearly one half of the whole debt, which is about $30,000, was subscribed.

The Wesleyan mission to the Friendly Islands, in the South Pacific, instead of being a charge to the Society, now contributes from $5,000 to $10,000 a year to its treasury: a larger sum of money, says *The Christian,* than had probably been seen in the entire group before the introduction of Christianity.

The Philadelphia Annual Conference of the African Methodist Episcopal Church, at its session on the 13th inst., adopted a resolution strongly condemning the contemplated exodus of the colored people of Africa. The resolution expresses "an unqualified disapprobation of anything like an organized effort to expatriate them from the country dear to the African race by every memory of their lives."

The Reformed Episcopal church in England is now established in 13 dioceses of the church of England. A few weeks ago Bishop John Sugden, of the Free church of England, gave in his adhesion to the new church, and together with Bishop Gregg heads the movement in England. In the session of the General Council at Newark fully 100 parishes were represented, and from 90 to 100 clergymen. The church has at present six Bishops and 100 clergymen, of whom about 85 are Presbyters or Elders, the remainder being Deacons. Its adherents are numbered at about 50,000.

General News Items.

New wheat shipped from Dallas, Texas, to St. Louis, graded as No. 4, and sold at $1.25.

Seven boxes of Texas peaches were on the 20th shipped to Smith & Samuels, St. Louis. The fruit was raised on the fruit farm of Dr. D. S. H. Smith, and is the first shipment this season.

Mr. Carlin, of Mason, Texas, is said to be the largest sheep raiser in the southwestern portion of the State. He has a herd of ten thousand, and his annual clip has just yielded him fifty thousand pounds.

As the result of a suit in New York, it has been decided that when William M. Tweed ran off to Vigo, Spain, without the consent of an insurance company, which was carrying a policy on his life, in violation of the conditions of the insurance, the policy became forfeited.

Mrs. Chisholm, whose husband, son, and daughter were massacred in Kemper county, Miss., in April, 1877, is now a clerk in the Treasury Department. There were no funeral services over the remains of her children, and she has recently taken measures to have them brought North for interment. Funeral services were held, in commemoration of their massacre, on Sunday, the 18th inst, at the Metropolitan Methodist Church, Washington, by the pastor. Rev. Dr. H. R. Naylor and Bishop Gilbert Haven took part.

WASHINGTON, May 25.—The subcommittee to investigate matters in Louisiana will consist of Messrs. Morrison, McMahon and Butler.

LONDON, May 25.—The military situation is hourly becoming more critical. The Russian lines are again drawn more closely around Constantinople.

CINCINNATI, May 24.—Government officials seized one of the largest whisky houses in the West, in this city yesterday. The rectifying establishment of Chris Sandheger, on Court street, near Main, was taken in, the charge being non-cancellation of stamps. The officers state that have long had evidence against this house and that the evidence will be most direct and positive.

NEW YORK, May 24.—The Republicans in the House of Representatives are preparing lists of witnesses to be summoned in virtue of the resolution making the Potter investigation general, which was passed by the House on Wednesday. The committee will be asked to summon senders and receivers of dispatches relating to frauds and attempted bribery in Oregon and Florida, and other cases of alleged frauds mentioned in the resolution.

ATLANTA, May 24.—Gov. Colquitt closed his inspection of the Kate Southern case yesterday by commuting the death sentence to ten years in the penitentiary. He says he acted purely on the law and evidence, and left out of consideration the fact that she was a woman. His decision creates great rejoicing. No similar case ever created such excitement as this one. The many friends of Mrs. Southern will insist on a full pardon, or will go before the Governor again, or will try the Legislature.

PANAMA, May 24.—The contract for the opening of an inter-oceanic ship canal across the Columbian territory was signed at Bogoto on the twenty-third of March last. The concession of the contract is for ninety-nine years, at the expiration of which time the canal, with all appurtenances, is to be conceded to the Columbian government. The stipulated time for constructing is twelve years from the time of the organization of the company. The canal must have the length, depth and all other conditions necessary, in order that sailing vessels and steamers 140 metres long, a maximum beam of sixteen metres, and drawing eight metres of water, shall, with lowered topmast, be able to pass.

MADISON, Wis., May 25.—Further reports from the scene of the recent cyclone this morning are heart-rending in the extreme. Whole farms are laid waste and entire families killed. At least twenty-five persons are known to be killed and twice as many more seriously injured in this county alone. The storm commenced south or southwest of Mineral Point, going across the State in an east or northeast direction, and expending its force near Waukesha and Milwaukee. While Mineral Point and Fort Atkinson suffered seriously, this county suffered a far greater loss of life and property. The dire effects of the storm were greatest from Primrose, in the southwest part of this county, to within six or eight miles of this city, where it seemed to rise and again approached the earth near Fort Atkinson. The storm, in passing through this county, was from a quarter to a half a mile in width, and mowed everything clean in its path. Nearly a quarter of a century ago, a storm of like nature passed through nearly the identical portion of the country. A great deal of the [illegible] and Wet, and [illegible] that [illegible] do [illegible] of the [illegible].

A[illegible], N. [illegible] May [illegible].—Two years [illegible] of the [illegible] Monuments were [illegible] by [illegible] bowels of [illegible]. The [illegible]

says the people want the truth, and will not be satisfied short of the fullest investigation.

Gov. Williams (Dem.), of Indiana, thinks the decision of the electoral commission should be submitted to; but had he been in Hayes' place he would have resigned long ago.

Gov. Cullom (Rep.) of Illinois, considers the movement likely to elect either Grant or Blaine in 1880.

Gov. Pillsbury (Rep.), of Minnesota, believes it will be as futile in its results as it will be hurtful to the party that originated it.

Gov. Routt (Rep.) of Colorado, thinks the sentiment of this country opposed to it.

Gov. Gear (Rep.) of Iowa, is shocked at the idea of unseating Mr. Hayes and will sustain him to the last man, and the last dollar.

Gov. Garber (Rep.), of Nebraska, considers it merely a scheme to make political capital.

Gov. Irwin (Dem.), of California, is in favor of a searching inquiry, but does not consider the agitation of Hayes' title politic at this time.

London, May 27.—The *Standard's* telegram from Rome reports that the health of Pope Leo declines daily, but unless the physicians insist upon his departure it will be difficult to induce him to go to the country.

Berlin, May 27.—Prince Bismarck has signed the invitations to the powers to attend the congress, which will most probably be convened June 11. The following are the representatives nominated: Russia, Count Schouvaloff; England, Lord Lyons; Austria, Count Andrassy and Baron Haymerle; France, M. Waddington; Greece, if admitted, Sir Peter Armnel.

Washington, May 27.—The bill introduced by Mr. Chalmers in the House yesterday to encourage and aid the higher education of the colored race in the District of Columbia and the several States, proposes that from the sums deposited by the War Department on account of the Freedmen's branch of the Adjutant General's office for claims, in which at the end of seven years, all practicable efforts to discover the claimants have failed, the Secretary of War shall on January 1, 1879, invest, and thereafter keep permanently invested, [illegible],000,000 in United [illegible], the interest to be [illegible] the treasurer of the Howard [illegible] under the [illegible] University [illegible] education [illegible] of [illegible] who have completed [illegible] of study in the common schools of the District, and also [illegible] colored students annually [illegible] each State, to be designated by the Superintendent of Public Education in each State, or [illegible] United States Senator of [illegible].

[illegible] SOUTHWESTERN for the remainder of this year for only $1,00.

[illegible] School

[illegible]—DANIEL IN THE LION'S DEN.
SCRIPTURE.—Dan. 6: 14-28.
[illegible]—"My God hath sent his angel, and [illegible] the lions' mouths, that they [illegible] me."
[illegible]—The Victory of Faith.
[illegible] from Nat. S. S. Teacher.

[illegible]—Whether kingdoms [illegible] God takes care of his [illegible] last scene in the Babylonian [emp]ire, Daniel was invested [illegible] insignia of third [illegible] scene of the Medo-[illegible] we see him, again, [illegible] of its highest offices. [illegible]," say the men of the [illegible] the Scriptures speak [illegible] *They* say that "the [illegible] are ordered by [illegible] in his [illegible] that the ad[illegible] would be ut[illegible] to those who deem[illegible], offices [illegible] When he [illegible] doubt[illegible] and saw that [illegible] being [illegible] the rebel[illegible] they fixed [illegible] at him [illegible] "work." [illegible] they [illegible]! Im[illegible] another [illegible] tive of Ormuzd, and, was, therefore, divine. The two presidents and the princes set forth that they all had had a consultation together, and that it seemed desirable that such a decree should be made. The reasons advanced for this were, probably, that in the new kingdom he had received no divine homage, and that some such requirement was necessary to the firm establishment of his authority over the people. The suggestion at once commended itself to the king. His vanity was flattered. The bait was taken. He might have suspected something from their eagerness to have the decree immediately signed, so that it could not be recalled, were it not that he looked upon that as another indication of their loyal interest in himself! "Wherefore king Darius signed the writing and the decree."

When Daniel knew that the writing was signed, he behaved just as his enemies had given him the credit of supposing that he would. He paid no attention to it, but did just as he had been in the habit of doing—prayed in his chamber three times a day with his windows open towards Jerusalem.

The Decree (14, 15).—Our lesson, as it is meted out, opens just where the trap has been sprung. The king is caught by the unyielding character of his own decree. He is tortured by what he has done, but thinks that he has no power to undo it. The law was unchangeable on account of the fiction that the king was divine, and, therefore, could make no mistakes. The nineteenth century, however, has no right to look back in derision upon that, when only a short time ago, a college of Archbishops and Bishops solemnly declared that another mortal man was infallible!

The Den (16, 17).—At last the king gave up the contest. He felt compelled to give the order that consigned his most faithful servant to the den of lions. So Herod, though he was "exceeding sorry," yet "for his oath's sake," commanded the head of John the Baptist to be brought in a charger. Under similar compulsion, Pilate delivered Jesus to be crucified, and attempted to wash his hands of all guilt in doing it. How often by some such fancied obligations, are men led into the doing of positive evil!

The Deliverance (18, 23).—What a contrast there was in the lot of the king and of his servant that night! The king went to a palace while the servant was committed to a den. The king had dainty viands set before him—his minister had nothing at all to eat. The king retired to a soft couch—Daniel reclined upon the rough stones of the lions' lair. But whose lot was most to be envied? The king could not eat. He spent the night in fasting. His heart was with a his servant in that noisome den. He could not sleep. On his luxurious couch he tossed and tumbled in torturing wakefulness. How long the hours seemed before the morning dawned! What horrible sights he imagined were taking place in that fearful cave! He saw his beloved minister struggling in the clutch of the lions—he saw his venerable form under the paw of one of those cruel beasts of prey, his gray hair dabbled with his own blood—he could almost hear the crunching of the bones as they began their sacrilegious repast. All the possible sickening details, we may be sure, passed in vivid procession before the excited fancy of the wretched king. No wonder that at the first faint intimations of the coming day, the king arose and went in haste unto that den of lions. It was in a very "lamentable" voice in which the king spake and said: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The living God! That wretched night had, at least, taught the king a lesson in theology! In some way he had learned the fact that God was a living God, and not like the idols he had been in the habit of worshiping. Further, mark the testimony that the king gives to the character of Daniel's service—"whom thou servest continually." This is the second time that Darius speaks of that. It was a recognition on the part of the king that Daniel carried his religion into everything. The highest compliment which a Christian man can win from his neighbors is when they are compelled to testify that he serves God "continually."

But how had it been with Daniel [illegible] this memorable night? After [illegible] patron left him, still [illegible] company came to visit [illegible] of an angel is [illegible] of a king. [illegible] fering had been on the part of Darius!

There are four reasons given why Daniel was not hurt by the lions. 1. "My God hath sent his angel, and hath shut the lions' mouths." 2. "Forasmuch as before him innocency was found in me." 3. "And, also, before thee, O king, have I done no hurt." 4. "Because he believed in his God." And here we come to the most active and powerful of all the reasons given. It was faith that stopped the mouths of those lions. Heb. ii: 33. The angel only carried out its behests. "And this is the victory that overcometh the world, even our faith."

Married,

At Holly Springs, Miss., on the 15th inst., by Rev. J. M. Shumpert, Mr. Lewis Arthur and Miss Anna Myers.

At Holly Springs, Miss., on the 16th inst., by Rev. J. M. Shumpert, Mr. William Dogan and Miss Jennie Lechman.

Died.

In Benton, Yazoo county, Miss., on the 11th inst., Anthony Berry, aged 78 years.

He had long been a faithful member of the M. E. Church, and enjoyed the confidence and respect of classes of the community. His illness, which extended through several months, was very painful, but he bore it with Christian meekness and resignation until he fell asleep. Though dead he yet liveth. A wife and children mourn his departure. A. LEMON, Pastor.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.
To BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.
To BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.
TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.
To BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Special Notices.

Handsome Pictures Free!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three Months Trial of LEISURE HOURS, a charming 16 page literary paper, full of the best Stories, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., publishers, 162 William st., N. Y. $1500 in prizes, and big pay, given to agents.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles at [illegible] six [illegible] M.

[illegible] "Durang's Rheumatic Remedy," a [illegible] Internal Medicine, will positively cure [illegible] case of rheumatism on the face of the [illegible]. Sold by all Druggists. Send for circular. [illegible] Washington, D. C. Sold by the wholesale [illegible] New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midwey, Aug. 31, and Sept. 1.
J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.
V. M. COLE, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Cloutierville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.
SAMUEL DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Alabany, August 3, 4; Greensborough, Aug. 10. 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.
J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Atheos, June 7; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.
D. MCLACHLIN, P. E.

Gulf (Miss.) District.

SECOND ROUND.

Natchez and Fayette, May 17; Hamburg, May 18, 19; Union Church May 19, 20; New Hope, May 21; Hazlehurst, May 22, Simpson, May 23, 24; Crystal Springs, May 25, 26; Brookhaven, May 26, 27; Summit, May 28; Liberty, May 29, 30; Meadville, at Bunkley's Ferry, May 30, 31; China Grove, June 1, 2; Columbia, June 2, 3; Pascagoula, June 8, 9; Augusta Circuit, June 10, 14; Handsboro and Ocean Springs, June 15, 16; Bay St. Louis and Pass Christian, June 22, 23.
L. BRADFORD, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Loog Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sulivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas. July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.
D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11, Starkville, May 18, 19; Mississnlarville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Landerdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shuqualak, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.
M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Chriall, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.
G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night.
G. W. R.

New Advertisements.

BUFFALO LITHIA SPRINGS
MECKLENBURG COUNTY, VA.

Many of the most eminent medical men of the country testify to the remarkable virtue of these waters in all affections of the Kidneys and Bladder, especially in Stone or Gravel, in Dyspepsia, Neuralgia, Rheumatic Gout, Rheumatism, Paralysis, Dropsical Effusion, Chronic Intermittent and Remittent Fevers, and all diseases of malarial origin. Chronic Cutaneous Eruptions, and the peculiar affections of women, in which they are pronounced by high medical authority well nigh specific. These waters, in cases of one dozen half gallon bottles, can be had at the Springs at $5.00 per case in advance. Springs open to visitors June 1st. Pamphlets sent to any address, on application to THOMAS F. GOODE, Proprietor.
may23-4t

Pianos Another battle on high prices Raging War on the monopolist renewed. See Beatty's latest Newspaper full reply (sent free) before buying PIANO or ORGAN Read my latest circular. Lowest prices ever given. Address, DANIEL F. BEATTY, Washington, N. J. Organs

BEATTY

till nov6'78.

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces [illegible] and gives instant relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.
dec6'77-17w

QUERU'S
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LITTLE BY LITTLE.

[illegible]

Little by little [illegible] through it, long if you sigh;
[illegible] hour, a day.
[illegible] that have vanished away;
[illegible] the race is run.
[illegible] waiting, and toil are done!

[illegible] grow clear;
Little by [illegible] sun comes near;
[illegible] the days smile out
[illegible] brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the [illegible] strong,
[illegible] the battle of Right and Wrong;
[illegible] Wrong gives way,
Little by [illegible] Right has sway;
[illegible] all longing souls
[illegible] up nearer the shining goals!

Little by [illegible] the good in men
[illegible] beauty for human ken;
[illegible] angels see
[illegible] of good to be:
[illegible] God of all
Lifts the world nearer his pleading call!

Keep Y[illegible] Honor Bright.

A Boston lawyer was called on a short [illegible] ago by a boy, who inquired [illegible] he had any waste paper to sell. [illegible] lawyer had a crisp, keen way [illegible] questions, and is more [illegible] man. So pulling [illegible], he exhibited his [illegible]

[illegible] me two shillings [illegible]

[illegible] at the paper [illegible] moment, and offered [illegible]

[illegible] lawyer, and the [illegible] to the [illegible] sparkled [illegible] mass.

[illegible] stowed away [illegible] that he had no [illegible]

"[illegible] do you expect [illegible] without money?"

[illegible] exactly his [illegible] the boy made no [illegible]

"[illegible] consider your note good?"

[illegible]

[illegible] you consider your [illegible] have it [illegible] isn't good [illegible]

[illegible] he ceased [illegible] the law[illegible] pence, [illegible] and [illegible]

[illegible] money, [illegible] pay

[illegible]

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A friend of mine tells a long story of how near he once came to such an encounter. The upshot of the story is that he was a passenger on board a vessel engaged a little in running the blockade during the late civil war.

"One night," as he tells the story, "during a sudden storm, the man on the lookout shouted, 'A sail two points on our port bow!' The captain, as superstitious an old salt as ever trod a deck, seized his telescope and peered into the darkness, but could see nothing. He handed me the glass, saying, 'See if you can make her out.' I found that in his excitement, he had forgotten to uncap the instrument. I took off the cap, and, after giving a look said: 'I can see her plain enough.' 'Let me have another look,' he said. I slyly slipped on the cap, and the skipper of course, was as unsuccessful as before. 'I shall see her when my time comes,' he groaned. And his time was not long in coming. In a few minutes the strange vessel was visible to the naked eye; looking ghostly enough as the vivid flashes of lightning brought out her masts and rigging in strong relief against the black sky. 'I see her now?' said the captain; 'and I see ghosts, all in white, moving about on the decks. It's the Flying Dutchman, and we are all lost!' In a few moments we saw a spectral boat lowered, and half-a-dozen spectral figures, all clad in white, dropped noiselessly into it, and rowed toward us. 'Ship ahoy! Throw us a rope!' shouted a deep voice. In a moment a tall, white figure climbed up the side of our vessel. 'Who are you, and what do you want?' I asked; for, upon nearer view, the ghost assumed a very flesh-and-blood appearance, and the captain was too much frightened to speak. 'I am Lieutenant Smith, of the United States revenue cutter Dol[illegible],' replied the visitor, shaking the [illegible] from his white mackin[illegible]; 'and I want to see your papers. [illegible] I thought so,' he said, after a [illegible] glance at the documents; 'just the craft I was looking for. I am [illegible], captain, that I will have to [illegible] charge of your vessel.' "And that," said my friend, "was the nearest I ever came to seeing the Flying Dutchman; and as, to tell the truth, I had an interest in the blockade-running adventure, I would much rather it had been a specter ship than a revenue cutter."

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[illegible] In a [illegible] of [illegible] im[illegible] the [illegible] on [illegible] no [illegible]

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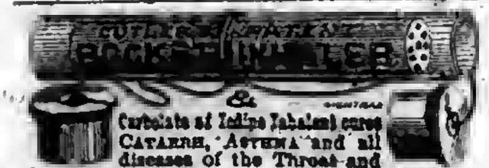

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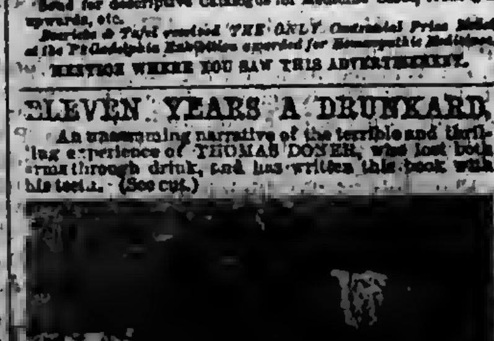

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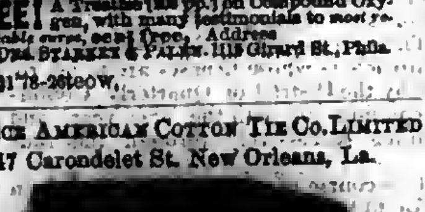

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ROCKPORT, Mass., April 1, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell, "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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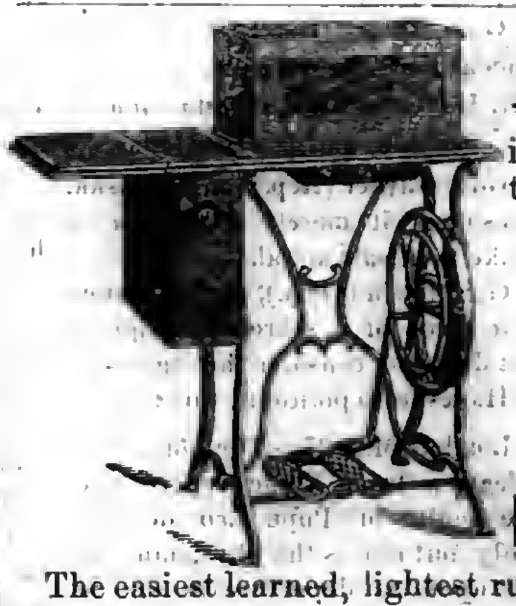

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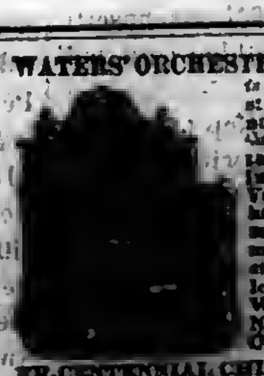

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VOL. 13—NO. 23. NEW ORLEANS, LA., THURSDAY, JUNE 6, 1878. WHOLE NUMBER 305

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
[illegible] Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be kept as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

Advertising Rates.

[illegible]

NEW YORK OFFICE,
[illegible] Broadway, New York,
WILLIAM BALDWIN, Special Agent.

HE LEADETH ME.

The clouds hang heavy o'er my path,
The way I [illegible] see:
[illegible] darkness well I know
[illegible]
[illegible] Lead is His,
[illegible]
[illegible] aching eyes,
[illegible] follow Him.

[illegible] thorny path below,
[illegible] weary feet:
Through many a vale of tears I go,
[illegible] still I find 'tis sweet.
[illegible] God is with me still,
[illegible] through, my guide;
[illegible] and so I walk
[illegible]

[illegible] conflict, power,
[illegible]
[illegible] darkest hour,
[illegible] Thee.
[illegible]
[illegible] I feel,
[illegible]
[illegible] joy
[illegible] Thee;
[illegible] cloud
[illegible]
[illegible] life,
[illegible] I pass,

[illegible]

that you wring from your employer is clear gain.

Whatever business you follow aim to do it in the best possible manner. Every man must do something in this working world, and that something he should do in the very best style. It hurts a person to do anything poorly, while doing the very best he can, aiming at perfection itself, has a tendency to elevate the whole character. I repeat it, whatever your calling in life may be, endeavor to stand at the very head of it, become a master workman that needeth not to be ashamed. Twenty years ago I knew two young men in an academy, nearly equal in age and in natural endowment. One of them had fixed upon an important aim in life. He had resolved to get an education and enter upon a profession. Steady to his purpose, he presses onward toward the goal; that goal has been reached, reputation, influence and wealth have crowned his efforts. The other was ambitious of doing something great, but he hardly knew what. Now he would get an education, then he would be a merchant, then a speculator, now a lawyer, then a politician, and the last intelligence received from our friend was that he was lingering in daily expectation of receiving an appointment from an incoming administration.

But what is the real aim and business of life? Not merely "to eat, drink and be merry," not the mere pursuing of business occupations, however faithfully you may discharge them. There is something within each one's bosom vastly more precious than the glittering stars which stud the heavens, though every star were a priceless diamond. There is that within each of you, my young friends, employ it as you may, whether to honor or dishonor, which, when the [illegible] covered with sackcloth and [illegible] moon with blood, and when [illegible] shall feel God's purifying [illegible] only then begin its real existence—an existence of bliss [illegible] of anguish untold. [illegible] to think and hope [illegible] forever in the [illegible] of light. The chief end of [illegible] to [illegible] God and enjoy [illegible]. Your mission is to [illegible] and mind, ex[illegible] those strug[illegible] current of [illegible] your own [illegible] do your best to [illegible] young man, full [illegible] him in re[illegible] of [illegible]. He re[illegible] obtain [illegible] notice from [illegible]. Then dis[illegible] and makes [illegible] of Longfe[illegible] [illegible] man, to [illegible] abound [illegible]

But all is not gold that glitters. Much that appears on the surface beautiful, is deceptive and corrupt within. Whoever trusts to the fair appearances which this world presents is not far from the brink of ruin. Do not be too confident in your own opinions, formed from such slight and unreliable data. You have embraced beautiful theories, but a breath of common sense will scatter them to the winds. These theories have not been corrected by observation and experience, and are as foundationless as the baseless fabric of a vision. Never forget it is one of the easiest things in the world for the young to be mistaken. Consult the wise, men of age, experience and worth, for they have watched the young; they have seen one course of action lead to respectability, usefulness and happiness, and another to vice, wretchedness and an untimely end. Do not turn a deaf ear to the voice of instruction that comes down to you from persons older and wiser than you are. Avail yourselves of the wisdom and the experience of the past. To reject it is as preposterous as it would be for the learner to reject all knowledge of the sciences and arts, and thus be compelled to blunder along in the dark when the bright beams of science might blaze upon his pathway. Do not, I implore you, young men, pursue a course of life that every one ten years older than yourselves assures you will overwhelm you in ruin. Whoever launches his bark upon life's ocean without the counsel of the experienced pilot, may atone for his rashness by furnishing a monument of his folly which shall serve as a beacon light for the warning of successive generations. On a stormy night a skillful pilot offered his services to a Spanish vessel endeavoring to enter Portsmouth harbor, but he was repulsed by the rash commander, and now nine graves on the lonely Isle of Shoals utter a terrible warning against that reckless self-sufficiency which rejected the counsels of wisdom and experience.

Think it not unmanly, young man, to "hear instruction of your father, and forsake not the law of your mother." None cherish a deeper interest in your welfare than they: none would counsel you more lovingly and faithfully. The experience of the wise will throw a light forward upon your path, while your own experience comes too late. To use a simile of Coleridge, your own experience is a light in the stern of a vessel, which only shows the dangers which have been past, and not those which are ahead.

3d. I counsel you, young men, to avoid the perils that beset you. The present age is a perilous one, and numerous snares are laid to entrap the young and inexperienced. Danger lurks everywhere. There is no occupation or pursuit in life, no scene of toil, no bower of repose that is entirely free from it. Sometimes it presents itself in the form of unhallowed pleasure, sometimes it appeals to the passions, which, if unaccustomed to control, leap forth to grasp the proffered indulgence. Pleasures, sinful pleasures are cheapened, and beset the young in every direction. These streams flow abundantly, invitingly, deceitfully. Like the mirage in the desert, they are attractive but delusive. Open your eyes to your perils and you may thus escape them. No perils! It is the stratagem of the foe. Listen not to the lulling song. There are perils, and you cannot be too watchful to escape them. When it will be safe for the pilot to hoist sail and head the cliff, then may it do for the young to trifle with the warning of danger. 1st. Beware of bad associates. Every community is infested with a gang of base persons whose very [illegible] is contaminating. With all [illegible] they possess certain [illegible] redeeming traits, [illegible] the innocent [illegible] unsuspecting. Be especially [illegible] the selection of your as[illegible] their principles [illegible] their conduct. If you [illegible] loose in principle [illegible] in conduct, then shun [illegible] because [illegible] rapidly between [illegible] together upon [illegible] selection [illegible] and [illegible] you [illegible]

not become vicious. 2nd. Avoid gambling. The argument against it is almost myriad-tongued. It involves a fearful waste of time. It affords no healthful exercise of body or mind. It literally kills time. It involves the loss of property. What one gains, the other loses—no increase of value is secured. No equivalent is given—none is received. The gainer seizes upon property upon which he has no lawful claim. How can the one who has lost his property, or the one who has swindled it from him go from the gaming table to the judgment? It is terribly disastrous upon the affections of the soul. The basest passions are strengthened and influenced. Envy rankles, jealousy is excited, anger rages in the gambler's breast. Shun every approach to it; do not play even for amusement, for if you do it is almost certain that you will soon hazard a little to give interest to the game, and when once the passion of gaming has taken possession of the soul, it will rule you with a tyrant's sway. Gambling is the forerunner to a host of vices, and he who begins to play for a sixpence may end in staking his soul on the giddy chances of the game, and may wreck at once both his temporal and eternal felicity.

3d. Shun the intoxicating cup. It is full of misery and death. It may not seem so fatal at first as it sparkles in the goblet, but at last it biteth like a serpent and stingeth like an adder. A friend once inquired of Dr. Johnson why he did not use wine? The Doctor replied, because I cannot use it moderately. No one is safe from its fatal effects who does not entirely abandon its use. There is fearful apprehension that the practice of moderate drinking is increasing among the colored people. It becomes us to raise the voice of warning. Let every friend of humanity do everything in his power to dissuade the young from the habitual use of that which will inevitably involve them in ruin. May God in mercy spare our people from the desolating scourge of intemperance. If you would be safe, young men, touch not, taste not, handle not the accursed thing.

4th. Avoid profanity. Reverence for the great and good, and especially for the Supreme Being, formerly characteristic of our youth, is scarcely known among us. Parents are treated as equals, teachers with contempt, God with irreverence, and those in authority are considered mere targets at which any one may shoot with perfect impunity. But this spirit of irreverence stops not here. It climbs up and lays violent hands upon the throne of the living God, and goes down to the regions of the damned, and gathers up the vocabulary of the lost, to grace the daily topics of conversation. It heaps insult upon the Redeemer, and strips all sanctity from themes which should be pondered only with the profoundest reverence. And still an evil so alarming, a sin so revolting and God-dishonoring, is prevalent among us. It may be heard from the lips of lisping childhood, of stalwart manhood, and of trembling age. Young men, avoid it, for it is not the mark of a gentleman, it will brand you with disgrace among men, and provoke the just judgments of an incensed God, "for the Lord will not hold him guiltless that taketh his name in vain."

How does profanity benefit any one? Is it the mark of courage? Then the basest coward is courageous, for he will belch forth profanity like a burning volcano. Does it add to the graces of conversation? Then fine specimens of conversational power may be found in the low groggery and the brothel, for the inmates of such places point almost every sentence that they utter with horrid oaths. Does it add to the beauties of literature? Then our standard works should be enriched by these flashes of Rhetoric. No, no, the use of profanity in a literary production, no matter how meritorious it might be in other respects, would exclude the book from good society and consign it to infamy. Is it consistent to exclude from your homes the book disgraced by profanity while you welcome to the innocent circle lips and vocal powers steeped in this terrible vice.

[illegible] Avoid Sabbath breaking. The Sabbath is an oasis in this desert world. Around it cluster our fondest hopes and tenderest associations. Everything lovely and of good report is associated with the Sabbath. The Sabbath contributes most liberally to all that goes to constitute the prosperity and happiness peculiar to the land. The refreshing rest of the sacred day is imperatively demanded both by the body and the soul. And yet by many among us the sanctity of this holy time is trampled in the dust. Away from the influences of home you yield to solicitations to roam in the fields, to ride, to lounge at your boarding place on the Sabbath. I assure you, young man, that you cannot thus violate the Sabbath without exposing yourselves to the loss of character, and the favor of God. I am of the deliberate opinion that a Sabbath-breaker is peculiarly exposed to temporal losses and injuries, as well as to moral declension and ruin. How often has it been proved by the bitter experience of those who have declared themselves with their expiring breath ruined beyond all hope of redemption, wrecked for all eternity, that the forsaking of God's house was their first step in the downward road to perdition. Young men, your Sabbaths are the seed-time for eternity, and what can you expect, if you "sow to the wind," but that you should "reap the whirlwind." Select a regular place of worship, obtain a seat in the church, honor it with your presence every Sabbath, connect yourself with the Sunday-school, treasure up the instructions of the pulpit, and your profiting shall be visible to all, and the Sabbath thus spent shall become to you the choicest day of the seven. It will dawn upon you as one of the veritable days of heaven; its hours will prove as golden links, binding your souls more closely to duty, happiness and God; and you will see, with all the feelings with which you bid farewell to a friend, its tranquil sun setting behind the western mountains.

I have thus pointed out a few of the perils that beset your path; your patience will not allow longer detention under this head; I implore you to be on your guard against them; they approach stealthily and in disguise. To remit your opposition to these foes is to invite attack, and offer yourself an easy prey. In conclusion, young man, I counsel you to embrace the religion of the Lord Jesus Christ, as the only reliable source of consolation and defence. I assure you, my young friends, that if you neglect religion, the only sure hope of a blessed immortality, all is lost. You lose restraining power and consolation in this life, you lose the only sure defence, for there is no other principle adequate to buttress the frail character of man against the fearful assaults of passion and vice. Frail humanity, worldly policy, or self-interest is too weak to resist such terrible shocks. Only the glorious Gospel of the blessed God, its rock-built faith, its unwavering hope grasping immortality, its boundless love stronger than death, its precious promises replete with life, its startling warnings, more terrific than the glare of hell, can so stir the soul, so purify the affections, so imbue the entire man with heavenly strength, as to enable him to triumph over the temptations of life, and come off a victor over death, hell and the grave. If you would live a pleasant and happy life, awaken in the minds of loved ones emotions of the most ending joy die in the triumphs of faith with glory in your soul and its accents quivering upon your lips, and beaming from your countenance; and would you be conducted from the shores of time to the cloudless realms of eternity by a convoy of angels, then embrace the religion of the Lord Jesus Christ, live an humble follower of the meek and lovely One and your highest anticipations shall be more than realized; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him.

The Ritual of the Temple.

Every morning before the break of day the captain or chief officer of the Temple guard opened the door of the court, where the priests in residence for the week had slept for the night, and the procession often passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the temple for the offering of incense. That was the moment, if any, for any preternatural visitation to the priests. Then they came out, and having slain the lamb on the altar, they pronounced the benediction, the only relic of the sacerdotal office which has continued in the Jewish Church to our own time. On greater days the solemnities were increased, but the general plan was the same, and it was this worship, with its sacrificial shambles, and its minute mechanism, that furnished the chief material for the theological discussions and ecclesiastical regulations of the Jewish Church of that period. The High Priest was still to be kept from falling asleep on the eve of the great feast, by pinching him and by reading to him what were thought to be the most exciting parts of the Bible. Five times over in the course of that day had he to take off and put on his eight articles of pontifical dress, and on each occasion, behind a curtain put up for the purpose between him and the people, he plunged into the great swimming bath, or pool, which, if he was old or infirm was heated for him. He then put on his gilded garments—goat's hair gilt—to penetrate into the innermost sanctuary and sprinkle the blood, like holy water round the pavement eight times, checking his movement like the officer who laid on stripes on an offender, by numbering them. When he came up he was thrice to utter the benediction, when all were hushed in deep stillness to catch the awful Name—which then only, in each year of an Israelite's life could be heard—pronounced in that silence so distinctly that, in the exaggerated Rabbinical traditions, its sound was believed to reach as far as Jerico * * * * The ceremony of the scape-goat still continued though it had all the appearance of a terrified ritual in its last stage of decadence. The creature was conveyed from the Temple to Olivet on a raised bridge to avoid the jeers of the irreverent pilgrims of Alexandria—who used to pluck the poor animal's long flakes of hair with the rude cries of "Get along and away with you!" Then it was handed on from keeper to keeper by short stages over hill and valley. At each hut where he rested an obsequious guide said to him, "Here is your food, here is your drink." The last in this strange succession led him to a precipice above the fortress of Dok, and hurled him down, and the signal was sent back to Jerusalem that the deed was accomplished by the waving of handkerchiefs all along the rocky road.—*Dean Stanly.*

Old Soup.

The following curious anecdote is from a book about elephants, written by a French gentleman, named Jacolliot, and we will let the author tell his own story:

In the Autumn of 1876 I was living in the interior of Bengal, and I went to spend Christmas with my friend Major Daly. The major's bungalow was out on the banks of the Ganges near Cawnpore. He had lived there a good many years, being chief of the quartermaster's department at that station, and had a great many natives, elephants, bullock-carts and soldiers under his command.

On the morning after my arrival, after a cup of early tea (often taken before daylight in India), I sat smoking with my friend in the verandah of his bungalow, looking out upon the windings of the sacred river. And, directly, I asked the major about his children (a boy and girl,) whom I had not yet seen, and begged to know when I should see them.

"Soupramany has taken them out fishing," said their father.

"Why, isn't Soopramany your great war elephant?" I cried.

"Exactly so. You can not have forgotten Soupramany!"

"Of course not. I was here, you know, when he had that fight with the elephant who went mad while loading a transport with bags of rice down yonder. I saw the mad elephant when he suddenly began to fling the rice into the river. His mahout tried to stop him, and he killed the mahout. The native sailors ran away to hide themselves, and the mad elephant, trumpeting, charged into this enclosure. Old Soupramany was here, and so were Jim and Bessy. When he saw the mad animal he threw himself between him and the children. The little ones and the nurses had just time to get into the house when the fight commenced."

"Yes," said the major, "Old Soup was a hundred years old. He had been trained to war, and to fight with the rhinoceros, but he was too old to hunt then."

"And yet," said I, becoming animated by the recollections of that day, "what a gallant fight it was! Do you remember how we all stood on this porch, and watched it, not daring to fire a shot lest we should hit old Soupramany? Do you remember, too, his look when he drew off after fighting an hour and a half, leaving his adversary dying in the dust, and walked straight to the 'corral,' shaking his great ears, which had been badly torn, with his head bruised and a great piece broken from one of his tusks?"

"Yes, indeed," said the major. "Well since then, he is more devoted to my dear little ones than ever. He takes them out whole days, and I am perfectly content to have them under his charge. I don't like trusting Christian children to the care of natives; but with Old Soup I know they can come to no harm."

Beside the children on the bank of the Ganges, stood Old Soup, with a bamboo rod in his trunk, with line, hook bait, and cork, like the children's. I had not watched him long before he had a bite; for as the religion of the Hindoos forbid them to take life the river swarms with fishes.

The old fellow did not stir; his little eyes watched his line eagerly; he was no novice in "the gentle craft." He was waiting till it was time to draw in his prize.

At the end of his line, as he drew it up, was dangling one of those golden tench so abundant in the Ganges.

When Soupramany perceived what a fine fish he had caught, he uttered one of those long, low, gurgling notes of satisfaction, by which an elephant expresses joy; and he waited patiently, expecting Jim to take his prize off the hook and put on some more bait for him. But Jim, it seems, sometimes liked to plague Old Soup. He nodded at us as much as to say, "Look out, and you'll see fun now!" Then he took off the fish, which he threw into a water-jar, placed there for the purpose, and went back to his place without putting any bait on Old Soup's hook. The intelligent animal did not attempt to throw his line into the water. He tried to move Jim by low, pleading cries. It was curious to note what tender tones he seemed to try to give his voice.

Seeing that Jim paid no attention to his calls, but sat and laughed as he handled his own line, Old Soup went up to him, and with his trunk tried to turn his head in the direction of the bait-box. At last, when he found that all he could do would not induce his wilful friend to help him, he turned round as if struck by a sudden thought, and, snatching up in his trunk the box that held the bait, came and laid it down at the major's feet; then picking up his rod he held it out to his master.

"What do you want me to do with this, Old Soup?" said the major.

The creature lifted one great foot after the other, and again began to utter his plaintive cry. Out of mischief I took Jimmy's part, and, picked up the bait-box, pretended to run with it. The elephant was not going to be teased by me. He dipped his trunk into the Ganges, and in an instant squirted a stream of water over me with all the force and precision of a fire-engine, to the immense amusement of the children.

The major at once made Soup a sign to stop, and to make my peace with the fine old fellow, I baited his hook myself. Quivering with joy, as a baby does when it gets hold at last of a plaything some one has taken from it, Old Soupramany hardly paused to thank me by a soft note of joy for baiting his line for him, before he went back to his place, and was again watching his cork as it trembled in the ripples of the river.—*St. Nicholas.*

The mining and manufacturing of the phosphate rock in South Carolina have become one of its leading and most important interests. From small beginnings the shipment and manufacture of phosphate rock have risen in nine years to the large amount of 199,086 tons in 1877-78, of which 115,965 tons were shipped to foreign ports, 64,486 tons coastwise, and 16,635 tons were consumed by our manufacturers.

General News Items.

A blind man in Americus Ga. has invented a threshing machine.

A man in Orange county, Fla., has 18,000 thriving pine-apple plants.

Congress has appropriated thirty-six thousand dollars to repair and strengthen the Washington Monument.

A gentleman of San Antonio proposes, provided he can secure the co-operation of six others, to purchase the Alamo and present it to the city for an historical museum.

At the Convention of the Reformed Episcopal Church, a missionary in the South reported fourteen churches organized among the colored people.

The first of the peach crop of the season was shipped from Crystal Springs, Miss., to Chicago on May 23d. The value of the crop in that vicinity is estimated at $50,000.

Columbia (Tenn.) Journal: A wealthy lady in England has made a donation of ten thousand dollars' worth of statuary to the Female Institute at this place. It is now in New York and will be shortly shipped to this city.

Scarlet fever has killed 23,829 people in Massachusetts during the last twenty years, according to a paper which Dr. A. H. Johnson, of Salem, contributes to the report of the State Board of Health.

A number of Liverpool butchers have purchased an ocean steamer for the purpose of transporting American pigs to the English market. Should the first venture prove a success, a regular line of steamers will be established to carry on the trade.

The proposed centennial memorial monument to be erected at Bennington, Vt., will consist of a statue of General Stark, 12 feet high, placed on a pedestal 100 feet high, the sides of which will contain bas relief representations of Revolutionary episodes. The Monument will cost $75,000.

The Chattanooga Times says; "Mike White, the unfortunate victim of the Huntsville mob, had on his life an insurance of $10,000 at the time of his death. Now comes the insurance company and sues Madison county (in which the tragedy was enacted) for the full amount of his policy.

The new minister to Liberia, Mr. J. H. Smyth, a colored man of North Carolina, is described as a man of fine education, and an artist and an actor of no little note. A drawing of his was for a long time on exhibition at the Franklin Institute, Philadelphia. He made his theatrical debut in London, but after a short engagement returned to America and studied law, which he was practicing at the time of his appointment to Liberia.

San Marcos (Texas) Free Press: Mr. Robinson and his good wife of Mountain City, Hays county, are probably the oldest couple in Texas. One is 103 and the other 102 years old. They are Kentuckians, and were married 82 years ago. Mr. Robinson says he never swore but one oath, nor borrowed but fifty cents, and never gave a note. He is the same man to whom Major Burleson presented a homestead not long before he died. He and his wife play together like children, and after any short separation shed tears on meeting.

In the course of a recent interview Barnum said: "My present show represents nearly $1,500,000. The expenses are about $3,000 per day. I pay my best rider $100 a day, Sunday included; acrobats and gymnasts from $60 to a $100 per week, according to ability; clowns from $150 to $175 per week; pictorial printing this year, $45,000. My expenses on my trip three years ago amounted to $650,000, and in that year, in six months the profit was $60,000."

Neal Dow says of Maine: "Liquor has absolutely vanished from three-fourths of the State in the country districts. It lingers a little in the dark places of the city among the foreign population. Maine, before the law, consumed annually $13,000,000 worth of liquor. The sixty-eight distilleries no longer exist. The effect can be seen in [illegible] homes, better farms and [illegible]ing. Maine has not felt [illegible] as you have. Its real estate [illegible]tion has risen against [illegible] depression in other States."

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, JUNE 6, 1878.

ONE DOLLAR.

One Dollar pays for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of your Agents next Sunday would give us a thousand cash Dollar Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and [illegible] sent directly from the [illegible] is a rare chance for [illegible] school to get a [illegible] very cheap.

[illegible] Get Subscribers.

Rev. H. W. Key, of Murfreesboro, Tenn., writes, May 23: "I got [illegible] new subscribers last Sunday, and if I had been well all the week so I could have made my [illegible] visits I could have gotten [illegible]. I am determined to send [illegible] six months subscribers. [illegible] able I will go from house [illegible] asking every family to [illegible] SOUTHWESTERN for balance [illegible]

[illegible] visit. Talk to the people [illegible] the pulpit about the paper [illegible] a copy. Then while [illegible] house to house ask them [illegible] One Dollar pays for [illegible] months.

[illegible] B.D., will [illegible] New Or[illegible] morning.

[illegible] sends a [illegible] subscribers [illegible]

[illegible] Exercises of [illegible] 18-20. [illegible] preached [illegible] Southwestern [illegible]

Editorial Notes on Atlanta, Georgia.

The Public Schools of Atlanta are as thoroughly organized and, as near as we can judge, as efficient as those of any city of similar size in the country. Professor B. Mallon is the Superintendent. Upon his invitation, in company with Rev. Dr. Foss, of Connecticut, Governor Cumback, of Indiana, Rev. Dr. Fuller, of Atlanta, Rev. Mr. Westgate, of Middleton, Conn., and Judge Jackson, of the Georgia Supreme Court, we spent a day in these schools. In the organization of classes, methods of instruction, courses of study, discipline and in grade of teachers the schools rank among the very best. There is one high school for boys and one for girls. We were glad to learn that the two would probably soon be united in one and thus expense be saved and the boys and girls be educated in the same classes. We were especially pleased to see in all the schools evidences of great care in teaching writing and correct pronunciation. The schools attended by colored scholars were as thoroughly organized and taught as any.

Fifty-three teachers are employed, and 2,105 white and 1,195 colored scholars attend, making a total of 3,300. Total value of school property $95,000. Expenses for 1877, $35,662.05.

The Methodist Episcopal Church in Atlanta, is not strong as compared with other denominations in the city, but is of great importance because it "holds the fort" for our Southern Methodism in the most thriving city in the central South. On Whitehall street is located our Book Depository, and the office where the *Methodist Advocate* is published and edited. Mr. Jones has in charge the Book store; Mr. Holcomb, who has been in the employ of the Methodist Book Concern for thirty-five years, superintends the mechanical work of the *Advocate*; Miss Coffin does the work of Assistant Editor, while over all as editor, and in very many respects adviser and director is Dr. Fuller. Dr. Fuller has made a manly and successful struggle against many obstacles in maintaining our banner in the central South. His Quarterly Review articles and his "Appeal to the Records" have done much to impress the whole church. Marietta street Church, Bro. Thurman, pastor, is well located, has a beautiful edifice and, while not strong in membership yet fills an indispensable place in our church work in Atlanta. Like others of our churches in the South and elsewhere, it is not strong, but its presence represents the purpose and work of the church in Georgia, and must be treated like weak churches are in Illinois and New York, that is, *helped and encouraged*. [illegible] the membership are Col. Bryant, editor of the Georgia *Re*[illegible] Col. [illegible]leston, Mr. Eis[illegible] who, in social [illegible] devotion to the [illegible] are a credit to Methodism in [illegible] be in the best [illegible] church. The remark [illegible] to a group of [illegible] the late [illegible] that as [illegible] in Atlanta [illegible] unkind. The [illegible] Atlanta as a [illegible] and Sunday- [illegible] and in- [illegible] and, be it said [illegible] the peo- [illegible] in Marietta [illegible] First South. [illegible] This was [illegible] good [illegible] is capable of [illegible] makes the above [illegible] unfortunate, ce- [illegible] the more than half [illegible] socially by [illegible] Atlanta are [illegible]

[illegible] Church is a large [illegible] George [illegible] since [illegible] peo- [illegible] white [illegible]

Shaw University.

This institution is located at Holly Springs, Mississippi, and is one of the several schools established, and now being maintained in the South by the Freedmen's Aid Society of the Methodist Episcopal Church.

It was our good fortune to attend a part of the closing exercises with Rev. Dr. Rust, Corresponding Secretary of the above Society. The exercises began with a students' love feast on Sunday morning, May 26th. The large church was crowded with a most interesting and very intelligent congregation. A gracious revival had lately visited the school and many of the young men and women had been converted. As we listened to the testimonies we wished that the whole church could but hear them and witness the wonderful transformation that a few years had made in those people. Young men spoke who were filled with sanctified ambition to preach the Gospel, and young women filled with pious longings to do something for the Master, told of their sweet trust in Jesus and buoyant hopes. When the meeting closed, we said to Dr. Rust, "if Shaw University should be wiped out and forgotten to-day the scenes of this hour paid for all it had cost in money and in pious effort."

At 3 p.m. Dr. Rust delivered the Baccalaureate sermon to a crowded house. The sermon, by special request, is published in full in this issue, and our readers can judge for themselves of its merits. The audience listened with fixed attention, and gave many evidences of being interested and profited. We of course cannot print the eloquent and instructive passages which the Doctor gave impromptu and which were not in his manuscript. At night we preached the annual sermon.

On Monday occurred the last examinations. Quite a number of friends of the school were present throughout the day. Among them were Revs. M. Adams, J. G. Johnson, J. M. Shumpert, and several laymen. The classes did well. We attended examinations in Latin, under Prof. Coit; History, under Miss S. A. Smith; Elocution, under Miss Ophelia L. Smith; and Theology and Book-keeping under President Hooper. In each class there were several students who had mastered their work, and as usual some who had not. All the classes gave evidence of careful and thorough training.

President Hooper has steadily won his way into the affections of the nearly two hundred who have attended the school the past year, and has gained the confidence of a large proportion of the citizens of Holly Springs. The city has come to recognize Shaw University as something to be proud of. The days of ostracism to those who teach in the school are not past, but the days have come when the value of the school and the labors of its friends are recognized by the thoughtful people of the place. A few years ago Dr. Rust and Dr. McDonald were hooted at along the streets; but now the sainted McDonald is spoken of kindly, and Dr. Rust and Prof. Hooper are cordially greeted by leading citizens. Thus steadily, but surely, righteousness prevails. In after years Holly Springs will be spoken of as "a beautiful city in North Mississippi, the seat of Shaw University."

Monday afternoon the annual meeting of the Board of Trustees was held, Dr. Rust presiding. The chief work was the election of professors for next year and the arranging for work on the new building. President Hooper was unanimously re-elected, and there were many expressions of appreciation of his worth from the entire Board. Miss Ophelia L. Smith was re-elected Preceptress. Professor Coit remains, and the Board referred the selection of whatever other instructors would be needed to Dr. Rust and President Hooper. It was understood that Miss S. A. Smith was not an applicant for a position. The Board conferred the degree of *Bachelor of Arts* on Messrs. Adams and Thomas, graduates; and the degree of *Master of Arts, pro merito* on Rev. Jeremy S. Bean. The new building will soon be begun. The [illegible] are on the ground.

Monday night the Literary So[illegible] gave an intellectual treat, consisting of essays, declamations, music and a debate.

Commencement day dawned with [illegible], suggestive of blessings [illegible] graduates of Shaw University. Mr. Thomas spoke on [illegible] Thought," and gave [illegible] is well chos[illegible] spoke on [illegible] in Being's [illegible] "What [illegible] presenta- [illegible] by the President, [illegible] followed an address on Education, by A. M. West, M.D., a citizen of Holly Springs. This address won golden opinions from all who heard it. The music for the day was furnished by a choir trained under the direction of Miss Ophelia L. Smith.

At 8 p.m., of the same day, Masonic Hall in the city was crowded to witness the Anniversary Exercises of the school. Miss Mary Exum gave the Salutatory in a well written and well delivered essay. C. Bullen declaimed on the "March of Mind." Miss Talbot gave one of the finest productions of the evening in an essay on "The Influence of Art." Mr. R. Smith gave an oration on Communism that showed much thought on one of the great questions of the hour. Miss Anna Barr recited "Lost Hunter" well, and Mr. Alferd Coffin gave an original poem. The Valedictory, "Finished," was delivered by Mr. H. H. Avant in a manner very creditable to him. The last performance was "Ten Nights in a Bar Room." The drama required quite a number of of performers and the audience throughout gave evidence of its appreciation by close attention and frequent applause. The character of Sample Switchel, a down east Yankee, represented by Mr. Holmes, was very well done. Many of the white citizens of the city were present and expressed themselves pleased and even astonished at the excellence attained by the students. Much of the success of the evening was due to Miss S. A. Smith, who had largely in charge the training of the speakers.

Another year of study passed, the students of Shaw go forth, many to teach, others to preach, and others to labor wherever they can to secure means to return again next fall. Who shall estimate the power of that influence which year by year goes forth from a single institution of learning? The Teachers, Trustees and friends of Shaw University are to be congratulated upon the close of the most successful year of their institution.

Decoration Day at Chalmette.

The annual decoration of the graves of the "Boys in Blue" at Chalmette, just below this city, was attended with imposing ceremonies last Thursday. A large concourse of people were in attendance.

For the first time the Blue and the Gray blended in the tribute of honor to the nation's dead. The Louisiana Division of the Army of North Virginia sent a delegation bearing a magnificent floral tribute. It was a large shield, several feet wide, wrought in flowers of richest hue and surmounted by a white dove. The Continentals of this city sent an American flag, fully five feet long, held by a staff resting in a bed of flowers. The flag and staff were woven in flowers in which the stars and stripes were shown in perfect symmetry. Suitable addresses and responses were made at the presentation of each. There was most excellent music by a chorus of trained voices under the leadership of Dr. C. B. White. Several companies of United States troops were on the ground as well as several companies of local military organizations.

The oration was delivered by Col. Y. A. Woodward, Commander of the Grand Army of the Republic at this post. We regret that we can not give all the oration for lack of space. The following are the concluding paragraphs:

It was a happy thought in those who chose this place for the burial of their country's defenders; here, heroes fought and vanquished a foreign foe who sought to invade our soil; here, now, heroes sleep who died that a brother's error might not imperil the hope of freedom. Nature could not have provided for our dead heroes a lovelier resting place than greets the eyes of the thousands now assembled to do them homage. These evergreens bear to those whose lives were given that a united country might extend its protecting arm over universal freedom. On this spot there is no day or hour in the long year when some sweet flower does not lift its censer and send up its fragrant incense in praise and ornament of the dead; here myriad ships of a nation's commerce lean leans their masts as a knight would bow his crest as they pass these hallowed graves, in token that they bear their rich argosies to free and friendly cities, untrammeled by tax or toll or duty; here those murmuring waters ever sing a requiem for our dead comrades—a requiem that will last into the infinite future, along with the immortality of their fame; and the rippling waves, as they follow one another, but mark the succeeding years that will roll away before their renown is faded or their deeds forgotten.

Whence do these waters come, that kiss the borders of this ground as in revolving eddies they linger here to add their tribute to the dead? From the Rocky to the Alleghany mountains the raindrop that falls on every cottage under [illegible] roof a brave lad was nurtured for the struggle which saved [illegible] country—helps to swell this current [illegible] brings to these spirits [illegible] memories of home; a thousand miles up this valley, and further still in each tributary vale, the widowed mother sits in her loneliness by the river side and mourns her dead son buried here; the falling tears, as they drop into the stream are borne upon the bosom of the great "Father of Waters"—a message of love to the fallen hero. Can anything be sadder, tenderer, sublimer, than the tribute of honor which this great river ever pays to this memorial spot? It sighs its grief in its majestic swell; it mourns in its murmuring waves, and it bears from the mountains and from the valleys where millions dwell their grateful remembrance of these patriot dead.

At such a place, on a spot so beautified by nature, so poetic in location, so sanctified by memories, we, the gathered remnant of survivors, are here to pay the annual tribute of flowers to our dead comrades. No angry cloud of war now darkens the horizon, no rude alarums call to hustle and to strife; our bruised arms are hung up for ornament, and all the clouds which lowered o'er our land are in the deep bosom of oblivion buried; the smiles of peace beam upon a prosperous people, and when we in thought or speech recur to the dark and bloody days of war, it is to recall the valor of those who fought with and against us. Ours to-day is a soldier's tribute, and when we place the sweet flowers of spring upon these green mounds, we mean to embalm in a soldier's heart a soldier's memory, and our act is praise for all who honored their uniform, whether it be *blue* or *gray*.

This anniversary is honored only when its observance appeals to the nobler sentiments of our nature; when valor, virtue, magnanimity and love are its inspiring motives—and when the glory of our whole country and the welfare of our whole people are its aims and purpose. It is in this spirit, my comrades, you are here assembled; the humble interpreter of your thoughts, memories and aspirations—I now invite every one who loves freedom, courage and devotion, every one who prefers smiles to tears, love to hatred, peace to war, honor to dishonor, without regard to section, nationality or sex, to join with us in this decoration, and the spirits of the honored dead will plead with the Great Spirit, that the blessings of peace and a united country, which their valor achieved, may be perpetual.

The Southern Methodist General Conference.

The General Conference of the M. E. Church, South, adjourned May 24. Nashville was chosen as the next place of meeting four years hence. It was a very conservative body, and but few changes were made in the discipline of the church. We were present several days and received many courtesies at the hands of members of the body. In former issues we have spoken on some of the points of interest to our readers, and will, as circumstances suggest, speak in the future of other points.

The General Conference officers elected are as follows: Book Agent, Dr. J. B. McFerrin; Editor Nashville *Advocate*, Dr. O. P. Fitzgerald, of San Francisco; Editor of Books, Dr. T. O. Summers; Editor Sunday-school Publications, Dr. Cunnyngham; Missionary Secretary, Dr. A. W. Wilson, of Baltimore.

By a vote of the Conference the patronizing Conferences elected the editors of the various local papers. The Nashville *Advocate* is the only official paper published by the Church. The local papers and their editors are as follows:

St. Louis Advocate—D. R. McAnally.

Western Methodist (Memphis)—W. C. Johnson.

New Orleans Advocate—L. Parker.

Texas Advocate (Galveston)—I. G. John.

Southern Advocate—F. M. Kennedy.

Pacific Methodist (San Francisco)—W. B. Parsons.

Holston Methodist (Tenn.)—R. M. Price.

It was announced that the North and South Georgia, and Florida Conferences had united to publish a paper to be known as the *Wesleyan Methodist*, at Macon, Ga. A. G. Haygood is to be editor and J. W. Burke, assistant. The *Southern Advocate*, now published at Macon, Ga., is, we understand, to be removed to South Carolina.

It is also stated that Dr. A. H. Redford, late Book Agent, is to publish an independent paper at Louisville, Ky., to be known as the *Southern Methodist*.

In addition to the above there are the *Central Methodist*, at Catlettsburg, Ky., and the *Richmond Advocate*.

Nashville, Tennessee.

Mr. and Mrs. Lincoln, of Pittsburgh, Pa., are holding Gospel Temperance meetings in this city. Very little interest manifested on the part of the citizens. So far—the result of ten days labor—499 persons have signed the pledge.

Rev. C. W. S. Woods has been placed in charge of Clark Chapel. Bro. Woods is an excellent laborer and will do good work. **

The marriage of Vinnie Ream, the celebrated sculptress, to Lieut. R. L. Hoxie, of the United States Army is announced to take place on the 29th of May.

Commencement Week—New Orleans University.

The Commencement Exercises of New Orleans University will be held June 16–20, in Wesley Chapel.

Sunday night, June 16, the Baccalaureate sermon will be preached by Rev. Marcus Dale.

Monday night Rev. J. H. McCarty, D.D., will lecture before the literary Hesperian Society. Subject: Christian Civilization.

Wednesday night, June 19, there will be literary exercises under the direction of the Hesperian Society.

Thursday night, June 20, Graduating Exercises. A class of four will be graduated in the classical course. After orations and essays by the graduates the President will present the diplomas, and an address to the class will be delivered by Rev. J. C. Hartzell, B.D.

The public are cordially invited to attend. All the exercises are free except the Literary entertainment on Wednesday night, at which an admission fee of fifteen cents will be charged to defray expenses of Commencement week.

J. S. BEAN, President.

Pittsburgh Female College.

Notwithstanding the long financial depression this well managed institution has enjoyed a long measure of prosperity. For years it has been the leading school in the the United States, under the care of the M. E. Church, for the education of ladies. Its buildings are of modern finish. The rooms and table comforts are unusually fine, the course of study full and thorough teaching, comprising eight departments and twenty-three teachers, and at charges less than any school affording equal advantages and accommodations.

As an evidence of the future reputation of the College, every graduate who decides to teach has a situation. Applications were received for teachers from more schools than could be supplied. Schools supplied with teachers and efforts used to secure them good places.

Upwards of three years ago a Conservatory of Music was established in connection with the College, which has proved a grand success, and pupils have been attracted from many adjoining States, including Louisiana. Thirteen teachers are employed in the Conservatory, including a native teacher of French and German, and a very superior teacher of Elocution. Instruction given in the elements of music and its theory, composition, &c., and also voice culture, and the use of the grand organ, cabinet organs, pianos (22 in number), guitar, violin, &c., and all at low rates. Three full courses given in music, and diplomas granted to those who complete either course.

Last year the Music Faculty established a Summer Annual Music School, which proved so successful as to induce them to make it a permanent feature of the Conservatory. It is designed for music teachers who desire to become better qualified for their work, and thus secure higher and more lucrative positions; church singers, and church organists, and pupils who do not desire to lose through the long vacation what they have learned during the year. This is a rare opportunity to afford all such, not only to improve in music, but also to visit the celebrated manufactories of Pittsburgh and other places of interest.

The Summer Annual Music session will open at the close of the College year, June 24, and continue six weeks. Those desiring full information should address, President I. C. Pershing, D.D., Pittsburgh, Pa.

Alexander H. Stephens on the Potter Investigation.

Mr. Stephens of Georgia, is out in a severe letter on the Potter Investigation scheme. His concluding words are these:

"I look upon the whole of this proceeding, concocted as it was, conducted as it has been, as most unwise, most unfortunate, and most mischievous. Its effect will be to disturb the peace, harmony and quiet of the country. Neither Mr. Potter nor anybody else can prevent it. And I say to him most respectfully, that nothing short of immediate, general and firm concert of action by the law and order abiding people of all parties, Republicans and Democrats, throughout the Union in reprobation of this investigation proceeding any further with a view to disturb the Presidential title, such as announced by the Pennsylvania Democracy in their convention a few days ago, can arrest most fearful consequences. Those who have, though innocently, sowed the wind, will reap the whirlwind. My own opinion is as I repeatedly have said, that this affair will prove, in the end, either a contemptible farce or a horrible tragedy. Whether it will lead to the Mexicanization of our Federal republic, the result must show; but I say, as I said upon another occasion, that all soft words instilling in the minds of the people of this country the idea that Mr. Hayes can be peaceably unseated by Congress, are as delusive as the whispering of the great arch-fiend in the ear of Eve, from which sprang all our woes."

Our Southern Methodism.

Rev. Joseph Gould, Presiding Elder Baton Rouge District, writes June 3rd: "I have just held my quarterly meetings at the following named places: Monroe, Bastrop and the Island. Rev. N. Lee has held a successful protracted meeting in Bastrop, which resulted in eight conversions and forty accessions, and the work in this vicinity is very promising. The Rev. A. Jones has returned to the Mother Church with a congregation of sixty members, and a Sabbath-school of forty or more children. Since he left the church he has always assisted our preachers, and I welcome his return and hope the conference will receive him."

Bro. Hudson began a protracted meeting on the 19th of May, which lasted one week, resulting in one conversion and twenty-four probationers. He was assisted by the Baptist brethren. His charge is prospering. We had an accession to our church not long since in the person of Rev. B. J. Donnell, recently from the Baptist Church. The brethren are raising money to improve their church and buy a bell.

General News Items.

London, May 31.—A dispatch from Dover confirms the worst fears regarding the collision of German iron-clads in the English Channel, which resulted in a most fearful loss of life. The colliding vessels were the Kaiser Wilhelm and the Grosser Kurfurst. The weather at the time of the disaster was clear and calm, and what led to the disaster is a mystery. Both vessels were under full headway when the Kaiser Wilhelm ran into the Grosser Kurfurst. The shock was terrific, the latter vessel filling with water and sinking within five minutes after the collision. From all reports received it is believed that nearly 400 persons have lost their lives by the disaster. The Kaiser Wilhelm was the largest iron-clad frigate of the German navy. She was built at the Thames Iron Works, Blackwell, and was launched ten years ago. She is of 5938 tons, 8000-horse power, and carries 23 guns; these are rifled ninety-six pounders made of Krupp's hammered steel. Her armor was eight inches thick amidship. She also carried four 300-pounders. The Grosser Kurfurst was a turret ship, built at the German dock yard in 1873. She had two turrets, with armor eleven inches thick. She had four twenty-six centimetre guns in the turrets, and two twenty-one centimetre guns placed fore and aft. The scene of the terrible disaster was off Folkestone, and about half-way between that port and Calais. The squadron had passed the South Forelands and Dover on the English coast, and was steaming almost due south.

Washington, June 1.—The treasury is doing all it can to get the standard silver dollar into general circulation, but is not meeting with any great success. Very few are desirous of possessing the bulky coin, preferring greenbacks. With a view to getting the coin circulated the department applied to the first comptroller of the treasury for a decision as to whether, under the law, the silver dollar could be used in paying for the transportation of coin. The decision is in the affirmative. In accordance therewith the department orders that all amounts for the transportation of coin from the mints to the treasury, or various sub-treasuries and depositories, be paid in standard silver dollars.

Berlin, June 2.—This afternoon, as the Emperor William was returning from a drive he was again shot at on the Avenue "Unter den Linden." The shots were fired from a pistol, and the slugs took effect in the Emperor's face and arm. He was immediately conveyed to the Imperial Palace, when the physicians who had been summoned at once proceeded to extract the bullets. The wound in the Emperor's face is considered a serious one, but the surgeons do not think that it will prove fatal. The assassin, who attempted to fly after firing the shots, was followed by the crowd, and was soon captured. He then made a desperate attempt to take his own life, but was prevented from so doing by his pursuers. The assassin, who proved to be a Dr. Nobling, refused to say anything.

LONDON, June 3.—The *Times* says that the total number of persons on board the Grosser Kurfurst was 457, and of these 217 are known to be saved. Six officers are among the lost.

BERLIN, June 3.—There are reports that an examination of Nobeling's papers has resulted in showing that there is a conspiracy against the Emperor, and that arrests in Saxony have been ordered to be made.

LONDON, June 3.—All is jubilant to-night in ministerial circles. The coming congress is at last definitely settled for the thirteenth instant, at Berlin. Earl Baconsfield, the Marquis of Salisbury, and Lord Odo Russel are to be members for England. The session is to be very short. It is said Austria will find herself compelled to take what England and Russia are willing she should have, or stand alone against united Germany, Russia and England. This is the tone of the conversation in the lobby of the House of Commons to-night. It is added that Russia was absolutely compelled by pecuniary difficulties to consent to England's demands, which are not extravagant. Russia is now spending 1,300,000 roubles in merely keeping her army in position, and her difficulty in obtaining ready money becomes day after day greater. The Liberals, on the other hand, refuse to share these views, and insist that when the congress convenes fresh trouble will begin, and that it will end in a disagreement or a Russian triumph.

Washington, June 3.—The news from the Indian frontier, as reported to the War Department to-day, is that Gen. Sheridan telegraphs that there is much alarm at Benton as to the situation, condition and intentions of Sitting Bull, who, it is thought, is ready to cross the frontier and start on the war path from Upper Columbia. The news comes that the Nez Perces, under Chief Mozels, are anxious to begin a war. The Pelonse Indians are in the same mind, and are itching for the war path. The military and civil authorities are doing all they can to prevent an outbreak, and are making preparations for the protection of settlers in case of war.

LONDON, June 4.—The negotiations for a simultaneous withdrawal of the English fleet and Russian army from before Constantinople have been abandoned.

NEW YORK, June 4.—The will of the late shipowner, Charles Morgan, appointing his widow sole executrix and leaving $13,000,000 to be distributed according to the State laws, among his next of kin, was admitted to probate this morning.

WASHINGTON, June 2.—The Senate Committee on railroads has authorized Mr. Ransom to report the bill of Senator Johnston, providing for the construction of the Texas Pacific Railroad without recommendation. They took the same action upon the bill of Senator Hill, aiding the Great Southern Railroad company to construct a line of railroad in the States of Georgia and Florida.

WASHINGTON, May 31.—The Senate Transportation Committee to-day agreed to a bill which will authorize the payment of $500,000 down, which is advancing the twenty-four-feet payment, and an additional $500,000 will be appropriated to be paid to Capt. Eads on the monthly statements of the Army engineers that he is expending the money in the improvement of the jetties.

RICHMOND, MO., June 2.—A disastrous cyclone passed over this place about 4 o'clock last evening, leveling to the ground over half of the buildings in the town. Over one hundred houses were destroyed, and loss of property will reach a quarter of a million dollars. Whole blocks were completely swept away, and the debris scattered for miles. The storm came from the southwest, passed to the northeast and was preceded by a heavy fall of rain. Trees were uprooted and carried through the air like feathers, as were also fragments of houses, and in fact everything that the storm struck. The Shaw House, a large brick hotel, was demolished and the inmates buried in the ruins. So far as known ten persons were killed and three mortally wounded.

Passports have been issued by the Treasury Department to Mr. James Gordon Bennett's Arctic ship, the Jeannette, which it will be remembered, was purchased by him in England for an expedition to the North Pole and by an act of Congress made an American ship.

New York, June 3.—The *Tribune's* special from Washington says: The Republicans expect to call Minister Stoughton as a witness to expose the great Democratic conspiracy, and will probably summon Judge Campbell, before whom Anderson is said to have sworn to his protest, which he now says he did not swear to at all. They will also call Pitkin and I. B. Jenks. The Florida sub-committee left for Jacksonville last evening.

Sunday School.

JUNE 16, 1878.—THE MESSIAH'S KINGDOM.

SCRIPTURE.—Dan. 7:9-14.

GOLDEN TEXT.—"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."—Ps. 45:6.

TOPIC.—Christ, the Everlasting Ruler.

[Condensed from Nat. S. S. Teacher.]

The Vision.—With the exception of the dream of Nebuchadnezzar, in the preceding chapters we have been studying the personal history of Daniel and his three friends. With this, however, there is a marked change in the character of the book. It ceases to be a record of what man has done, and chronicles what God intends to do. It is no longer a biography, but a revelation.

That which, in the vision, made the most impression upon the seer, was the "little horn." This was additional to all that appeared to Nebuchadnezzar. The ten horns in this corresponds to the ten toes in that, but in the first there is nothing which answers to the little horn here [illegible] of. The little horn refers to the papal power. This the- [illegible] obtains among [illegible] The [illegible] it into the [illegible] like uprights into the [illegible] for them in the foundation [illegible]. The [illegible] The rule of the papal power has been keen, shrewd and far-discerning. It has governed fully as much by its intelligence as by force. On account of its spiritual claims, it [illegible] the very hearts of [illegible] has spoken "great [illegible] power has ever [illegible] and presump- [illegible] There is [illegible] ex- [illegible] powers, and [illegible] It is [illegible] preceded [illegible] about [illegible] Pope [illegible] which at [illegible]

[illegible] the proofs that he was divine is the fact that he was without spot or blemish or any such thing.

We note the characteristics of his kingdom. 1. It was received from the ancient of days. And in this is another one of those coincidences; for Christ said: "All things are delivered unto me of my Father." Matt. 11:27; John 3:35. 2. It was no beast. It was not selfish, fierce and cruel. With the coming in of his kingdom all the brutal and malevolent qualities which marked the supremacy of the others began to diminish. His is a kingdom whose aggressive principle is love. 3. It is to be universal. The church of God is not always to be few in numbers, forming but a small part of any community. It is to include all people, nations and languages. 4. It is to be everlasting. It is not to pass away from inward weakness, nor be destroyed by any outward power. God's kingdom has not lighted upon the earth like a dove whose wings are quivering for another flight. *It has come to stay.*

It is said in verse 18, that the saints of the Most High shall take the kingdom. They are not to wait for prophecy to be fulfilled, but to fulfill it. They are to storm the positions of the enemy themselves. They are not merely to "hold the fort"—they are to storm the forts of the enemy as well. They are to sit with the Lord in judgment upon this world. What that may mean we do not as yet fully know, but from it it is certain that those who love him are to be taken into his counsels, and to aid in the administration of judgment.

When Dr. Judson was asked concerning the prospect of the redemption of this world, his answer was: "It is as bright as the promise of God can make it." There is no need to fear for the future. God has it entirely in his hands. He will bring everything to a triumphant [illegible]. The kingdoms of cruelty [illegible] perish, [illegible] prevail [illegible] peace [illegible] We [illegible] in [illegible] world [illegible] the [illegible] when the people shall beat their swords into plowshares and their spears into pruning hooks; and when nation shall not lift up sword against nation, neither shall they learn war any more. And [illegible] the Lord hasten it in his time!

The DeSoto House, McComb City, [illegible] the finest hotel in the State and offers rare inducements to ex- [illegible]

[illegible] J. H. Mo- [illegible] guarantee [illegible] Board, [illegible] $10 per [illegible]

[illegible] Magazine [illegible] Walden [illegible] June [illegible] and [illegible] selection [illegible] varied [illegible] and [illegible]

[illegible] editor, is popular [illegible] Drink [illegible] as well as interesting [illegible] Weakness at Home [illegible] the Power of Home [illegible] on the life of the [illegible] by Dr. A. Lowe [illegible] for beauty [illegible] thereby [illegible] Article [illegible] Kopp [illegible] half year.

the month, etc., etc. Taken all in all this number of the SUNDAY MAGAZINE fulfills the idea implied in its title—that of a magazine of a distinctly religious character, while in its general literary tone and in the profusion of its illustrations, it is fully up to the mark of the foremost magazines of America and Europe.

Each number of this brilliant periodical contains 128 quarto pages of delightful and instructive reading and the illustrations, which number over seventy, are of a highly interesting character. The annual subscription price of the Sunday Magazine is but $3, postpaid, and single copies may be obtained for 25 cents. Address FRANK LESLIE'S PUBLISHING HOUSE, 53, 55 and 57 Park Place, corner of College Place, New York.

Died.

Near Forest, Miss., May 28th, Henry Battle.

He had been a faithful member of the M. E. Church for the past eleven years, and for the past five years an efficient class leader. He died strong in faith and in full assurance of the rest remaining to the faithful of God.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robieson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 88, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To BE READ.—Scripture History—Old Testament—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

To BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study, and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examinations for orders by the Annual Conferences. [illegible] order and in behalf of the Board of [illegible]

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Meetings. [illegible]

[illegible] Second Round. [illegible] Silver Creek [illegible] 16; Beb- [illegible]

ton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chapel, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit, June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Clouterville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

SAMUEL DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Abdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLACHLIN, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11, Starkville, May 18, 19; Mishulaville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31, Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Neckerman, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floresville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8-9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night.

G. W. R.

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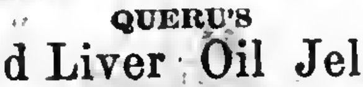

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HOME FROM WORK.

Home from work when day is done,
Pass the rapid, willing feet;
Home from work at set of sun,
Go the toilers through the street,
Each tired face becoming bright
As it sees the soft home-light.

Weary eyes that looked all day,
Where the busy hands have wrought,
Now in leisure glance away,
While the mind grows glad with thought,
Seeing in the light and shade
How serene God's world is made.

Yet they have not laggard feet,
These tired workers; love impels;
They can hear while in the street,
Music sweet as Sabbath bells,
And [illegible] dear one's welcome song,
Seems to urge their steps along.

So they linger not outside,
But [illegible] through the friendly door,
For [illegible] with eventide
All [illegible] and pain are o'er;
Home is bright at set of sun,
Home is dear when work is done.

Little children climb their knees,
Wifely eyes look up with smiles,
Loving spirits strive to please,
Happy talk the time beguiles,
And while darker grows the west
Thankful hearts bless God for rest.

Home from work when day is done,
Pass we all with rapid feet;
Home from work at set of sun,
Till we gain the golden street.
This shall be our lot at last,
When life's toiling time is past.

[illegible] joy to see
[illegible] shine,
[illegible] long set free,
[illegible] divine,
[illegible] blest
In our [illegible] may rest.

What the Moon Saw.

"[illegible]," said the moon to me, "I [illegible] down upon a small court-yard, surrounded on all sides by houses. In the court-yard sat a [illegible] hen with eleven chickens, and [illegible] girl was running [illegible] them. The hen [illegible] and screamed, and [illegible] wings over the little [illegible] father came [illegible] her; and I glided [illegible] thought no more over the [illegible].

"[illegible] evening, only a few [illegible] I looked down in the [illegible] court-yard. Everything was [illegible] girl [illegible] quietly to [illegible] back the bolt, [illegible] apartment of [illegible]. They cried [illegible] ring down [illegible] about in [illegible] girl was after [illegible] ly, for I [illegible] the hen- [illegible] the [illegible] her [illegible] her [illegible] told. [illegible] I [illegible] ask her [illegible]

mate came into his study, and laying a folded paper before him said, "There is a problem I wish you would help me to solve," and immediately left the room.

The paper was eagerly unfolded, and there, instead of a question in mathematics, were traced the lines, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his conviction of guilt and danger, so that he could find no peace till he found it in believing in Jesus. He subsequently became a minister of the Gospel he had once despised, and his first sermon was from the words so eminently blessed to his own soul, "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger.*

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The practice of a whole life will [illegible] a woman to throw a [illegible] and accuracy. It [illegible] first and most knotty [illegible] lems which pre- [illegible] youthful mind— [illegible] when she used to [illegible] at an almost inva- [illegible] over the [illegible] me, in turn, [illegible] and all when [illegible] firing distance [illegible] here nor there. [illegible] on and we in [illegible] of observation [illegible] fellow sisters la- [illegible] about the same disad- [illegible] the matter [illegible] kind of missile. [illegible] and unmistakable [illegible] learned, [illegible] advanced peri- [illegible] of physiol- [illegible] the clavicle, [illegible] the anatomy of a [illegible] (and is [illegible] down than [illegible]. This long, [illegible] bone interferes [illegible] of the [illegible] baby [illegible]. The [illegible] all [illegible] the- [illegible] an [illegible] Providence [illegible] be roll- [illegible] and pot [illegible] world, out [illegible] a hitch [illegible]. It's [illegible]

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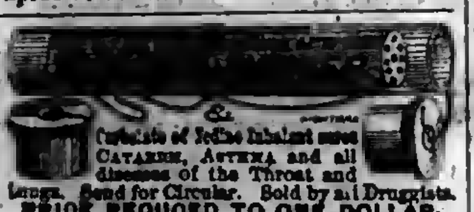

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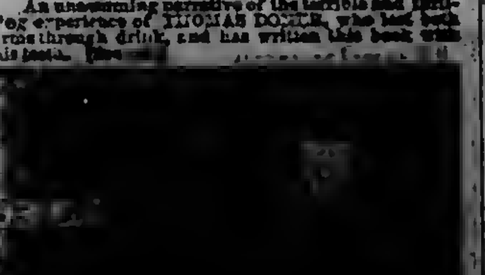

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IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 38 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," inhaling-tubes, and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. O. REMICK.

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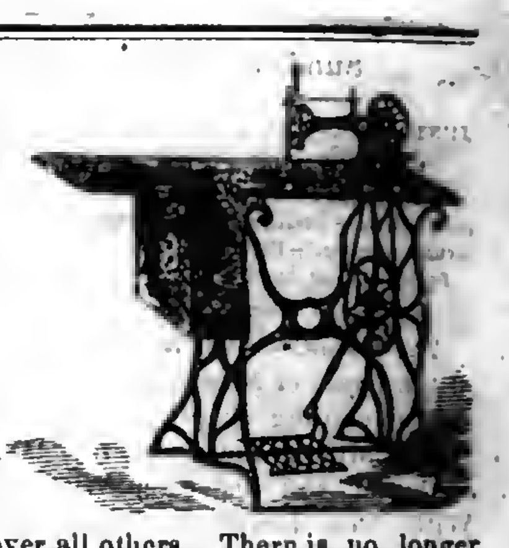

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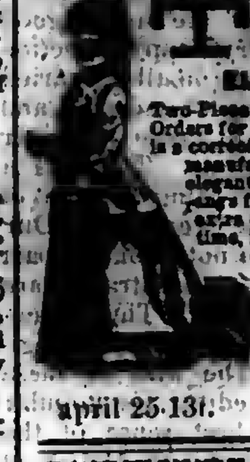

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Southwestern Christian Advocate.

VOL. 13—NO. 24. NEW ORLEANS, LA., THURSDAY, JUNE 13, 1878. WHOLE NUMBER 306

Southwestern.

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comfort, no word of Christian consolation has been uttered over her lost ones? Who of us can begrudge this little gift? Who of us shall say that such consecration is a desecration? Who shall complain that the Lord's day and the Lord's house are employed in this most Christian service?

Let us with bowed hearts dwell under the shadow of this still present calamity. Let us stand around this mourning Rizpah, who lies prostrate before her dead, not sons alone, but husband, and daughter, and son—that perfect trialty to woman's heart—who had lain there, lo, these many months; who refuses to be comforted, not only because they are not, but also because, in ever fiber of her soul, they are still unburried. Let us gather about these lads, who stand in manly silence before the graves of their household, the revered father, the oldest brother, heir thereby in their conscience to the headship of their own family and generation, and their adored sister, and who solemnly await the due rites of the Church over their beloved dead. May Rizpah now find comfort, and the household accept these tributes as a proper burial!

I shall not dwell upon the scene that rises before your eyes in all its horror. I dare not. My own feelings cannot bear the sight. A year ago, the 20th of last month, no happier family blossomed in all this land—in any land. The father and daughter had just returned from a journey to the North, where the mighty Niagara had been first seen by those young eyes, which dreamed not that they should look ere many weeks on a more deadly cataract, and be whelmed beneath its rushing torrents of madness and death. She had written a description of that trip only two days before the opening of the fearful drama. They were exulting in the opened glory of the coming year—the soft, rich landscape, the blooming trees and fields, the music of birds, every [illegible] of nature in its ecstacy of [illegible]. How [illegible] was that open[illegible] [illegible] that daughter's [illegible] week be[illegible]

"This afternoon brother and I mounted our horses and galloped away for a ride. We left the road [illegible] five miles from town, and [illegible] to the wood; and I would tell [illegible] how beautiful they looked if I [illegible]. The trees are all clothed in [illegible] soft and tender foliage, the leaves [illegible] about half grown. There [illegible] lovely flowers of every color [illegible] variety now in bloom along the [illegible]. The beautiful yellow jessamine meet across the stream, and [illegible] their soft sweet blooms and [illegible] together, while the banks [illegible] with forget-me-nots, [illegible] wild violets, dogwood, [illegible] magnolia. O, I wish you [illegible] have been with us on our [illegible] then you would know how [illegible]. Sweet papa just [illegible] St. Louis."

[illegible] picture in this—[illegible] into youth, [illegible] into maiden[illegible] in the last ride [illegible] glories of a [illegible] sweet papa, [illegible] of loveliness [illegible] the destroyer [illegible] of the next [illegible] Wednesday [illegible] three of [illegible] down [illegible] swept, [illegible] prayer [illegible] of Christian [illegible] was uttered [illegible] about the [illegible] the souls of [illegible] passed [illegible]

by whom they fell, a public monument testifying to their sorrow at the event that has made their county fearfully famous. Such a lamentation and dedication will yet be made. If they or their children fail to do this holy duty, others will certainly do the same. It is the eternal law.

A week ago I rode by a granite statue, exquisitely carved, of a brave and beautiful woman. It was erected only a year or two since, and in honor of Hannah Dustin, who, in 1698, nearly two hundred years ago, there showed extraordinary valor in rescuing herself and children from savage captors. The land has never let the memory of her courage die, and has at last molded it into enduring shape. None the less will the same land remember the not inferior courage and faithfulness of Cornelia Josephine Chisholm. Nay, it will the more remember, for this woman died for her love and devotion. She chose to die. Her "sweet papa" was in jeopardy—nay, was in the grip of death. Rather than fly from his side, she hastened unto it. She prepared for the defense of his life with ammunition concealed about her person. She interposed to save him after her own face had been filled with wounds from shot that cleft the iron from the bars, and her arm had been shattered from wrist to shoulder as she covered his heart with its protecting embrace. She begged them to take her life and spare her "darling papa." But all in vain. Theirs was the long intimacy of the oldest child and only daughter with the father, an intimacy the deepest that family ties can know, unless it be the corresponding affection of the oldest child and only son with his mother, and this intimacy is less delicate and tender in its filial phases. They had made this depth of mutual devotion deeper and dearer by their winter in Washington, and in Northern travel. They had clung together these many months of home separation, only now to show how they could die together.

Brave and manly as were the father and son in that awful hour, they were exceeded in coolness of daring, in intensity of purpose, in completeness of self-possession, in readiness of resource, in earnestness of petition, in every element of highest humanhood by this frail girl of nineteen. Cornelia is a name that ranks high in Roman annals. Her boast of her sons as her jewels has shown her brightest jewel for more than twenty centuries. But this Cornelia excelled the earliest of her name. Her jewel was her passionate devotion to her father in this hour of death. That shall shine forever. No waste of time can dim its brightness. Immortality will but increase its beauty and its worth. Josephine is a historic name. A proud and capable woman stands at the front of this century mastering the master of the world. Divorced and degraded she rules him from her enforced seclusion. Those of her blood still sit on thrones, and are heirs to imperial crowns. But this Josephine would be gladly welcomed by that illustrious lady as her peer in every quality of womanhood and manhood, for the highest traits of humanity met and mingled in one brief hour.

On that morning she was a simple girl, "heart-whole" as she wrote loving, girlish things. In that hour she towered into an angel, princely and potent, glowing in the fires of death with the strength and glory of Beatrice in the upper circles of the heavens. Welcome to the undying names of mankind, be that of this worthy successor of the great Cornelia and Josephine.

We shall not enter upon the field that lies before your every thought. Why was this deed done, and what shall be the end of these things if allowed to go unrebuked of the nation, ye need not that I should [illegible] you. Your hearts are inditing [illegible] pleasant, though, perhaps, [illegible] profitable matter. [illegible] rose a [illegible] lamb, the unleavened [illegible] the bitter herbs, made a [illegible] to the thoughtful Israelite [illegible] the hour when [illegible] Egyptian [illegible] miracle [illegible] on [illegible]

left your homes free, yet only for a season. If we allow

MURDER FOR OPINION'S SAKE

to be the law of one part of our land, it will soon be of all parts. Can one member suffer, and not all suffer with it? Can a leading citizen and his family be set on, and slain in Massachusetts for political causes, and peace and safety attend the ballot in Mississippi? No more can the reverse be true. The present honeycombing of Pennsylvania, with murder, which stern and unrelenting justice cannot abate; the communistic threatenings in Chicago and California; the bloody strike along the Ohio; the tramp wandering murderously over one-half of our Union, is the natural, the inevitable outcome of the unwillingness of the National Government to protect its citizens of the other half. The theory that State Governments have such absolute control of life and death within their territories, that the nation cannot cross their boundaries to protect its citizens and punish their murderers, has brought us to this weak and miserable pass. We are affrighted at the shadow glowering at our own hearthstone. In secluded Vermont, in crowded Cincinnati, in remote Maine, in Central Indiana, the same terror besets us by night, the same deadly danger by day.

One Indian massacre arouses every part of the land, be it the Modocs of Oregon, or the Sioux of Minnesota, or the Utes of Colarado, or the Comanches of Arizona, indignation and wrath leap from end to end of the continent, and that, too, when no one dreams that the dread foe is to steal into Eastern homes and renew his horrors at Wyoming or Schenectady. But this deed has universal application. It proves universal national weakness; it breeds universal national disaster. A people that cannot protect itself is no people. It falls to pieces when it allows its members to be cut to pieces. [Applause.]

Said a gentleman to me but yesterday, who had just returned from abroad: "The old world is over-governed; we, under-governed." Nothing strikes me more forcibly on re-entering this land than

THE LACK OF NATIONAL POWER

over its own citizens. Unless a stronger Government shall arise, we shall disolve and disappear as a nation. We sigh for the verification of the seal of Massachusetts—an uplifted arm holding a sword, which alone gives placid quiet under liberty. We have taken our first step in verifying our right to exist as a nation on gigantic fields of strife by bloody and costly valor. We must carry forward and complete this work in the national protection of every citizen in his every right. [Applause.] We must defend freedom of speech and freedom of ballot, or we perish from the earth.

To this coming perfection of national peace and power this sad event will contribute. This family group are martyrs to the American equality of right, to the Declaration of Independence, and to the preamble of the Constitution. It was for the cause of equal rights the father fought and the family fell. It was for the protection of every citizen at the polls, for true democracy, the government of the majority of voters legally and fearlessly expressed, for the American nation, for the rights of mankind, that this citizen of America, and his brave son and braver daughter, laid down their lives.

Their cries of agony and death shall never be forgotten—never below, never above.

> Their moans
> The vales redouble to the hills, and they
> To heaven.

Their forms will be wrought into marble, painted upon canvass, honored in prose and verse, held in higher and higher remembrance as years and ages go by. The children of the fathers who so ignor[illegible] slew them will build their sumptuous sepulchers. That lone and dread procession that thrice threaded the dismal path a score of miles—a feeble few, without minister, or even sexton, to assist them, bearing the bloody dead, in jeopardy of life, as they pursued their mournful journey—will yet be changed into a solemn, penitential, but glad multitude of the citizens of the same county, with their wives and daughters and sons, gathering about that green spot, where they were thus buried, to make confession of their fathers' [illegible] by such deeds of atonement in marble, and eulogy, and prayer, and sermon are able to give. [illegible] those remains, now on their way to a safer resting-place, be recalled, as were those of Dante, by the city of his birth, by those still hostile fellow-citizens in the place of their birth, and death, and the name of that county, so dishonored now, by this act of penitence be restored to its former esteem.

To the future, then poor, stricken wife and mother, poor fatherless and sisterless youth, to the future cast your wet but hopeful eyes, wet with joyful tears, tears for the dead beloved, joy that they died so gloriously, and won in one short hour immortal fame. Had they not thus died, the world had never known them. Had they not thus died, liberty, equality, fraternity for all our land, and all its peoples, perhaps, had never been attained. There may be

MANY ANOTHER BLOODY STEP

ere that high table-land of humanity and America is reached.

It may be that others, who now speak and hear, may be required, also, to make for their nation like holy sacrifices. In this city, where our greatest citizen gave his life for the life of the land, we can note the slow and bleeding feet of the martyrs to Christ and our country. May we, if called, be as willing and ready to follow the Christ, and these his disciples, for the perfection of the work of human regeneration. It may be that the whole nation will be compelled to wrestle in the sweat of this great agony for equal rights of all men, as it has had to wrestle for existence. It may be that Enceladus will yet arise from under this mountain of permitted prejudice and hate in a number at which all the world shall stand aghast—a Kemper County massacre in every hamlet of the land. It may be that we shall yet be compelled to cry out in bitterness of spirit:

> Ah, woe for the land that is sown
> With the harvest of despair!
> Where the burning cinders, blown
> From the lips of the overthrown,
> Enceladus, fills the air!

God forbid that such a horror shall light upon our land! God will [illegible] forbid it if we let his children's [illegible] cry to him from the ground. [illegible] did not forbid, could not forbid, [illegible]'s deluge from washing out [illegible]'s sin.

Yet if the deluge shall come, if [illegible] waters of death shall prevail even above the tops of the highest mountains, if the nation shall be wrapped in the flames of civil strife more dire than we have yet felt, and our indifference to the fate of our brothers shall doom us to a worse suffering, out of it all shall the new earth come. The deluge shall pass away; the land of righteousness, of brotherliness, of Christ, without caste or violence, or hatred or disloyalty, or murder, shall appear above the flood. And then will still gleam forth, nay will more brightly blaze, the fame of this just father, this brave lad, this Cornelean jewel of filial maidenhood.

Hope, then, sad hearts; hope and endure, and be patient. Pray for those who have despoiled your house of its home, its head, its heart. Pray for them by name, pray for them with all the heart. So will you be still one household, for thus prays your family in heaven. In Christ they lived, for Christ they died, with Christ they dwell. Live ye in Christ in petition for the forgiveness of your enemies, so that, if spared the martyr's fate, you may still rejoice in the martyr's crown. For thus you shall win like honor from God, with those of your own flesh and blood that have gone up—yes blessed be the Lord, gone up, up, up, up, in human love and reverence, in earthly fame, into heavenly seats, through great tribulation, and have washed their robes of blood, and made them white in the bloodier blood of the Lamb, who died for them as they died for Him, and will make them to reign with Him in peace and bliss forever and forever.

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The wind is unseen, but cools the brow of the fevered one, sweetens the summer atmosphere, and ripples the surface of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effect upon surrounding things we are assured of its existence.

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The Natural Bridge, with the tract of land upon which it is located, valued at $[illegible],000, is included in the assets of Mr. Harmon, of Virginia, who has gone into bankruptcy.

Commencement at Central Tenn. College, Nashville.

The college love feast on Sunday morning, May 12th, was a season of refreshing. Many of the students could testify that in the college they had become savingly acquainted with the plan of salvation, that they had received a great benefit while attending school both intellectually and spiritually, they could now rejoice in Christ their Savior, and looked to Him for strength to live useful lives wherever they might be. The testimony to the power of Jesus to save was clear and scriptural. At 3 o'clock the Annual Sermon was preached by Rev. C. S. Smith, of the Tennessee Conference M. E. Church, and pastor of Clark Chapel in this city. The sermon exhibited careful preparation.

The examination of the several classes began on Monday the 13th and continued through Tuesday and Wednesday. The report of the examining committee and visitors from the several patronizing conferences, speaks of the character of the examinations in the highest terms of commendation, for thoroughness and comprehensiveness. On Tuesday night Rev. A. J. Baird, D.D., of the Cumberland Prebyterian Church delivered an address full of common sense, good advice, stirring exhortation, sparkling with wit and gems of thought, delivered in an easy conversational style, yet with an earnestness that made one feel that he meant every word that he spoke. Labor, he said, is necessary to success. Poverty is not an impassable barrier to an education. A young person who has not energy and self-denial enough to get an education now, with the facilities within the reach of the colored people, would not use it well if it could be acquired without labor and self-denial. The friends of the freedmen in the North, and some in the South, have placed advantages within the reach of the colored people such as few persons of any color enjoyed a century ago. These privileges demanded labor; persevering labor, self-denial and energy on the part of the colored people to prove that they were ready to grasp the hands of those who would help them. The speaker said there was nothing in the way of the colored youth of this country rising to any position of trust and usefulness, if they, by persevering, patient toil, would prepare themselves for it. The address commanded the closest attention from the beginning, and was frequently applauded. On Wednesday night an educational meeting was addressed by Rev. J. G. Thompson, Rev. Eli Provine and Rev. S. J. Harris, of the Tennessee conference, and Rev. A. P. Melton and Rev. D. W. Hays, of the Holston conference. The speeches were short, pointed and appropriate. The Endowment Association and its work were the themes of the addresses.

The colored people, led by such men as Revs. C. Pickett, W. S. Butler, Wm. Taylor, D.D., W. L. Muir, J. D. Tate, with the speakers of the evening, have planned to raise five thousand dollars as an endowment fund for some department of the college. Over one thousand has been subscribed and some has already been paid. The speakers expressed the hope that not only the five thousand would be raised, but double that amount and more in a few years. On Thursday morning the mempers of the Theological class delivered addresses. J. J. Bass, M. D., on The Minister a Man of one Work; J. W. Picket, The Call to the Ministry; W. H. Ogleton, Homiletics; K. Fields, Analogy of Nature and Revelation; H. W. Key, Immortality of the Soul; M. Williams, The Obligations, Subjects and Mode of Baptism; W. A. McKissack, Eternal Punishment. The addresses evidenced thought, research and careful preparation. In the afternoon the graduating address of Miss A. P. Martin, who has finished the classical course, was delivered with a gracefulness, clearness of enunciation and contained thought and diction that would honor the graduates of older institutions and of fairer complexions. This was followed by an address by the President and conferring the degree of A. B. on Miss Martin and the honorary degree of D.D. on the Rev. A. S. Dobbs of the Erie conference and Rev. Samuel Rose of the Canada Methodist Episcopal Church, Book Agent of that Church. At night the Excelsior Literary Society had a public exercise, in which the members acquitted themselves so as to receive the closest attention of the large audience, until a late hour.

With these exercises closed the most prosperous year of the school. The attendance reached two hundred and eighty-seven in the college at Nashville, and one hundred and thirty-three at the Mason preparitory school. The different departments are steadily growing, and the pressure for more room to meet the growing demands of the school is already felt. The next session opens on the first Monday in September, the Medical Department on the 30th of September and the Law School at the same time. Any one desiring information can address the president, Rev. J. Bradon, Nashville, Tenn.

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Science.

We are living in a remarkable age, an age of great activity in the thought-world. Men are busy searching throughout the world for its hidden treasures. Yes, more than this—they are mounting up to the very stars to ascertain their secrets. It is a fact that we are able to determine with great accuracy the composition of stars which blaze in the heavens millions of miles away by means of the spectrum. How truly is man the image of God in wisdom and knowledge! All these wonderful revelations of science tell of God, and only confirm the Christian belief.

No science is more full of the manifestations of God than Geology; yet, no one has been used more by the infidel world by which to disprove the validity of Divine revelation. But the infidel has been forced to abandon this particular field, and the Christian scientist in the presence of the rocks stands victorious. For instance, Geology says the earth is more than six thousand years old, and the Bible does not contradict the statement. It says, "In the beginning God created the heavens and the earth," but it does not say when that "beginning" was. It may have been hundreds of thousands of years ago when the matter of the globe was created by the word and power of God. Science, when perverted, may contradict Scripture, but where rightly interpreted will not; both books, *nature* and *revelation* were written by the finger of God, and both are true.

Geology says that man was formed last of all. His fossil remains have not been found below the alluvium, though a pretense to the contrary has been made by some writers. What did Moses say about this? "Last of all he made man also." Here surely they agree, and this is the Bible starting point.

The Bible is not designed to be a text-book on science. It only alludes to science when the latter comes in its way, and then it is so worded as that when science is fully understood they will not be found in conflict, while at the same time the Bible always uses the language of common life and not that of exact science.

Infidelity in one form teaches that man is only a developed animal—that his nearest ancestor is the monkey. There are some people who seem to have had that origin we admit, but most of us feel somehow that we have had a different and higher origin. Geology completely refutes this development theory by showing that the earth has passed through many different changes. Whole races of beings have been swept away and others have suddenly come in their places. These were the revolutions in nature of which God was the author. No links mid-way between the monkey and man have been found, and if the latter sprang from the former there ought to be found some specimen somewhere, half monkey and half man. No men are so credulous as those who reject the Bible. In that old Book men have a revelation from God. There is the truth. Let us anchor to that rock and not let our feet slip, and then we shall be safe. He who is in possession of the truth as it is in Jesus is safe at all times. Mere science cannot move him from his position. Let us have at least one firm foothold. Science is vacillating. Men are ever changing their opinions, but the truth of God's word changes never.—*Lectures on Science, by J. H. McCarty, D.D.*

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The Senate has passed the House bill forbidding any retirement of the greenbacks. The volume is therefore fixed. Even the increase of currency by new banks is not to work any withdrawal of greenbacks.

When bad men combine, the good must associate together.—*Burke.*

General News Items.

Two hundred colored laborers left Washington for Brazil last week, to work on the Madeira and Marmora Railroad, which is being constructed by Philadelphia contractors.

Cincinnati is excited over the clandestine marriage of a daughter of a prominent Jewish rabbi to a young lawyer of that city. The rabbi has disowned his daughter.

James Gordon Bennett telegraphs from London that he will return by the middle of June, and is prepared to accept any penalty that may be imposed for violating the laws in his duel with young May.

Hon. J. S. Harrison, son of the late President Harrison, was buried at North Bend, O., May 29. While the burial service was in progress, it was discovered that the grave of a young man who had died ten days before had been rifled by body-snatchers. A party immediately started for Cincinnati to search for his remains in the medical colleges there. The next day, while searching the Ohio Medical College, they discovered the body of Mr. Harrison, who had been stolen from his grave a few hours after burial. The affair has caused great excitement.

Texas contains an estimated population of 2,000,000. It receives annual increase by immigration alone of 250,000. There are produced in the State annually about 700,000 bales of cotton. The value of the crop is $30,000,000. The annual export of cotton is estimated at $10,000,000 in value, of wool at $1,500,000, of hides at 1,800,000, of beef in barrels and cans at $2,000,000 and other productions besides wheat at $3,000,000. The present wheat crop will be between six and and seven million dollars.

The country was beginning to take hope. The boundless fields of moving grain—the almost fabulous wealth which the earth promises to honest labor—had just begun to inspire the merchant, the mechanic, and the artisan with the assurance that the burthens were lifting and the skies growing brighter; that returning comfort and prosperity were coming through the re-opened "furnace doors" and the revival of the busy hum of the wheels of commerce. Suddenly vicious political schemers appear and ask a halt, and demand that the people wait until they can invoke the spirit of evil and unrest. While the country is too thoroughly aroused to allow conspirators to proceed to desperate methods, the damage to the people from the renewal of the strife once settled, as was thought forever, will by almost incalculable. Let the responsibility be placed where it belongs.—*Inter-Ocean.*

The following are the points which the Governments of England and Russia have agreed upon, subject to the consideration of the Berlin Congress: 1. There shall be two Bulgarian Provinces—one north of the Balkans, under a prince; the other south of the Balkans—not to touch the Ægean Sea, and its name to be chosen by the Congress—with a Christian Government, and the Government modeled upon that of the English colonies. 2. The Turkish troops shall withdraw from the latter province and not re-enter it. 3. England deplores, but will not oppose the retrocession of Bessarabia. 4. England reserves the right to discuss in the Congress all International arrangements relating to the Danube. 5. England does not consider the possession of Batoum by Russia sufficient justification for hostile interference, and Russia promises not to further advance her frontier in Asia. 6. Russia will give up Bayazid to Turkey, at the request of England, but in exchange Turkey shall cede to Persia the Province of Ketour, close to Bayazid. This has long been a disputed piece of territory, and the right of it, Russia says, belongs to Persia. 7. Russia promises neither to take the money indemnity in land nor to interfere with England's claims on Turkey as a creditor. The points as to the war indemnity to be discussed by the Congress. 8. The Congress will take steps to reorganize Epirus, Thessaly, and other Greek Provinces. 9. Russia agrees that the passage of the Dardanelles and Bosphorus shall remain in *statu quo*. 10. England will suggest at the Congress that Europe recognizes [illegible] and will discuss the question [illegible] Russian occupation of [illegible] passage of troops through [illegible]

[illegible]western.

[illegible] St., New Orleans, La.

[illegible]AY, JUNE 13, 1878.

ONE DOLLAR.

One Dollar pays for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of our Agents next Sunday would give us a thousand cash Dollar Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

[illegible] Organs.

We [illegible] 00 Estey Organ [illegible] and a $375.00 [illegible] $[illegible], cash. [illegible] are entirely new [illegible] directly from the [illegible] a rare chance for [illegible] school to get a [illegible] very cheap.

[illegible] in the list of [illegible] of con- [illegible] subscri- [illegible] among [illegible] your people [illegible] list. We [illegible] and are [illegible] One dollar [illegible] Janu- [illegible]

[illegible]

[illegible] from [illegible]

Editorial Notes on Nashville, Tennessee.

We left Atlanta, Georgia, in company with ex-Governor Cumback, of Indiana, Friday evening, May 17, and arrived in Nashville, Tenn., Saturday morning. The day was spent in visiting places of interest. Rev. Dr. Braden, President Central Tennessee College, made us his guests. The College year that has just closed has been a very prosperous one. Much more might be added the words of our correspondent published elsewhere in commendation of this school. The four good sized brick buildings are already too small. Ground is being bargained for on which to erect an additional building at once for the accommodation of Meharry Medical School which, under the efficient work of Rev. G. W. Hubbard, M.D., is rapidly growing. We are pleased to learn that several leading physicians of Nashville were ready to give their assistance as lecturers to Dr. Hubbard during the coming year.

The College includes as a preparatory school, West Tennessee Seminary, located at Mason, Tenn. The school is in charge of Rev. C. E. and Mrs. M. B. Alexander. This school numbers 62 males and 68 females. In the College proper there are the following in the different departments: Collegiate, 5; [Scien]tific, 6; Preparatory, 12; Theological, 38; Medical, 18; Normal, 83; Academic, 175. Total in all schools, omitting names mentioned twice, males 215; females 210—425. There was one classical graduate this year.

President Braden is a tower of strength in his position. He has culture, administrative ability, aptness to teach, strength of character sufficient to remain firm in the midst of opposition, and his heart is in his work. He has given these years to the work of education among the colored people because he has faith in them. The Doctor's work is recognized in Nashville. He has been placed in charge of the State Teachers' Association by the State Superintendent of Education, and spends his vacations of each year holding Institutes throughout the State. He is universally known and spoken of in the city as a good man and successful educator. He has had, during the past year, a good corps of teachers associated with him.

Nashville boasts several institutions of learning. In point of chief prominence before the country [illegible] Vanderbilt, established and [illegible]tly endowed by Commo[dore] Vanderbilt, of New York. The [illegible] are large and beautiful and [illegible] buildings already completed [illegible] ample to accommodate several [illegible] students. Then there is [illegible] University, Nashville Institute and our own College. In the [illegible] three are over *eight hundred* col[ored] young men and women every [illegible] half of these are studying to be teachers or ministers. [illegible] can estimate the blessed re[sult] [illegible] good which must come [illegible] constant stream of sanc[illegible] poured forth among [illegible]? Nashville has many [illegible]. All the leading de[illegible] represented in one [illegible] edifices. The col[ored] [illegible] have some very good [illegible]. The African Methodist [illegible] the colored Baptists are just [illegible] splendid stone edifices, [illegible] basements and fine audi[illegible] latter seating proba[illegible]. Each building [illegible]. Our own [illegible] a very good two [illegible] good base[illegible] handsomely fres[illegible] audience room. [illegible] C. W. S. Woods, [illegible] promise, and he [illegible] inviting field. [illegible] and attentive [illegible] under the [illegible] Brown was su[illegible]

[illegible] Church con[illegible] completing a [illegible] session room [illegible] not strong [illegible] faith [illegible] soon [illegible] con- [illegible] the [illegible] raising [illegible] We [illegible]

Sunday-school, of which church he and his wife are members.

Governor Cumback delivered his lecture on "Invisible Some People" to a good audience on Saturday night. The lecture discussed the reality of invisible, evil influences as exhibited in the witchcrafts of the past and the slanderers of to-day who are classed under the phrase "they say." The lecture was good and was well received.

Danger Ahead.

No thoughtful man can shut his eyes to the fact that the nation is drifting toward revolution. Nothing but the common sense of the American people expressed emphatically through the press, and at the ballot box, at the coming fall election, can save the nation from anarchy and revolution. The immediate cause of alarm is the course of the House of Representatives in the Potter investigation now going on. But it is asked, are not frauds to be investigated? Certainly, and more, whosoever is guilty, if found such should be punished. But the punishment of fraud is not the object of this investigation. If so, why confine it Louisiana and Florida? Why not extend it to Mississippi, Oregon, New York City? The answer is evident. The investigation is partisan, and has for its purpose, to find some plausible excuse for putting Mr. Hayes out of the Presidential chair, and putting Mr. Tilden in. This is the interpretation put upon the investigation by such liberal minded democrats as Postmaster-General Key and A. H. Stephens. The Republican party has many bad men in it, who disgraced it and the country. We apologize not for them and had we the power would bring them to justice. But the question before the country is not one of party against party, but it is whether when the Presidential title has been settled by one Congress a following Congress can unsettle it? In this question is involved the whole question of the stability of the Government. If one Congress can put out a President which another decides is elected, then this country is Mexicanized, and anarchy, and revolution, and bloodshed will reign from Maine to the Rio Grande.

The following from the *Pittsburgh Christian Advocate*, is quoted as expressive of our views:

"Nothing appears to us more evident than that the Presidential title, once decreed by competent authority cannot be touched, save by impeachment for malfeasance in *office*, or by *quo warranto* through a court having jurisdiction in the case. Certainly no Congress subsequent to the Forty-Fourth, has any legal authority whatever in the case. Congress has no authority not conferred by the people. The Forty-Fourth Congress, by the conditions of its accession to power, was to decide who was elected President in 1875. The legal presumption is, that the people, in casting their votes, had this fact in view and intentionally clothed them with this prerogative. Having decided the question and died, all power over the question died also, save in the manner indicated above. In the election of the Forty-Fifth Congress, this was not a question in issue and indeed could not be, for the demands of the law, which was the limitation the people had placed upon their own action in the matter, had already been met. For the Forty-Fifth Congress, or any other, to meddle with the work finished by its predecessors is plainly an act of usurpation. Had the law conferred the right of reviewing the Presidential title upon the present Congress, can any one say it would not have been constituted differently?

Let not the people be beguiled by the cry of peace, peace, when there is no peace. The whirlwind of revolution is around us. We can control it now; a few months hence, it will defy our utmost power, save at the expense of a war, which closing will leave nothing but the wreck of free institutions upon the fair fields of liberty. Have we forgotten how incredulous we were of danger in 1861, laughed at its portents, till the cannon of Fort Sumter changed our countenances and sent us to the field, while the homes we left behind were filled with the voice of weeping, there to expiate our [illegible] and folly in blood?

If ever our country called for the people to act inspired by a love of country superior to party attachments, it is now. We should throw [illegible] dogs of war an extra [illegible] hold them tight, yes, [illegible]

[illegible] Missouri, hear- [illegible] was about [illegible] po- [illegible]

Settled.

The [illegible] of the M. E. [illegible] the Cape May settlement, by which all property disputes between that church and our own are practically settled, and by which each church recognizes the other as a "legitimate branch of Episcopal Methodism." The adoption of this settlement as final by both churches settles the question of fraternity so far as official action can. The responsibility of unfraternal acts toward our men or churches in the South must now be charged to individual men or churches committing those acts.

Before the Southern General Conference met we spoke of the danger that fraternity would be hindered by that body placing upon the Cape May agreement an interpretation, which would demand the practical withdrawal of our church from the Southern States. That sentiment had been strongly endorsed by nearly all the Southern Methodist papers, and by many leading Methodists. Had it not been for the positive rulings of the Southern Bishops at Atlanta, by which no resolutions were entertained which did more than simply receive the Cape May agreement as a finality, it is not improbable that action would have been taken looking to a redrawing of the old territorial line, north of which should be our church and south of which should be the Southern Church. Such a resolution was read by Dr. Edwards, of Virginia, but was ruled out on the ground stated above.

The resolution adopted by the Southern Conference was this:

Resolved, That the report of our Commissioners on Formal Fraternity be spread on the Journal, and the documents presented therewith be deposited in the archives of the General Conference; and that the thanks of the Conference are due, and are hereby tendered, to the Commissioners for the eminently satisfactory manner in which they discharged their onerous and delicate task.

With this action nothing is left but for each church to carry out in good faith the pledges of the agreement. It would have been worse than folly for the Southern Church to have insisted upon an interpretation looking to the re-establishment of the tentative line of separation defined in 1844. The M. E. Church has no thought of any fraternity which requires a sacrifice of her Southern membership of 400,000. Let us now have peace and brotherly kindness between the ministers and people of the two churches everywhere.

Five Colored Men Hung.

The following special dispatch to the New Orleans *Democrat*, dated June 6, we publish in full. Some of the statements have been denied, but there is probably no doubt about the men being hung. Such an organization as is spoken of among colored people for the purpose of establishing *"a nation of their own,"* if it exists, is bad, and can only lead to trouble to its leaders. The would-be assassins deserve the full punishment the law gives, but on the other hand the lynching of five men, when professedly they were in the hands of the law can only be condemned. We will wait for further information:

Bayou Sara, June 6.—On Sunday night last, June 2, as Dr. Wm. B. Archer, was returning to his home from the house of his neighbor, Major Burton, about 10 p.m., about midway between the residence of Capt. O. Lejeune and his own, he was fired on by six negro men, who were lying in ambush waiting for him. Five of the negroes had double-barreled guns and one a musket. Dr. Archer was on horseback and riding on top of the levee. The assassins were concealed behind two large cotton-wood trees, standing within a few feet of the levee, and all the negroes fired as the doctor was passing these trees, his clothes being riddled with bullet holes and he was thrown from his horse, but fortunately not much injured.

The assassins took to their heels, running in different directions, but it was ascertained who the parties were who had attempted the foul act, and on Tuesday morning a large number of citizens collected together at Raccourci, where the act was committed. A jury of twelve of our best citizens, the most of them old gray-headed men, was chosen, who after a lengthy and thorough examination found the prisoners, five in number, one having made his escape, guilty of shooting at Dr. Wm. B. Archer with intent to kill.

Many witnesses were examined, all colored, and two of the prisoners were allowed to make their statements, having requested per[illegible] to do so. They stated that they intended to kill Dr. Archer on [illegible] night, and after making away with him they were to kill Mr. O. Lejeune, Mr. William Picquet and Mr. Frank Burton; they stated also that they belonged to an organized club, the object of which was to kill the leading white men in the country and establish a *nation* of their own; they gave the names of many members, names of their president, vice president, and a general exposé of their plans.

After the examination was closed the prisoners were conducted to a shady grove, by all of the citizens present, and after mature deliberation it was resolved to turn them over to the law. The prisoners were placed in charge of a party and started in the direction of the court-house, but had not proceeded far before they were intercepted, taken by force and hung, all five of them.

Meridian, Miss., District Conference.

This Conference was held at Meridian, May 1, 2, 3 and 4, Rev. M. Adams, the Presiding Elder, in the chair. Conference was opened by reading a Scripture lesson, singing and prayer. Twenty-four traveling preachers answered to roll call and several local preachers, with other members, were present. C. P. Clemens was elected Secretary; W. D. Sims, Assistant Secretary. The various committees were appointed which did well the work assigned to them. High ground was taken on all the reforms of the day. The temperance committee read a long and able report, also the committee on education, of which the Presiding Elder was chairman. We have a high school at Meridian, a branch of Shaw University at Holly Springs. Meridian District will not be behind in any of the great church enterprises. Our motto is "go forward," and this we intend to do. The preachers reported their charges in good condition, and are hoping for better things in the future. We want more religion and education, and the Meridian District is seeking both. Her preachers are in the prime of life and able to do good work. Preaching at night brought out large congregations to hear the word of God. Every meeting was full of interest. During the Conference there was held a temperance meeting which did much good, and one educational meeting. Our people are advancing; the days of darkness are passed; the true light now shines and we hope to walk in the light. On Sabbath Rev. G. W. Barney preached the sacramental sermon at 11 o'clock a.m. The sermon was a good one. More than one hundred communed. In the evening, at 3 o'clock, Rev. M. Adams preached a missionary sermon to a large congregation. A deep interest was awakened in us all by listening to the discourse. All were moved to do more, and go forward in the discharge of duty as ministers and people. During the Conference thirty dollars were taken up to aid our high school, which must and will be sustained. Education is what we want and must have. The preachers separated in love to one another and with new vigor to preach the Gospel and be more useful in the future. The next Conference is to meet at Macon, Miss., in the fall.

C. P. CLEMENS, Sec'y.

From Nashville, Tenn.

Mr. Editor:—Knowing how you like to hear from the churches and Sunday-schools, I thought I would write you a short letter. Yesterday we had a beautiful day, and at evening service had a good congregation, being crowded at night, as it was communion, Dr. Braden and Bro. C. Pickett, our Presiding Elder, being with us. Bro. C. W. Woods, our pastor, preached. We like him very much. I believe he will do much good among us, by the help of the Lord. Yesterday was only his second Sunday here. We've had six accessions, four Sunday night and two last night. Yesterday afternoon we had general class-meeting. A great many spoke, some having been in the service of the Lord over forty years, and some only a few months. We had a glorious meeting. At Sunday-school yesterday morning we had one hundred and seventy-eight present. The infant class was so large we had to divide it. Have now infant class Nos. 1 and 5. There are about forty in one and thirty-five in the other. You have visited our school so you know what a host of little folks we have. Yesterday being the first Sunday in the month, and the day set apart for our missionary collection (the Sunday-school is organized into a missionary society), we took up six dollars and five cents. Our pastor gave us a good missionary address, showing the distance of land where once the work of missionaries extended, and to where its extent is to-day. He also told the children how Bishop Simpson was brought into the Sunday-school, how hard he was to keep there, and what sort of a man he made, and all about his missionary work, and what he is to-day. The children paid strict attention, and seemed to enjoy his talk very much. We will have our annual pic-nic on the 20th of this month. We anticipate a nice time. I wish we could have you with us. I must close for this time; will write to you again soon.

IRVIN C. BROWN.

June 3, 1878.

Meridian District, Mississippi.

Mr. Editor:—My District comprises twenty-six appointments, and in the round just completed I have held twenty-two quarterly conferences myself, and held four by proxy. I am glad to say that there has been an increase in the membership. One hundred and fifty joined during the quarter. On the Garlandsville circuit we licensed a boy twelve years old. He had several times gone to his pastor for authority to exhort, but his youth kept the pastor from granting it until the quarterly conference should meet. He reads and writes well and exhorts with power. He claims to be divinely called to his work.

The instructions of our last conference under Bishop Harris, that the missionary money given to the church is to be reported to the stewards, and go into their accounts with that of the preachers and presiding elder, are being carried out in this District and have a good effect. The people are beginning to understand what the Missionary Society is doing for them. This knowledge leads the people to give better to all the benevolent collections. Only give our people the light and they will follow it.

The SOUTHWESTERN is popular among the preachers and people, and we only regret that more do not subscribe. The hard times press sorely on our people. But from nearly every point we send a few cash subscribers.

The Meridian Academy is increasing in attendance and influence. Our Sunday-school at Meridian is a good one, one hundred and seventy-five being in attendance.

M. ADAMS, P. E.

Our School Work in the Alabama Conference.

Dear Editor:—Your paper makes its regular weekly visits to our school Reading Room. Your readers perhaps desire to know how we are getting on. Our school has just closed one of its most prosperous sessions. One hundred and ten students have been enrolled during the year. The first class of four graduated, doing themselves and the institution credit. Our work here is altogether with the white people. There are very few colored people in this part of the State. The M. E. Church has about six thousand white members in Alabama, and about the same number of colored members. The colored people have two very good schools, the Alabama conference has but one—the Andrews Institute. This school is doing a great work and proposes to do still more. The church is a success here.

JOHN T. BLAKEMORE.

Teachers' Institutes.

A series of Teachers' Institutes will be held in West Tennessee, beginning at Trenton on the 14th of June, at Covington, Tipton county, on the 18th, and at Somerville on the 21st. Others will be held at different places in Tennessee. These Institutes are held under the sanction of the State Superintendent, Hon. L. Trousdale, and are conducted by the teachers of Fisk University, Nashville Institute and Central Tennessee College, and others. The object to be accomplished is to raise the standard of qualification among colored teachers, and to rouse an interest in the subject of popular education among the colored people. The whole work is planned by the members of the State Teachers' Institute, who propose to do the work as a gratuity to the cause of education.

J. BRADEN,
Pres't. State Teach's' Institute.

Rev. Dr. Braden, writing from Nashville, says: Rev. Alex. Meharry, D.D., of the Cincinnati Conference, his wife, and Rev. Samuel Meharry, of Shawnee Mound, Ind., with his neice, Miss Lettie Meharry, spent several days here visiting the city, educational institutions and the Hermitage, the home and burial place of Andrew Jackson. They passed on to Athens, Tenn., to be present at the Commencement exercises of the Wesleyan University. Rev. B. Sears, D.D., L.L.D., the General Agent of the Peabody Fund, and Rev. Dr. Rust, the active friend of the freedmen and Corresponding Secretary of the Freedmen's Aid Society, visited the Central Tennessee College on the 30th of May. Dr. Sears expressed himself very highly pleased with the buildings and grounds of the Institution.

Woodward Circuit, Miss.

We invite all traveling and local preachers, exhorters, class-leaders, and other church workers of this vicinity to meet at Shady Grove Church, Calhoun county, on Saturday, June 29th, to take into consideration the best means of advancing the work of the Lord in this community, and for better securing co-operation in holding special and protracted church meetings.

There will be a Sunday-scool celebration at Mt. Pisgah church on Sunday, August 17, to which all are invited.

W. B. KENDRICK, Pastor.

Austin District Conference.

The District Conference of Austin District, West Texas Conference, will convene at Luling, Caldwell County, on Tuesday the tenth day of October next. The Conference will be composed of all the traveling and local preachers, the exhorters, the district stewards, one Sunday-school Superintendent and one class leader from each pastoral charge in the district. Do not fail to be present, brethren, at this central point, and be there on time; suitable accommodations will be provided for all.

S. GATES, P. E.

Our Southern Methodism.

Rev. C. L. Crump, Batesville, Miss.: "We have just closed a successful protracted meeting that lasted for three weeks. There were eleven conversions and twenty-two accessions to the church. We bless the Lord for his goodness."

Rev. H. Henderson, Clinton, Miss. "We have five churches on this work, all in good condition. There have been eleven recent conversions, and in all, during this year, fifty-two. We have a flourishing Temperance society, with 105 members enrolled under the banner of total abstinence."

Rev. G. W. Townsend, Boerne, Texas: "We have now five appointments on this work. There are but two church buildings—at the other preaching places we get the use of houses that will for the present answer the purpose. At this point we have an interesting Sunday-school. The teacher of our day school, Miss Fannie Hermann, is the very efficient superintendent. All the scholars not already professing christians, have recently been at the altar as seekers of salvation. The spiritual condition of the church and Sunday-school is good."

Rev. A. E. P. Albert, Houma, La.: "The Houma church is doing well. Last Sabbath (June 2nd) we collected $100.30 at our "Basket Meeting." Bro. Lynch, from Thibodaux, with about one hundred of his friends "came over and helped us." We are going to have our church ceiled with the money we collected at the basket meeting. The church is alive in Houma, and her influence is being felt morally, religiously, and in temperance reform. Praise the Lord for a living church."

General Religious Items.

"Wesley clock," the first Methodist church clock in America—the gift of Mr. Wesley—is still in service in the main audience room of old John Street church, New York.

The colored Baptist Association of Virginia, at their annual meeting at Portsmouth, held recently, resolved to send Rev. Solomon Cosby to Africa as their missionary. The association also appointed a Foreign Mission Board, which will have its headquarters in Richmond.

The American Unitarian Association received last year $237,693. The total invested fund is about $155,000. Of the moneys expended $5,000 was given to the church in New Orleans, and certain sums had been given in aid of Wilberforce University, (African Methodist,) and for colored students in Harvard University, and Meadville Theological Seminary, (Reformed German.)

Over 15,000 persons, including Arabs, Turks, Chinese and Japanese, besides Europeans, received portions of Scriptures on the opening day of the Paris Exposition from the kiosk of the Crystal Palace Bible stand. The pressure of the eager crowd for copies was so great that the windows of the kiosk had to be closed a dozen times.

Recently, when a resolution to condemn a "Retreat," held by fifteen ministers of the Church of Ireland, came before the General Synod, the Archbishop of Dublin said he would take upon himself the entire responsibility of giving his sanction to the holding of the recent retreat. He had done so under a wrong impression, and would grant no such permission in the future. He had heard, with great pain, of the practice of auricular confession on that occasion. This explanation had a pacificatory effect on the Synod.

General News Items.

GALVESTON, Texas, June 7.—A *News* special states that Lerdo was reinforced to-day by 300 government troops from Guerrero, under General Cato. The revolutionists have retreated. A second party has left in pursuit.

WASHINGTON, June 8.—The Senate by a vote of 55 yeas to 2 nays passed the bill modifying the act authorizing a contract with Capt. Eads for improving the mouth of the Mississippi river.

NEW YORK, June 8.—The Stewart Woman's Hotel was formally opened to-day to the general public under the name of the Park Avenue Hotel.

ST. JOSEPH, Mo., June 8.—The wheat harvest was begun in this county under the most favorable prospects. A well-informed farmer asserts that the crop is the best but one he has ever seen. The grain is unusually large and full and chaff light. Crops which three weeks since were thought to be a failure will be a full average. Harvest hands command from $1 50 to $2 per day, the latter being the prevailing price.

WASHINGTON, June 8.—Mr. Ferry, president pro tem of the Senate, has just appointed the committee asked for by Senator Matthews to investigate the Louisiana matter. The committee consists of Messrs. Edmunds, Allison, Ingalls, Hoar, Davis of Illinois, Whyte and Jones of Florida.

WHASAINGTON, June 8.—Mr. Spencer, of Alabama, introduced in the Senate to-day a resolution for an investigation of the charges of fraud, intimidations, etc., in connection with the presidential election of 1876 in South Carolina, Florida and Louisiana, and concerning the election in Alabama, Mississippi and Oregon, and also of the facts connected with the dissolution of the Packard government in Louisiana and the establishment of the Kellogg government, and gave notice that he would call it up every day until a vote upon it was reached.

BERLIN, June 9.—Several houses of this city have been searched by the police and a number of persons arrested. Herr Moast, Socialist member of the Reichstag, has been sentenced to six weeks' imprisonment for persisting in addressing a meeting at Chemnitz after the police had declared it closed. Eight persons were tried yesterday for using disloyal language in speaking of the Emperor. Seven of the prisoners were sentenced to eighteen months' imprisonment. Judgement was deferred in one case.

BERLIN, June 10.—The Emperor left his bed yesterday and sat in a chair for three hours. His appetite is increasing, and his recovery generally is considered unprecedently rapid. It is expected that the Emperor will start for Babelsburg in a fortnight.

WASHINGTON, June 10.—Mr. Evarts has received a telegram signifying acceptance of the invitation to an international monetary congress by both France and Italy. Mr. Evarts said in conversation las evening that with the acceptance of these two great powers the holding of the congress was a fixed fact.

NEW YORK, June 10.—M. Leon Chotteau, the distinguished French economist and publicist, who came to this country a short time ago with a view to improve the commercial relations between the United States and France, and to establish a commercial treaty between the two countries, has now completed his mission and will sail for Europe on Wednesday. Mr. Chotteau has made a flying tour through the country. He arrived on the fourteenth of March last, and has delivered speeches in behalf of his project in nearly every State in the Union. He is well satisfied with his visit and has organized committees in Boston, New York, Philadelphia, Baltimore, Cincinnati, St. Louis, Chicago, New Orleans and San Francisco, which will send delegates to France to the congress which will be held in Paris on the seventh of August next.

The debt of the United States reached its highest figure October 31, 1865, when it reached $2,808,549,438, of which $2,352,957,477 bore interest. March 1, 1878, the total debt of the government was $2,114,889,385, of which $1,741,782,500 was bearing interest. Thus it appears that the interest-bearing debt of the United States has been reduced $611,174,977. The annual interest on the interest-bearing debt October, 1865, was $149,421,362. By the reduction of the bonded debt and the funding of a part of the debt at a lower rate of interest, the annual interest of the public debt March 1, 1878, was at the rate of $92,063,358, showing a reduction in the annual interest account amounting to more than $57,000,000.

Sunday School.

JUNE 23, 1878.—THE DECREE OF CYRUS. SCRIPTURE.—2 Chron. 36: 22, 23.

GOLDEN TEXT.—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."—Is. 40: 2.

TOPIC.—"He is faithful that promised."—Heb. 10: 23.

[Condensed from Nat. S. S. Teacher.]

The Promise (22).—If the people of Judah believed the words of the Lord which had been spoken to them by the prophets, at no time could their exile have been a hopeless one. It had a definite limit fixed to it. "The word of the Lord spoken by the mouth of Jeremiah," was that they should serve the king of Babylon for seventy years. This bow of promise was arched over the years of their captivity. No matter how hard was their lot, nor how dark was the immediate prospect before them, this assurance shone on the firmament of the future.

There was one, at least, who knew that the time of release was ripening. And that one was Daniel. He knew it by studying the word of God. "I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem. Dan. 9: 2. Like those in [illegible], who were looking for [illegible] of the Messiah, he was [illegible] for the consolation of Israel."

When the time came for the word of the Lord to be accomplished, the fulfillment was not brought about, as in the case of the deliverance from Egypt, by signs and wonders and plagues. The miracle—for miracle it still was—was brought about in a quieter way. "The Lord stirred up the spirit of Cyrus," to [illegible] promise. [illegible] this was [illegible] for [illegible] have [illegible] exiled people. It [illegible] that he [illegible] a [illegible] sympathetic man, [illegible] by no means [illegible] likely, however, [illegible] them was first [illegible] of Daniel [illegible]. [illegible] him we know [illegible] high office—[illegible] he had [illegible]. Dan. [illegible] the prime minister [illegible] would [illegible] the in- [illegible]

with 7,337 slaves. Among these were some from the kingdom of Israel. The number was not large, and yet it well compared with the numbers spoken of as being carried away.

After their arrival at Jerusalem, first they put up an altar on which, morning and evening they failed not to offer sacrifices to the God who had brought them back. Every one freely contributed what he could every year towards the funds necessary for the rebuilding of the temple. So soon as crops could be grown, they exchanged their produce for the cedars of Lebanon, for timbers to be used in the erection of the house of God. At last the foundations were laid with ecstatic and solemn joy. The ancient men who had seen the first house in all its glory "when the foundation of this house was laid before their eyes wept with a loud voice and many shouted aloud for joy."

The lesson of the captivity effectually cured the people of their idolatry. It was never more known among them. The promise of a return at the expiration of the seventy years had been coupled with this condition: "And ye shall find me, when ye shall search for me with all your hearts." Jer. 29: 13. They would not have come back at all had that not have been complied with. When they returned, they did so shorn of all their former political strength. Never more were they to be a great national power. And yet God was to set up a kingdom which was to overcome all kingdoms, and itself be everlasting. Ah, he has no need of conquering battalions to do his work! All the force with which he intends to overcome the world is the force of love. It is to work with the silence of leaven and not the crash of a hammer. It is to win its victories within and not without. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Reverence in the Pulpit.

The pulpit is a sacred place. It is the altar of God. It is the audience chamber of Jehovah into which the preacher and man of God enters to deliver solemn messages, and make supplications for the sins of the people, and offer praise and thanksgiving. There he stands between the living and the dead in sin.

There is no place on earth where human feet stand so burdened with fearful responsibilities to God and to man, as the pulpit of salvation. "Put off thy shoes from off thy feet," [illegible] God to Moses in the presence [illegible] burning bush, "for the place [illegible] thou standest is holy ground." "Keep thy foot when thou goest to the house of God," said Solomon. Invisible angels stand around [illegible] pulpit, and the Son of God is there looking on and sees and hears.

No monarch on earth admits his subjects to his throne-room so heedlessly as many enter the pulpit—the [illegible] room of God. Many pastors [illegible] preachers enter the pulpit and reverently bend the knee in silent prayer. Others enter the pulpit as [illegible] haste, and, without a pause, lay [illegible] the Bible—God's own book—[illegible] rudely turn over its sacred [illegible] if it was a ledger or common [illegible] day-book. It is not suited to inspire a holy reverence in the [illegible] and minds of a worshiping assembly. It is not done "decently and in order," becoming the house of God.

[illegible] Society of Women.

[illegible] better, wrote Thackeray, for [illegible] an evening once or [illegible] in a lady's drawing- [illegible] though the conversa- [illegible] you know the girl's [illegible] than in a club or [illegible] of a theater. All [illegible] of youth to which vir- [illegible] are not admitted, re- [illegible] in their na- [illegible] would female [illegible] perceptions, and [illegible] gross tastes, [illegible] what is pure. [illegible] who are [illegible] of billiard-cues [illegible] society insipid. [illegible] jockey; [illegible] a blind [illegible] a poor [illegible] tune [illegible] I pro- [illegible] talk- [illegible] kindly [illegible]

Congress has been asked for an appropriation of $50,000 to make a preliminary survey from Liberia one or two thousand miles into Central Africa, and to report upon the country, its population, productions, and the practicability of the road. Should the report of the survey be favorable, a company is to be formed to build the road, who are to commence by putting on a line of twenty steamers from Philadelphia or New York to Liberia, which are to carry out railroad material, goods suitable to the African trade, and to call at Norfolk and Charleston for colored railroad laborers and colonists, and bring return cargoes of palm-oil, coffee, sugar, ivory, gold, and other African products, the trade in which, it is believed, will be vastly increased as it reaches the interior.—*Telescope.*

A Tea Party.

The ladies of the Histrionic Society will give a tea party, June 15th, (Saturday), at Winans Chapel, N. O., on St. Denis Street, between Fourth and Washington. The money that is raised is to go toward erecting a parsonage for First Street M. E. Church. Admission 10 cents. Committee of arrangements: W. S. Wilson, C. C. Crane, N. B. Kennedy, P. P. Pollard and H. McKenna. The object is a good one and we hope the attendance will be large and the proceeds remunerative. We thank Brother Campbell for tickets.

An explosive compound, composed of nitro glycerine and collodion, has been invented by the inventor of dynamite. It is fifty per cent. more effective than that substance and has other advantages over it. Russia and Italy have adopted it for filling shells.

Married.

At Camp Parapet, Louisiana, in the M. E. Church, by Rev. R. W. Overton, May 9, 1878, George Williams to Miss Mary Bundy.

Also, at the same place by the same, May 29, 1878, John Adams to Miss Isabella Bundy.

The brides are sisters and both members of the Methodist Church.

Died.

Esther Williams was born at Cascade, Rockingham county, Virginia, in 1799, on the farm of Col. Enos Williams. She went to Nashville, Tenn., with Mr. Jimmy Williams when about 11 years old. She stayed at Nashville five years, then went to Columbus, Tenn. Soon after she was sold to John Goeff, and he took her to Tangipahoa, La. She stayed with Goeff's family about nine years. She was then sold to Frederick Starns, and removed to his place, 18 miles from Tangipahoa, and has been connected with his family and descendants ever since. She left Columbus, Tenn., on the 8th day of August, 1815, and was then sixteen years of age. She was seventy-nine years of age when she died—May 16, 1878. Sister Esther Williams was converted forty years ago, and has been connected with the Methodist Church ever since. For the twelve years just past she has been a member of First Street M. E. Church, and died in the triumphs of faith. There are four children, Margaret Ambrose, Julia Ambrose and Melissa Ball, and the only son, Greenberry Williams, are left behind to mourn her loss. The grandchildren are fourteen in number, and all, old and young men, tenderly attached to the aged pilgrim, now safely housed in the mansions of bliss prepared for all who by faith in Jesus Christ endure to to end.

A FRIEND.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop James. 12mo., 20c.
3. Seed-Thought; A Hand-Book of [illegible] and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with [illegible] from the lives of those who [illegible] made this consecration. By Thomas [illegible] D.D. 16mo., 75c.

[illegible] any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY FOR Local Preachers.

[illegible] found in [illegible] of 1876, [illegible] follow- [illegible]

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Special Notices.

Two Chromos Free.—A pair of beautiful 9x11 Chromos, worthy to adorn any house, and a Three Months subscription to LEISURE HOURS, a handsome 16-page literary paper, filled with the Choicest Stories, Sketches, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay postage. The publishers, J. L. Patten & Co., 162 William st., N. Y., Guarantee every one Double Value of money sent. $1500 in prizes, and big pay given to agents.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bentley, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dessonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit, June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Clouterville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

SAMUEL DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Wiona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July [illegible]; Holly Springs Circuit, July 20, 21; [illegible] Flat, July 24, 25; Ripley, July 27, [illegible]; Alcorn, August 3, 4; Greenborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Abdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. MCLACHLIN, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Celvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicauna and Beitle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11; Starkville, May 18, 19; Mishularville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubust, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuquelak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floesville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, Sune 27; Lavernia, June 29-30; Cibola, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

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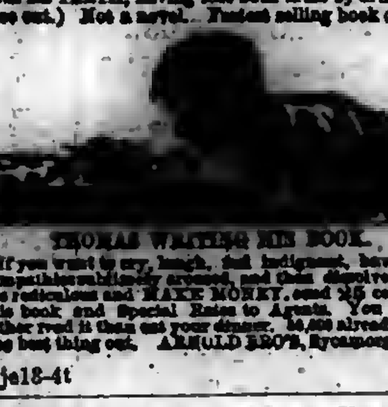

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23	Scrofula, enlarged glands, swellings	50
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[illegible] TO JESUS.

[illegible] sealed bow,
[illegible] turned o'er and o'er
[illegible] so strange
[illegible] seen before.
[illegible] the letters small,
[illegible] engraven,
[illegible] Jesus Christ,"
[illegible], "In Heaven."

[illegible] full well he knew
[illegible] would take,
[illegible] childish faith,
[illegible] the dear Lord's sake.
[illegible] he broke the seal,
[illegible] read;
[illegible] simple too,
[illegible] writer said:

[illegible] and Saviour Jesus Christ,
[illegible] father dear,
[illegible] poor,
[illegible] and dear.
[illegible] in Thy Word
[illegible]
[illegible] earthly store,
[illegible] name.

[illegible] name,
[illegible] kindly send
[illegible] Thou cans't spare,
[illegible] to spend.

[illegible] went,
[illegible],
[illegible] almost spent.

[illegible] 'twill be
[illegible] golden gate;
[illegible] be,
[illegible] wait."
[illegible] land,
[illegible] go,
[illegible] angel sent.
[illegible] know.

[illegible] say,
[illegible] make
[illegible] through
[illegible] take."
[illegible] teach
[illegible]'s love,
[illegible]

[illegible] Work.

[illegible] Likes.

[illegible], no; no- [illegible] that. It [illegible] to describe [illegible] She is [illegible] end. [illegible]

Men Wanted.

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"[illegible] I put a paper around them [illegible]" as politely as if his visitor [illegible] President.

[illegible] boy departed in a very com[illegible] state of mind. He had been [illegible] his own esteem by Mr. Everett's kindness, and he has never forgotten the lesson it taught him.

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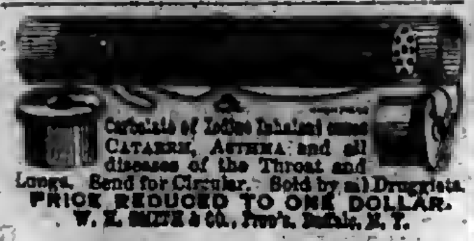
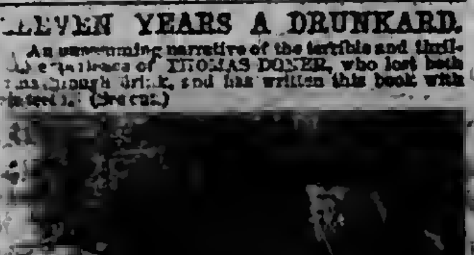
[illegible] of the army, has [illegible] inspection among [illegible] at the South. [illegible] Chalmette [illegible] New Orleans, contains [illegible] soldiers, of [illegible] known and 5,400 [illegible] cemetery at Mo[illegible] 749 [illegible] unknown. [illegible] 9,013 soldiers were [illegible] whom 2,450 are known [illegible] The necropolis [illegible] is packed full of [illegible] negroes. The num[illegible] recorded [illegible] where 16,096 [illegible] of whom [illegible] word un[illegible] the head[illegible] Memphis, of [illegible] contain [illegible] unknown. [illegible] at Mound [illegible] of these [illegible]





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AN OPEN LETTER.
IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 3, 1877.

MR. EDITOR;—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (more dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 25 years I suffered with catarrh. The nasal passages became completely closed. "Snuffs," "dusts," "ashes," "inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

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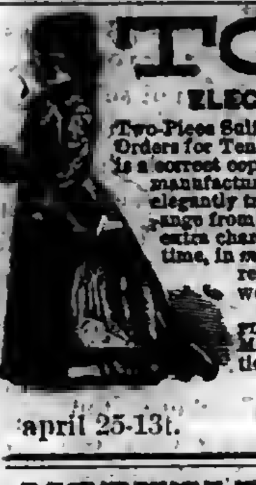

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Southwestern Christian Advocate.

VOL. 13—NO. 25. NEW ORLEANS, LA., THURSDAY, JUNE 20, 1878. WHOLE NUMBER 307.

Southwestern.

PUBLISHED BY THE

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39 [illegible] St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

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[illegible] The long light lies
[illegible] sunshine on the
[illegible] swallow, twittering as he
[illegible] seem more still.

The [illegible] deeper grow, and in the woods
The [illegible] sweetness holds its [illegible]
An [illegible] of yet unblossomed buds—
So [illegible] to [illegible]

Far [illegible] the soft, cerulean deep,
Where the [illegible] the nether world,
Great ships becalmed, like brooding birds
Lie [illegible] furled.

In [illegible] and the night
[illegible]
Along [illegible] swift-winged
The [illegible]

O [illegible] speaks! [illegible]
[illegible] How [illegible]
The [illegible]!

Time [illegible] to sweep the
[illegible]
[illegible] in the summer
And [illegible]!

[illegible]

... dumb, and raising the dead. He is quickening the world into spiritual health.

3. That is a beautiful picture where they brought little children to Christ and He *put His hands on them and blessed them.* Those little ones were not afraid of Christ. It would be interesting to know their after history. Tradition says that one of the great martyrs of the early church was one of those children so blessed by the Savior. He gathered the little lambs in His arms.

None are too old to need the Shepherd's care. Don't let go the hand of Christ for a moment. Look back, brother. In the dark days of your life, when you stumbled, fell, your hand was out of Christ's. You had let go that hand.

4. Those hands *grasped the hands of the sinking Peter.* Peter made an experiment which redounds to the good of the saints in all ages. I sometimes think that Peter is the most instructive character in the New Testament. So impulsive, so generous, so quick to repent. Poor Peter sinking in the waves is a pitiable object. But he cries to Jesus for help, and grasps the outstretched hand. How many millions sinking have been encouraged to grasp the ever outstretched hand of Jesus! So powerful is that hand that none are able to pluck out of its grasp those it lays hold of to save. On this rests the final perseverance of the saints. The assurance is, God will hold on unto the end. Here is a precious thought for us as we come to the table of the Lord to-day. The merit of Christ's sacrifice is sufficient. No one who comes to Him will be cast out, and Christ assures that all whom the Father hath given unto Him will come to Him. With one of the greatest of Christians of all ages we can exclaim, I have no fear, Christ died for me.

5. The hands of the Savior are *evidence of His having suffered for us.* You remember, in that room with the closed doors, how He convinced by His pierced hands and wounded side the doubting desciple. Those pierced hands have lifted a world [illegible]! What wonderful tri[illegible]! Those hands in six days [illegible] the world, and now are they [illegible] world.

[illegible] are used by Jesus in [illegible] *prayer for us.* You remember the story of the Roman soldier who wounded returned from [illegible] wars and found his brother on [illegible] for his life. The soldier held [illegible] the stumps of his arms, and [illegible] the side in the court-room [illegible] his brother's life. Here [illegible] turned into an in[illegible]. Jesus, with His [illegible] hands, is ever making in[illegible] at the right hand [illegible] Father. Oh, what a [illegible] thought that the [illegible] hears him always! I [illegible] father in New York who [illegible] a request of his son, [illegible] what that request may [illegible] because of some noble act [illegible] had performed. A saint [illegible] ended his prayer, "I ask for [illegible] sake, whom thou hearest always." [illegible] by those [illegible] reject- [illegible] are [illegible] Christ, [illegible] and [illegible] years, [illegible] that on the [illegible] signed on [illegible] of Christ. [illegible] again, until [illegible]

[illegible]

... lar directions, and will serve as an encouragement to these elect women in pushing their work to complete and effective organization. This Women's Baptist Society works in harmony with the other Missionary Societies of the church. Among the providential things named leading to this organization a year ago the following is given:

Prominent, also, among the influences which finally resulted in the organization of the society, were the appeals for help which came from Miss Moore, a devoted Christian woman, who was laboring alone among the colored people in New Orleans, supported by a few Sunday-schools and mission circles in northern Illinois. Still later a Woman's Missionary Society was formed among the native women of the Indian Territory, by Mrs. C. R. Blackall, of Chicago; and soon after a most touching appeal was presented from them through Maj. G. W. Ingalls a devoted friend and missionary to the Indians, to the women of Chicago to aid them in sending the Gospel to their native sisters among the wild tribes.

Mrs. C. Swift, of Chicago, Corresponding Secretary, read the first annual report, in which the origin, objects and organization of the Society were given. The field is divided into three parts: 1. Our immediate surroundings; 2. The colored race of 5,000,000 in the South; and, 3. The Indian women of the far West, and the semi-pagans of Mexico. There are now nine missionaries on the field—four in New Orleans, one in Columbia, S. C., and four native missionaries among the Indians. Four of these are missionaries of the American Baptist Home Mission Society. The reports of special work were full of encouragement, warranting its being prosecuted with greater zeal and earnestness. The report was accepted.

Mrs. Dr. D. B. Cheney, of Chicago, said she became interested in the home missionaries in making out an abstract from the report of their work in Ohio. The sacrifices those men made, and their noble wives with them, will never be known here. When she went to the Pacific slope she was more profoundly impressed with the necessity of this work. If the Eastern or Central workers knew the needs of the frontier States, they would make greater efforts to relieve them.

Mrs. Dr. Nathan Bishop, of New York city, made a short address, in which she said: "We in New York have but recently begun to work in connection with this Society. In one respect our work in New York is peculiar. We are endeavoring to draw into our Society young ladies and girls, those who have felt that they could never give anything outside of what they give to their church. They are glad to give the small sum of two cents per week to aid this Society. Not one cent will be taken from the old Society. The interest from this will not draw from that, but tend to cause greater interest in the Home Mission Society. Some of the New York churches have from three to five engaged all the time, making articles and sending them to those most in need. A great blessing has come to us in doing this work."

Mrs. Crouse said she hoped any one present would feel at liberty to speak.

Dr. Nathan Bishop, of New York, said: "We are living in a most remarkable generation—a generation split in two. The war cut off half a million of our young men, who if they had not thus died would have been husbands to the young women that were raised up to be their wives. A vast field has opened up for these women to engage themselves in. They had education and culture and piety, everything but means to go to their work. It is said two-thirds of the members of [illegible] churches of the West are women, and full one-half of [illegible] are poor. It was a good idea [illegible] for large contributions; [illegible] a very large sum to be [illegible] by women. Men's societies [illegible] but they employ missionaries [illegible] require a salary on [illegible] and so family may [illegible] by women [illegible] than $15,000 [illegible] It is a practical [illegible] to send mission[illegible] [illegible] and one [illegible]

Disbursements have been, in cash, $3,401.56. There remains in the treasury nearly $700.

The following officers were elected:

President—Mrs. J. N. Crouse, of Chicago.

Corresponding Secretary—Mrs. C. Swift, of Chicago.

Treasurer—Mrs. R. R. Donnelly.

Recording Secretary—Mrs. J. Clement, of Chicago.

Editress—Mrs. A. Blackburn, Oak Park, Ill.

Executive Committee—Mrs. E. C. Baldwin, Mrs. G. W. Northrop, Mrs. C. R. Blackall, Mrs. J. L. Dickerson, Mrs. A. B. Meeker, Mrs. W. E. Peters, Mrs. C. A. Tinker, Mrs. Prof. Mitchell, Mrs. A. Owens.

Vice-Presidents were also elected from thirteen different States.

Mrs. J. L. Dickerson, in a brief, happy way, explained the workings of the Society, the mode of organizing them in small places, and urged upon all the importance of engaging in this work. Mrs. Knowlton, recently from China, and Mrs. Lansing, of Wisconsin, congratulated the Society upon the position they had reached, the work they were doing, and the prospects of usefulness open before them.

Dr. W. W. Everts, of Chicago, said the guarding of the ancient temple by the women, and their feeding its altar's flame, was but a symbol of the duty of women in every age. The Gospel recognizes this position for women. They are like the little wheels in the vast machine, that may be out of sight, but move all the rest. Women are the heart of the home, the church and society, and they must lead humanity to Christ. Hannah More's record was most wonderful, but many to-day can have just such a record. They are opening up the way for a great work. May they be blessed in what they are trying to do.

Dr. M. B. Anderson, of Rochester, being present, was called upon to say a few words. He said he had been profoundly impressed with the importance of women's work since his trip in the South. There are many freedmen taught under the care of the Home Mission Society—where are the women that are to be their wives? How and where are they being educated? Women must go and teach them the elements and details of morality. There is no separation between the Home and Foreign Mission Societies. We must take care of ourselves religiously. Rome tumbled when the barbarians came down on it, because it was not well fortified; interest had been directed away from it and the shell was left to fall. The social problems that now disturb us will be met by sanctifying the home, by bringing womanly influence to bear upon them. This Society will be one of the chief supports of Foreign Missions. These two forces go together, and are halves of one golden globe.

East Tennessee Wesleyan University.

This institution has just closed the best year of its history, and looks out upon the year to come more hopefully than ever before. The attendance during the year has been 264, as follows: in the classical course, 49; scientific, 105; irregulars, 48; music and drawing, 53. In this enumeration a few are counted twice, but the number of persons enrolled is 230. Nine graduated in the classical department, with the degree of Bachelor of Arts, and five in the scientific department, with the degree of Bachelor of Science. One of the best students and most promising young men in the classical department, Henry C. Moore, died a few weeks since.

The anniversary in all of its features and as a whole was of unusual interest. The examinations were close and eminently satisfactory. On Sabbath, the 2d inst., Bishop Haven preached the Baccalaureate sermon, which was of rare excellence, and delighted the large audience which was present. At night, Dr. Rust preached a sermon which for clearness of thought, elegance of style and forcible presentation of evangelical truth is seldom excelled. Both of these eminent ministers have made a deeper impression upon the people of Athens than ever before and either of them will be greeted with [illegible] [illegible] they can return to [illegible] [illegible] Monday and Tuesday were [illegible] examinations and business [illegible] attending to their [illegible] of its interests carefully.

As heretofore, this was especially true as regards the finances. All of the collections made by the president or agents, all of the receipts and expenditures by the treasurer or other officers of the board, were examined and passed upon, and itemized reports placed on file for future reference or examination at any time by any parties who may have an interest in doing so.

Three vacancies in the board had occurred, which were filled by the election of C. W. Deime, of Knoxville, J. P. Bryant and F. O. Beaman, of Athens. Others, whose term of service had expired, viz.: J. H. Hornsby, W. H. Briant, J. S. Matthews and J. F. Spence, were re-elected for three years. The faculty was strengthened by the addition of Emory Morgan, of Baltimore, a young man of rare abilities and attainments, who is soon to return from travels and studies in Europe. All will be glad to know that N. G. Taylor, D. D. is to continue in the chair of Belles Letters under an arrangement which will allow him to travel a part of the year, in the North and South, in the interest of the institution. So much credit has been given to President Spence for the ability and success with which he has managed the finances of the institution that the equal prosperity which has attended the work within its halls has seemed to be in a measure overlooked. His labors as administrator and head of the University have not been exceeded by his financial skill. He is a success in every respect.

On Tuesday the under-graduate exhibition occurred, in which nine gentlemen, three from the Athenian, three from Philomathean and three from the Theological Societies had been appointed by these bodies, severally, to compete for a prize which had been offered for the best oration on this occasion. All did well. We might say, without exaggeration, splendidly. The prize was awarded to David H. Taylor of the Philomathean Society. While none complained of this award, some thought that others were also deserving of remembrance for their efforts, which was true, and a second prize was offered, which was awarded to R. J. Cook, of the Theological Society, and a third awarded to J. W. Bayless, of the Athenian Society. The occasion was highly entertaining and a happy illustration of all coming out ahead. May these young men do as well in life.

The great day dawned. Wednesday morning was bright and the air delightful. A Latin salutatory and fourteen commencement orations bubbled on the lips of fourteen irrepressible young men. All did themselves and their *Alma Mater* each high credit that it seems almost unjust to discriminate in favor of any, and yet we will remark that at least Messrs. Wright, Wilson, Zeigler, Waugh and Fowler are elegant and forcible speakers of whom any institution might be justly proud. Every production on that day was meritorious. Evidently the degrees given had been earned. The honorary degree of Master of Arts was conferred on Prof. Ketron, of Arcadia, Tenn., and of Doctor of Divinity on Rev. E. Brown, of Baltimore, Rev. C. W. Cushing, of Cleveland, Ohio, and Rev. James Mitchell of Atlanta, Ga.

During all of the exercises instrumental and vocal music was interspersed under the direction of Prof. Hacker, the efficient teacher of music of the University, and by the University orchestra. Among the visitors present we observed Dr. Meharry, of Ohio, and his brother of Indiana, who take a deep interest in our educational work in the South. But few, if any, institutions in the Church are doing more real service for Methodism and the country than the East Tennessee Wesleyan University. The President and faculty are noble men and deserving of great credit for their self-sacrificing and heroic labors.—*Methodist Advocate.*

The "Decline of Methodism."

Before proceeding to the inquiry about the correctness or otherwise of any or all of these theories for accounting for the "decline of Methodism," it might not be amiss to examine into the truth or falsehood of the primary proposition. Is Methodism declining? The oft-told story about the learned discussion as to why it is that a living fish put into a vessel of water does not increase its weight may properly be here considered. The great savants to whom the question was submitted had each his own scientific solution of the problem—no two agreeing, however; till at length it was proposed to test the truth of the proposition itself by experiment, when of course it proved to be incorrect. So in this case it might be wise first to know whether or not Methodism is declining before any more strength is expended in determining the cause of such a decline. We will, therefore, compare the statistics of the body—as to its substantial conditions—for two distinct years, at an interval of eleven years from each other:

Years	Full Members.	Effective Ministers.	Church Property.
1866.......	871,113	6,287	$30,014,962
1877.......	1,396,120	8,231	80,306,181
Gains..	525,007	1,946	$50,291,219

Years	Sunday Schools.	Officers and Teachers.	Scholars.
1866.......	13,645	162,191	960,022
1877.......	19,946	204,964	1,426,946
Gains.	6,301	42,773	446,924

It will be seen that during this term of twelve years, coming down to the present, the membership of the church increased at the rate of nearly sixty per cent.; the effective ministry by not far from thirty per cent.; the church property by over a hundred and sixty-six per cent.; and the Sunday-schools in their three departments, by forty-eight, twenty-six and a half, and forty-four per cent. All this does not show a very rapid decline in any of these departments of the church's affairs. And this so far disposes of the question that any pretense that there has been any decline devolves the burden of proof of that fact on those who assert it. Till that is done we are at liberty to assume that, instead of being a feeble and dying system, American Methodism is eminently and most remarkably vigorous and progressive, and the proper subject of inquiry in respect to it relates to its extraordinary vigor and increase.—*National Repository for June.*

The New Orleans Sunday-School Association.

Mr. Editor;—The pleasant reunion of Sunday-school workers at the United States Barracks, on May 25th, has given occasion for many inquiries concerning the Sunday-school Association, under whose auspices the entertainment was given. To answer these, and to some extent demonstrate the need for such an association, is the object of this communication.

Just now the Sunday-school work is receiving a larger share of consideration and attention than ever before in its history. The work of the teacher, the superintendent, the librarian and the secretary is formulating upon a more advanced ideal. The teacher's work especially is looked upon *as work*, and teachers are casting about for all the helps they can lay hand or mind upon; and this is not only in exposition, but in the matter of methods. As, for instance, the judicious use of the reward system; how to secure attention; home study of the lesson; punctuality and regularity of attendance, etc., *ad infinitum.*

The greater interest now associated with the Sunday-school, and the enterprise on the part of the great body of Sunday-school workers, show the value of that great stimulant and help—the interchange of ideas and sympathy.

It is the object of this association to afford opportunity for these, and for the elaboration of methods in managing the work in all its parts, and free comparison of modes and interchange of ideas upon them.

The association is governed by a president and executive committee. The latter represents all the various evangelical denominations. All sectarianism is carefully avoided. Theoretically, the meetings of the association are held monthly, and are not confined to a single annual reunion, as some have supposed. The requisites for membership are simple. Any one interested in the Sunday-school work—whether parent, teacher, officer of a school, or otherwise—may become connected with the association upon payment of one dollar a year as dues. It is a constitutional provision that no debt can be contracted by the association, and no assessment can be levied upon members beyond the dues above mentioned.

Among the possibilities—if not the probabilities—of the future, in connection with the association, are the features of Normal Classes and institutes.

The association desires to embrace in its membership every worker in the cause, and cordially invites all ladies and gentlemen who are interested in Sunday-school work to apply for membership. Their membership will not involve the performance of any duty not purely voluntary. Every member is duly notified of the time and place of each meeting.

Applications may be addressed, without form or ceremony, to Mr. Louis Kells, Secretary, No. 31 Camp street. G.

A Few Facts About the Bible.

The Bible was translated into Old English, about the year 1370, by Wyckliffe. The New Testament was rendered into modern English by Tyndale, in 1526, and the Old Testament, by Bishop Coverdale, in 1535. The verses were not numbered until the year 1560, in an edition called the "Geneva Bible."

King James I. (1603-1625) ordered a new English translation, which however, is but a thorough revision of the former editions. This was published in the year 1611, and has been the one only and standard edition of the Holy Scriptures in the English language ever since.

The Psalms were mostly written by David, son of Jesse, and the father of Solomon, who reigned as king over Israel from 1055 to 1015 B. C. As devotional compositions they have been in use for nearly 3,000 years.

The word "Psalm" is from the Greek, meaning a sacred song.

The word "Psalter" is from the Greek also, and indicates by its origin a collection of pious songs set to music.

The Jews, in olden times, had a saying, that heaven was to be won by a daily use of the 103d and 145th Psalms.

Psalms of especial thanksgiving are the 40th and 116th.

That man who is peculiarly blessed is described in the 1st, 43d, 112th, and 128th Psalms.

A fear of God is set forth in the 6th, 38th, and 88th Psalms.

For a despairing and desponding mind, the 13th, 22d, 61st, and 74th Psalms.

The comfort of children is the 127th and 128th Psalms.

Perhaps no portion of the Bible has been more frequently repeated than the 23d Psalm.

Cromwell's "fighting Psalm" was the 109th.

In perils of the sea, and amid dangers upon the great deep, men called upon God in the 107th Psalm.

The seven "Penitential Psalms," so called, are the 6th, 32d, 38th, 51st, 102d, 130th, and 147th.

God seen in special providences, is 44th, 78th, 106th, and 114th Psalms.

There is no Psalm so deeply penitent as the 51st.

Luther's favorite was the 46th.

The 37th is one of the most practically useful.

The 139th is regarded as the most sublimely eloquent. How the whole heart pours itself out in love, in the 116th Psalm.

Great trust in God is the 68th.

The 46th is the "beautiful Psalm."

The 130th is very celebrated; the olden Christians called it the "*De profundis.*"

In seasons of impending danger from pestilence the 91st has been most in use.

The American Revolutionary Congress met Sep. 7th, 1774, and, calling in a clergyman to offer prayers he used the Psalms for that day, which began with the 35th: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me." John Adams thought it a most significant circumstance.

Mary Queen of Scots repeated the 31st Psalm, just before her execution.

The 103d Psalm is composed of praise and consolation, fitted for a dying soul.

Psalm 104 was denominated "Cosmos," by Baron Von Humboldt.

Miss Eliza Maury, fourth daughter of the late Commodore Maury, has issued an address to the women of Virginia, urging them to make a determined effort to redeem the financial honor of the State, by organizing into local societies, and by making and soliciting contributions for the payment of the public debt.

General News Items.

Arkansas is shipping walnut and oak logs to Liverpool.

Dogs belonging to widows and orphans in Texas are not taxed.

A man in Ansonia, Conn., has become insane through hearing one of the lectures of the infidel, Ingersoll.

The bones of a mastodon were recently blown up by a rock blast near Rome, Ga.

The Austin (Texas) Statesman says the crop reports from all over the State promises with certainty the end of hard times.

Senator Gordon, of Georgia, is to deliver an oration at Evansville, Indiana, on the 4th of July.

The decision of the first suits growing out of the Pittsburg riots seems to make it sure that Alleghany County must pay for all the property destroyed.

The camels imported into Texas from Africa in 1846 are doing well, and are found to be very useful. Camel breeding in that State is said to be profitable. Some of them will travel 100 miles in a day, and one made 150 miles in 24 hours.

An association of women has been formed in Washington to raise funds for the erection of a monument to the memory of Cornelia Chisholm. Mrs. Lippincott, (Grace Greenwood) is president of the association.

Hœdel the first would-be assassin of the German Emperor, was born in Leipsic, where as a boy he was whipped for theft. A journeyman tinsmith by trade, he was a socialist, and employed at their assemblies as a *claquer*, from which occupation he rose to the rank of a peddler of communistic pamphlets, and was a loafer at beer-gardens and other socialistic quarters. Afterwards he worked as a printer on a socialist paper, and was expelled from the office and the party. It is reported that just before his attempt on the life of the Emperor, he had his photograph taken in Berlin, and told the artist to print as many copies of it as possible, for in a week he would be both dead and—famous all over the world.

The combination, or Genoese lottery, which is the system on which the daily drawing of the Louisiana Lottery Company is conducted, has been in existence for centuries. Italy, France, Austria and Bavaria carried on this kind of lottery for years, but none of these governments ever thought of suggesting such rediculously small prizes as those offered by the Louisiana Lottery Company. In Austria the rule is that the capital prize shall be $60,000 times as great as the cost of the ticket; in Bavaria it is 64,500 times as great; in Louisiana it is only 5100 times as great. Bavaria and Austria derived immense revenues from the sale of lottery tickets; what, then, must be the income of our Lottery Company, which, although the chances are the same as in Austria or Bavaria, gives prizes 92 per cent. less. This capital prize of $5100, or, as we had better call it, $1275 is really the only prize worth mentioning in the daily drawing of the Louisiana Lottery. There are three other prizes—of the fourth, fifth and sixth numbers drawn; seventh eighth and nieth numbers; tenth, eleventh and twelfth numbers. These prizes are nominally $1250, less 15 per cent; but as a whole ticket never draws a prize in the Louisiana Lottery, these prizes in reality amount to only one-quarter of $1250 less that inevitible 15 per cent; in other words, to $265.62. That is, with 76,076 tickets the Louisiana Lottery Company offers one prize of $1275 and three of $265.62. Was anything ever more infamous? Do the people who invest in these tickets ever think that they are paying Howard ninety-five cents for a chance to win back the odd five cents they have invested in his swindle? The man who buys a ticket every day, at every drawing, will have only one chance in eighty-four years to draw even this $242.35 prize. Old Methusaleh himself, had he backed up against the lottery from his earliest childhood to the day of his death, and bought a ticket every day, would have found himself winner of only $[illegible] having spent about $[illegible] on Lottery Company.—*N. O.* [illegible]

Southwestern.

38 Natchez St., New Orleans, La.

THURSDAY, JUNE 20, 1878.

ONE DOLLAR.

One Dollar pays for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of our agents next Sunday would give us a [illegible] Dollar Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a [illegible] instrument very cheap.

At the last meeting of the Board of [illegible] of New Orleans University, the degree of Doctor of Divinity was conferred upon Rev. E. D. [illegible] Methodist minister [illegible] City.

The [illegible] of ex-Confederate soldiers, known as the Army of [illegible], are to present a complimentary badge and certificate to [illegible] at Mississippi City, [illegible] July next. Mr. [illegible] an oration upon [illegible]. An excursion train [illegible] city.

[illegible] on Par- [illegible] having [illegible] pastor- [illegible] Debts [illegible] all the [illegible] tually. Rev. [illegible] and successful [illegible]

[illegible] weeks our col- [illegible] with accounts of [illegible] our various [illegible]

[illegible]

The Freedwomen.

What is to be done for the mothers and daughters among the five millions freed people of the South? We have called attention to this important matter before, and in this issue publish the proceedings of the first Anniversary of the Baptist Women's Home Missionary Society, which has for its object Christian effort among the women of the degraded masses of our country. The chief work accomplished in the first year of the Society's history has been among freedwomen. The providential indications which led to the organization of the Society were gathered largely, if not chiefly, from facts and appeals sent from a group of pious ladies from the North, who have labored for two or three years in this city and neighboring parishes among the colored people.

We know that the question with which we begin this article is pressing itself upon the hearts and consciences of many Christian philanthropic women of the North. In our own church, under the leadership of Mrs. Bishop Clark, Mrs. Drs. Rust and Hoyt, in Cincinnati, and of other ladies in other centers, this question has been discussed and efforts made to inaugurate a movement that shall answer practically this question. There is a universal conviction that something should be done at once to organise and carry forward Christian effort among freedwomen.

As are the women of a people so are that people in morality and in religious, intellectual and patriotic capabilities. The most brutal and damning effects of slavery fell everywhere on colored women. In the field every womanly instinct was crushed. If there was beauty of form or feature, or if there was sprightliness of spirit or grace of manner only the more surely were they the victims of unbridled passion, against which they dared not resent. There were exceptions, but we speak of the rule. Since the war there has been a great improvement wherever the effects of earnest Christian effort have been felt; but where for generations the purpose and aim have been to educate the people that to them is no such thing as marriage, and that slavery as it existed in the South gave them their God appointed place, the only [illegible] is that any moral sense [illegible] should remain. Considering their past the advance of the colored people since the war has been [illegible]. But the great demand [illegible] is that currents of Christian [illegible] and Christian philanthropy [illegible] civilization should [illegible] homes, so that their women [illegible] be saved and blest and [illegible] influences would be [illegible] thousands of [illegible] throughout the South [illegible] found pure Christian [illegible] who labor and wait [illegible] the coming redemption [illegible] people.

The labor demanded is not simply [illegible] them the precepts of the [illegible] but to visit their homes [illegible] their dead [illegible] that [illegible] matters [illegible] questions of social [illegible], and many other things [illegible] Christian friend [illegible] connection as she [illegible] from house to house. A [illegible] there, once [illegible] could be brought to [illegible] how to sew, and [illegible] and advised [illegible] questions [illegible]

[illegible] Woman's [illegible] that [illegible] Aid [illegible] Foreign [illegible] the Parent [illegible] work should be [illegible] arrangement [illegible] can [illegible] be maintained [illegible] suggestion [illegible] question.

[illegible]

[illegible] full sway? The same question might be asked with reference to the temporal well-being of men as well as to their eternal salvation. God desires all men to be happy in this world. Why then does He not make all men happy? Why does He allow them to suffer at all? Let it always be kept in mind that God is a Ruler, a moral Governor. He created man a free agent. Over man, as a free agent, He has established a moral government which He must maintain. The stability of that government, his own veracity and the greater good of the universe demands the rigid execution of Law. The penalty of its violation must be exacted. God's Infinite Wisdom is shown in the plan by which Justice is fully satisfied, and yet His own benevolence towards the fallen race may be gratified. The Gospel method of salvation is the highest possible expression of his desire that none should perish. But if men will not accept it, what can they expect but to reap the full consequences of their own sins? The way of deliverance is pointed out to them, but if they reject the door thus opened, they must perish, although God is "not willing that any should perish."

Responsibility.

It is a solemn thought that we are not only responsible for own salvation but for the salvation of others. We are familiar with the fact that the temporal welfare of one person is made to depend upon the conduct of others. If a man is a drunkard, his wife and children suffer. If a son commits a crime that brings him to the Penitentiary or to the gallows, the disgrace falls with crushing weight upon the parents. The error of a ruler may involve his country in terrible misfortunes. Thus it is that man is placed in numberless particulars at the mercy of his fellow-men. But that the eternal interests of our fellow-creatures are committed to our care is the most strange. Here is a tremendous responsibility. Through my teachings or example an immortal soul may be saved or lost! His eternal ruin is the result of my neglect or of my influence. This fact should sound like the blast of a trumpet through the chambers of my own soul! Christians are to be the salt of the earth. As salt is not only itself exempt from corruption but is a preservative of other substances, so Christ's followers must not only be holy themselves but be the means of purifying the rest of the world and preserving it in holiness. Christians are lights in the world. Their light must so shine as to glorify their Father in Heaven. They are living epistles. As such they will be read and known of all men. Here is a call to watchfulness, to prayer, to effort. Let no lost sinner point to us in the last day and charge us with his ruin! It is not enough that we did nothing to prevent his coming to Christ. Was it our indifference? Did we fail to improve our opportunities? Did we have the spirit of Cain when he asked, "Am I my brother's keeper?" May we be wise to win souls!

Bishop Haven and the Southern General Conference.

Atlanta, Ga., the place where the Southern General Conference met, is Bishop Haven's home. He visited that body during a brief stay at home while it was in session. Several of the Bishops and distinguished members of that body have at various times accepted the hospitality of Bishop Haven, when traveling in the North. Bishop Haven is one of the eleven Bishops of the Methodist Episcopal Church, numbering 1,600,000 Methodists, and whose fraternal delegates had been received with great demonstrations of fraternity. It would seem impossible that a Bishop of the M. E. Church could visit that body and not even be invited within the bar by one of the Bishops or representative men. Yet this was the fact; and as for *introducing* him, that it was a question of such diplomatic importance as to require [illegible] discussion. We left Atlanta before Bishop Haven arrived, [illegible] from Dr. Edwards, of the [illegible], how the question was settled. Dr. Edwards says:

"The Southern Bishops uniformly and calmly exchanged but few [illegible] with Bishop Haven, and [illegible] passed on, as though it were [illegible] that the last could be [illegible] to a chair within the bar, [illegible] the consumer of [illegible] being introduced to [illegible] The treatment of [illegible] to shab- [illegible] as much [illegible] not introducing Bishop Haven, and yet not impeaching the fraternal spirit. The final decision was to fall back upon the rule prohibiting introduction of all but fraternal messengers, and one of the Kimballs was sent to Bishop Haven to smooth over the matter. We witness the interviewed between the smoother and smoothee and the process gave us a facility of digestion of that day's dinner which we could wish to be permanent.

First Word from Central Africa.

Bishop Haven, who has in charge our African Mission, has received the first letter from Rev. J. Osgood, whom he sent to open a mission at Boporo, our first missionary station off the coast toward the interior of that great continent. The company were ten days in going from Monrovia. We quote the following extracts:

"We find Jimmy Parkro to be the acknowledged King of the country, though he has a brother who is the legal King. Semoro is the Mohammedan King of the Mandigo people. Boporo is no more, as I see, than any other prominent town, except that it is the capital. I have seen no town yet that is suitable for a station, i. e., to settle a missionary at, so that his time may be used at that one place as a preacher. We have visited and probably selected a site suggested by King Jimmy, eight or ten miles southwest of Boporo, being a high hill about 150 or 200 feet above the surrounding land. This is three or four miles northwest of Jimmy's own town. I have in view a circuit containing Boporo, Medina, Bamboo, and Jimmy's town, and also other half-towns, with the mission containing a school near the center.

The circuit will be about 15 miles in diameter. Our star is growing brighter. The foresight by which I have been looking at the future is becoming more radiant. I have thought in the past, that any mission could be managed so as to be self supporting within from 3 to 5 years in Africa and I am stronger in the faith than ever before and now I believe had I $250 in goods by next July, I could open a school of a hundred students and make that school self-supporting henceforth. From this we could by the help of Divine Providence, take possession of this whole realm in the name of the Lord in a few years. But if the month to come is lost, not much can be done upon this plan until one year from next July, and my eagerness to get the work in operation can hardly bear the thought of so much delay.

All the chiefs of the nation are now assembled here at Boporo in a grand palaver, enacting laws. Jimmy told us when we arrived that within five days they would adjourn, then he would take us to his town and there "live at his hand" till we were settled at our own location, but the palaver still continues.

Children's Day at Ames M. E. Church.

Last Sabbath was set apart as "Children's Day" by the Sunday-school workers of Ames M. E. Church. The day was somewhat lowry—threatening rain at the hour of service, but notwithstanding that the representation was very good. The school met as usual at 9½ o'clock in the chapel, and went through with the usual exercises. At 11 o'clock the classes marched in order into the main auditorium, and were seated on each side of the main aisle in front, leaving the rear portion of the house for the members of the church and congregation. The singing was under the management of C. H. Shute, Esq., superintendent, assisted by several members of the choir, and was excellent. The pastor, Rev. J. H. McCarty, then preached a regular sermon to the children, taking as his text the account of healing Naaman through the influence of a little captive maid. He showed that in the story were five great personages—the Syrian king, the great general, the renowned prophet of God and the little maid, who was in some sense greater than either the King or the General. The theme was the opportunity to do good. The sermon was listened to with marked attention.

The floral decorations were more beautiful than at any former period. No one could look upon the the beautiful evergreen cross and shield without the greatest admiration. Boquets, hangings and vases were all models in their way. This work was arranged by Mrs. Capt. Clinton, Mrs. Wm. Aikman, Miss Cora Barney and Miss Stevens.

It was a most enjoyable time and makes one wish for other and many happy returns of Children's Day.

June 30th is the day for reviewing lessons of past quarter in the Sunday school.

Progress.

Ever since the abolition of slavery the Christian people of the United States have taken great interest in the education and elevation of the Freedmen. Until recently the work of establishing schools and helping to build churches since the war, among the freed people, has been done almost wholly by Northern associations and money. But lately the Southern Baptist and Presbyterian Conventions and Southern Methodist General Conference have taken advance grounds and proclaimed that every consideration of Christian philanthropy and patriotism demands the education and elevation of the freedmen. All of these churches did much before the war for the colored people as slaves, but as yet have done practically nothing for them as freedmen. This universal outspoken demand on the part of native Southern Christians for the education of the free colored people is very significant, and marks an important era in the greatest missionary problem as yet committed to this nation. If these professions, as to the absolute necessity of educating and elevating the colored people are sincere, and we do not doubt but that they are, hereafter all Christian laborers in this great work are to be recognized as servants and handmaidens of the Lord, doing work in his vineyard.

A Good Endorsement.

Rev. D. W. Hayes, one of our most cultured and successful colored pastors, writing from Chattanooga, Tenn., says concerning the SOUTHWESTERN: "Thank God for such a fearless, outspoken journal, daring as it does to lift up its voice in the unpopular struggle against the prevailing caste and prejudice of the present time. I am glad, too, that it does not, on this account, appeal to our people alone for patronage. Its broad, liberal views, its high, moral tone, its array of church news and items of general interest, its able editorials, characterized by a noteworthy depth of thought and an earnest Christian spirit, its unflinching loyalty to conscience, to principles, to humanity, to religion and protestantism, recommends it to the hearty support of every man without regard to color or section. Long live the SOUTHWESTERN!"

A Word of Cheer.

The following word of cheer is from the editor of the *Northwestern*, whom we met in Atlanta. The editor says: "When we arrived at Atlanta we found Rev. J. C. Hartzell, of the *Southwestern*, New Orleans, present, and he was bristling with "points" to take home and discuss. That editor and that paper are doing grand work in the South. No Methodist dollars are doing diviner work than are those which support the New Orleans and Atlanta papers. Could our General Conference, delegate by delegate, look over our Southern work carefully, there would not be a moment's hesitation in voting full supplies for the campaign in the South."

Lottery Politics.

It has been charged that the Louisiana State Lottery, with all its corrupting influence, was a Republican institution. Gens. Beauregard and Early, in their communication to the Picayune of Thursday, settle this question in a very decisive manner. They say: "Before entering into an arrangement for superintending the different drawings of the Louisiana State Lottery, we took care to ascertain that all the management of the company were in sympathy with the Democratic or Conservative party of the State, and became satisfied that they were active and earnest supporters of the present Governor as well as of the Legislature, which was in sympathy with him, the political condition generally known as the *status in quo* being then in existence."

Two Interesting Items.

Rev. J. G. Johnson, Presiding Elder of the Jackson District, in Mississippi Conference, sends the following exceedingly interesting items. He says: Mr. Grandeson Smith was formerly a slave of a wealthy planter of Tippah county, Miss. On becoming free he sought the Savior in the pardon of his sins and was happily converted. He has since bought his former master's plantation, and paid for it, and upon the very spot where he obtained pardon for his sins, has built a church and turned it over to the Methodist Episcopal Church to be dedicated to God.

On my visit to Grenada I had the pleasure of making the acquaintance of a lady that had reached the age of one hundred and twenty-eight years. On being introduced she arose from the quilt upon which she was sewing, without the aid of spectacles. On remarking that I felt highly favored in taking one by the hand of her great age, she replied, that she could thank God that she had been a Christian for seventy-nine years, had had six children. Her oldest boy was now living, he having reached the age of ninety-five years, and her baby child, as she called her, who resided in the adjoining lot and looked to be much older than her mother, had reached her seventy-sixth year.

Wiley University.

The prospect at this point is better than at any time previous. We will, no preventing providence, get our new building ready for occupancy by opening of the Fall session. We have found many obstacles in our way since we began to canvass for means to put up a new building; and it is with some trembling that we now undertake to build. We have however ventured to begin the work, trusting to a higher power to carry it through. Rev. S. S. Steele, known in many places West and North, as a first-class, reliable, and economical builder, has the supervision of the work. Our plan is to burn our own brick on the ground. This part of the work we have begun. We have had very unfavorable weather for the past two weeks. We have everything in the best of shape for making the brick. With a few weeks of good weather we can have ready to our hand plenty of brick as fast as we will need them. We hope the members of the Texas Conference will not be slow to raise their fifty cents a member according to the action of the Conference. Our school is closed for the Summer. Our last session was characterized by faithful work on the part of the students and teachers, and very good progress on the part of nearly all the students was the result. Attendance was not so large as during some former years, owing in part to the higher grade of scholarship necessary to enter the school. But taking everything into account, the school was much better last session than ever before. It is better in these respects: more students are coming from a distance, we have more advanced pupils, and a higher appreciation of a good education prevails in the school. Although we have not attained to the grade of Scholarship of the older schools yet we are encouraged in the belief that our pupils are securing such a foundation of an education as will make them men and women who need not be ashamed when they come in contact with scholars from any institution. We look for a large increase in the number of pupils at the opening of next session, Sept. 23rd. What we need now most of all is financial help. We ask of all friends of Methodism, but especially of the Texas Conference, to help us now in this time of so much need to our people, and we will give you back a hundred fold in the shape of educated teachers and preachers.

W. H. DAVIS.

Wiley University, Marshall, Tex., June 12, 1878.

From Victoria, Texas.

I have just held the quarterly meeting at Victoria, Texas. I find the church here in a thriving condition under the supervision of Rev. M. Henson. In anticipation of the quarterly visitation, he had been holding meetings for a week, and when I came I found them in the condition Peter found Cornelius and his friends, "all here present before God to hear all things that are commanded thee of God." The church here has a membership of about one hundred—not a hundred names on the church register simply—but a hundred live, working members, that are growing in grace and in knowledge of the truth.

I notice one encouraging feature in this church. There is a larger per cent. of young folks in the church than I am accustomed to find. These are the first fruits of intelligent, systematic Sunday-school work.

During Bro. Henson's administration a series of improvements have been going on in the church building, amounting in all to $509.67. Of this amount the congregation has contributed $398.90; the sisters $92.12, and the young ladies $18.65. The improvements consist of a recess for a pulpit, a new pulpit and altar, neatly stained windows, a new floor and ceiling neatly painted. They will put in new seats and new front doors as soon as they can raise the money. They are not in debt and do not intend to be.

The quarterly meeting was one of interest from beginning to end, and perhaps the most interesting part, especially to the editor of the SOUTHWESTERN, we have made an earnest rally for the SOUTHWESTERN ADVOCATE, and herewith send the names and the money. The presence of several brethren from the surrounding circuits contributed to the interest of the meeting.

G. W. RICHARDSON, P. E.

District Conference.

The San Antonio (Texas) District Conference will meet at Victoria, October 10th, 1878. The following Programme has been adopted:

L. Carper, Essay—Early history of the M. E. Church in the bounds of San Antonio District.
M. Henson—Condition of souls in the intermediate state.
W. H. Davis—The Lord's Supper.
L. Morris—Redemption.
W. O. Sheely—Justification by faith.
W. Goodwin—Christian purity.
T. August—Prayer—nature, forms and benefits.
L. D. Greenwood—Bible doctrine of restitution.
J. Henderson—Resurrection of the body.
C. Mays—Christian baptism—subjects and mode.
J. Smith—Nature and offices of the Holy Spirit.
B. F. Smith—Qualifications of a Christian Minister.

SKETCHES OF SERMONS.

G. W. Townsend—Acts iv, 12.
T. Watkins—Matthew v, 16.
S. Gibbs—Matthew vi, 24.
C. Scruggs—Luke xv, 7.
W. H. Mosby—II Timothy iii, 16.
J. Johnson—Luke xii, 5.
J. Cæsar—John i, 29.
P. Williams—Matthew xxviii, 19.
Charles Chase—I. Cor. xii, 11.

G. W. RICHARDSON, P. E.

West Tenn. Dist. Conference.

This Conference will be held at Alamo, Crockett county, August 7th and 8th. In connection with it there will be held a District Sunday-school Institute.

CONFERENCE PROGRAMME.

Wm. S. Butler—Sermon on the Lord's Supper.
H. Primm—Baptism.
C. Gilbert—Sunday-school Work.
M. Morrisey—Class Meeting.
J. P. Price—Sunday-school Institute.
C. W. Woods—The Future Church.
J. B. Bradford—An Educated Ministry.
N. Thompson—Revivals.
W. M. Dwegans—Call to the Ministry.
L. M. Moore—Faith.
H. Mundy—Conversion.
H. Burns—The Trinity.
Jesse Hay—Temperance.

Local preachers and exhorters will select their own subjects.

J. B. BRADFORD,
J. P. PRICE,
Committee.

Remember the Sabbath Day to Keep it Holy.

On last Sunday evening, while a large crowd of young men were playing base ball near this place, one of the players ran against another and threw him against a stump, which broke his neck. The name of the injured man was Boston. He was only heard to make two or three indistinct utterances before he died. He was about thirty-five years of age. He leaves a wife and four little children to grieve and mourn for a wicked husband and father. Surely the Lord will bring vengence upon those who break His commandments.

A. M. TROTTER.

Byhalia, Miss., June 12, 1878.

Campmeeting.

A campmeeting will be held near Huntsville, Walker county, Texas, beginning July 24th. All are invited.

LEWIS LANE, Pastor.

General Religious Items.

At the recent convention of the Episcopal Diocese of Pennsylvania a motion to inquire into the ritualistic practices of St. Clements Church created great excitement. The Rev. Mr. Mortimer, assistant pastor of the church, insisted that the convention was acting on baseless newspaper rumors. He wanted to know if the convention could not find something sensational to amuse itself and the town without attacking St. Clement's Church. The Rev. Dr. Claxton, on the other hand, maintained that the practices of St. Clement's were so notorious that there was no need of an inquiry. "It is known," he declared, "that Sunday is passed in spectacular plays. It is known that those who go there attend for the same purpose that they go to the theater the next evening." Dr. Rudder, for his part, believed that a large portion of the rumors were absolutely false. And yet he would favor the appointment of a committee. "If I may say a word out of the logical line," he continued, "I will add that the real fault is in the general convention of the Protestant Episcopal Church of the United States. It seems to me to have either intellectual inability or doctrinal unsoundness." The resolutions authorizing the inquiry were agreed to by a vote of 84 to 28.

The council of the Reformed Episcopal Church held its closing session May 13. The subject of electing bishops was laid over until the next council. A report as to the state of the church gave the following statistics: Church attendants, 17,657; communicants, 5,808; Sunday-school scholars, 7,814; Sunday-school teachers, 744; confirmed, 615; collections for benevolent, religious, parochial, and church buildings, $280,785; value of church property, $600,031; incumbrances, $138,750. Adding in the value of lands held for educational purposes in Chicago, the total value of property held by the Reformed Episcopal Church is $800,021, an increase of $172,000 from 1877. During the year fourteen congregations have occupied their own houses of worship; six have taken steps to erect new churches, and new congregations have been formed in Philadelphia, Tallahassee and Jacksonville, Florida; Boston, Mass.; Washington, D. C.; Wheeling, W. Virginia, and Charleston, S. C. From the incompleteness of returns it is probable that the number of communicants exceeds the number stated by some four or five thousands.

General News Items.

The Senate, by the decisive vote of 39 to 19, reinstated the army at twenty-five thousand men. It will be recollected that the house reduced the army to twenty thousand. In view of the threatened Indian troubles there is no doubt that the people wish the army to remain as it is.

Recently seven hundred miners from different mines near Charleston, West Virginia, captured the steamer *Modock*, and went to Blacksburg to make the miners there stop work. They threatened to kill or drown every one opposing them. They succeeded in stopping the Blacksburg mines, after which they took possession of a train on the Chesapeake and Ohio Railroad and returned, making the train stop when and where they pleased, and refusing to pay fare.

While in Bayou Sara during the early part of the week, we were shown by Mr. B. T. White, who has it on exhibition, an ingenious piece of mechanism—a miniature steamboat—constructed entirely of corn stalks, and pins made from swamp cane. The boat is complete in every particular—stern wheel, cabin doors, texas, stairs, hatchways, bell pilot house, boilers and all, and is a facsimile of those which ply the Mississippi. It is four feet in length and weighs two and a half pounds. Capt. Leathers of the Natchez has offered twenty dollars for the wonder. The most astonishing part, however, is yet to be told. The workmanship is that of a twelve year old negro boy who but once saw a steamboat, and who can neither read nor write. A Mr. Hubert Humblestein, of Tallulah, La., thus writes to Mr White: "This same little negro makes houses, wagons, locomotives and whole railroad trains from cornstalks."—*Clinton Patriot-Democrat.*

Washington, June 14.—The House Judiciary Committee to-day adopted a report prepared by Representative Hartridge, adverse to the Kimmel bill, and in support of the following resolutions:

Resolved, That the two houses of the Forty-fourth Congress have counted the votes cast for President and Vice President of the United States, and having declared Rutherford B. Hayes and William A. Wheeler duly elected President and Vice President, there is no power in any subsequent Congress to reverse that declaration; nor can any such power be exercised by the courts of the United States, or any other tribunal that Congress can create under the Constitution.

In the house this afternoon Mr. Burchard moved to suspend the rules and adopt the following preamble and resolutions:

Whereas, at a joint meeting of the two houses of the Forty-fourth Congress, convened pursuant to law and Constitution for the purpose of ascertaining and counting the votes for President and Vice-President, for term commencing March 4, 1877, on counting the votes, Rutherford B. Hayes was declared elected President, and William A. Wheeler was declared elected Vice President for such term; therefore,

Resolved, That no subsequent Congress and neither house has jurisdiction to revise the action at such joint meeting, and any attempt by either house to annul or disregard such action or title to office arising therefrom, would be revolutionary and is disapproved by this house.

While the vote was progressing there was great commotion and excitement on the Democratic side, and members on that side gathered together in whispered consultation, so as to give rise to suggestions on the Republican side that there should be a recess to allow a Democratic caucus.

The vote was finally announced as yeas 215 to nays 21.

London, June 17.—It is announced that Oxford University will confer the honorary degree of Doctor of Common Law upon Mr.

Pierrepont, [illegible] United S[illegible]

Quebec, [illegible] the Domi[illegible] another, [illegible] artillery [illegible] prepared. [illegible] events [illegible]

Washington, [illegible] ler-Corbin [illegible] in the [illegible] has [illegible] session [illegible] the Democra[illegible] committee, not [illegible] cur in the report.

San Francisco, [illegible] patches received [illegible] Bannock Indians are [illegible] at Steen's mountain [illegible] tion for Camas [illegible] turned in that [illegible] Piutes adjoining the [illegible] it is believed there [illegible] rising of all the tri[illegible] Idaho and Eastern [illegible]

New York, June 1[illegible] officials fear an [illegible] war. Cutting [illegible] the [illegible] has been [illegible] and the [illegible] fixed tar[illegible] sidered [illegible] that the [illegible] securing [illegible] contr[illegible] road [illegible] contr[illegible] freight lo[illegible] and this action [illegible] railroad war.

Berlin, June [illegible] met shortly [illegible] ternoon. [illegible] arrange a [illegible] the debate, and [illegible] the powers should [illegible] lowing [illegible] Austria, [illegible] and [illegible] then [illegible] icy, w[illegible] Stefa[illegible] posed [illegible] of the [illegible] forces [illegible] the sitting [illegible] sion on [illegible] and [illegible] until Th[illegible]

Gal[illegible] special [illegible] following [illegible] noon [illegible] On [illegible] just [illegible] up [illegible] cept [illegible] force [illegible] near [illegible] nig[illegible] at [illegible] Amal[illegible] Gen. [illegible] the [illegible] ists [illegible]

[illegible] to the [illegible] I can learn of the status of [illegible], that as it is, and some [illegible] are [illegible] people, that [illegible] of the [illegible] the name of our [illegible] Him for the [illegible] we yield [illegible] been held [illegible] been waged [illegible] the field. As I [illegible] tombstone [illegible] place where his [illegible]

[illegible] or on the noble Lake [illegible] and Niagara river. Board [illegible] cheap and of the best quality. [illegible] many of them are mineral [illegible] particularly adapted to the [illegible] of complaints engendered by a Southern climate. All are easily accessible from large cities, and combine with their associations the benefits of rural life.

To reach them the Great Jackson Route is the shortest, quickest and only direct line. It is in excellent order, having been practically rebuilt with steel rails. No one passing over it can fail to notice the smooth track, absence of dust, and thoroughly satisfactory condition of everything connected with it. Pullman cars run through to Chicago and Cincinnati without change, and there is no change of cars from there to nearly if not quite all the points to which excursion tickets are sold. Books, maps, and folders, giving full description of [illegible] northwestern watering [illegible] the routes and rates thereto, [illegible] the office of the Great [illegible] Route, No. 22 C[illegible] Hotel, where any one [illegible] to spend the summer a[illegible] the city is invited to call before [illegible] elsewhere.

[illegible] Jackson Route is a [illegible] as a line to [illegible] principal Eastern [illegible] them with but [illegible] change of cars.

The Fall Conferences.

[illegible] EPISCOPAL VISITATION [illegible] 1878.

	Place.	Time.	Bishop.
	Basle	June 13	Bowman
	Copenhagen	June 20	Bowman
	Goteborg	July 4	Bowman
	Drammen	July 18	Bowman
	St. Michael's	July [illegible]	Ames
			Simpson
	Golden	Aug. 1	Simpson
	Kiu Kiang	Aug. [illegible]	[illegible]
	Peking	Aug. [illegible]	[illegible]
	Virginia City	Aug. [illegible]	[illegible]
	Ogden	Aug. [illegible]	Simpson
German	Portsmouth	Aug. [illegible]	Harris
Swedish	Rockford	Aug. [illegible]	Merrill
	[illegible]	Aug. [illegible]	[illegible]
	Piqua	Sept. [illegible]	[illegible]
	Brooklyn	Sept. [illegible]	[illegible]
	Chicago	Sept. [illegible]	[illegible]
	[illegible]	Sept. [illegible]	[illegible]
	Three Rivers	Sept. [illegible]	[illegible]
	[illegible] Vermont	Sept. [illegible]	Simpson
	[illegible]	Sept. [illegible]	Andrews
	[illegible]	Sept. 11	Ames
	[illegible]	Sept. 11	Merrill
	[illegible]	Sept. 11	Haven
	[illegible]	Sept. 11	Peck
	[illegible]ville	Sept. 18	Harris
	[illegible]	Sept. [illegible]	Foster
	[illegible]	[illegible]	Harris
	[illegible]	[illegible]	Foster
	[illegible]	[illegible]	Wiley
	[illegible]	[illegible]	Merrill
	[illegible]	Sept. [illegible]	Peck
	[illegible]	Sept. 25	Simpson
	[illegible]	Sept. [illegible]	Ames
	[illegible]	[illegible]	Harris
	[illegible]	[illegible]	Foster
	[illegible]	[illegible]	Wiley
	[illegible]	[illegible]	Merrill
	[illegible]	[illegible]	Andrews
	[illegible]	[illegible]	Haven
	[illegible]	[illegible]	Peck
	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	Merrill
	[illegible]	[illegible]	Peck
	[illegible]ow	Oct. 9	[illegible]
	[illegible]	Oct. 16	[illegible]
	[illegible] Market	Nov. 13	[illegible]
	Hilljey	Nov. 14	[illegible]
	Austin	Nov. 14	[illegible]
	Murfreesb'o	Nov. 21	[illegible]
	Brewton	Nov. 21	Wiley
Ger.	Giddings	Nov. 21	Hawes
	Dickson	Nov. 28	Scott
	Marion	Nov. 28	Wiley
	Columbus	Nov. 28	Haven
	Madras	Dec. 4	Bowman
	Newnan	Dec. 5	Wiley
	Brenham	Dec. 5	Haven

[illegible] America [illegible]

[illegible] mission not organized into an Annual [illegible] but in which an ANNUAL MEETING of the Missionaries is held, a Bishop [illegible], when present and in his [illegible] superintendent of the mission presiding. [illegible] order of the Board of Bishops.

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[illegible] Del., May 14, 1878.

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[illegible] of these books [illegible]

[illegible]

named by the [illegible]

[illegible] Bishops.

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Quarterly Meetings.

[illegible]

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 28; Brownsville [illegible], August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; [illegible] Circuit, [illegible]; [illegible] Circuit, August 31 and September [illegible]; [illegible] Circuit, September 14, 15; [illegible] Circuit, September 28, 29; [illegible], September 21, 22.

W. S. B[illegible]

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; [illegible] Creek, July 13, 14; Spring Hill, July [illegible]; [illegible], July 27, 28; Dickson, [illegible]; Dover, August 10, 11; [illegible], August 17, 18; Gallatin, [illegible]; [illegible], September 14, [illegible]; [illegible], 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 26, 28.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dossville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodwood, July 20, 21; Jonestown, July 27, 28; Roebuck, Aug. 3, 4; Yazoo City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUKE, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May [illegible]; Brenham Circuit, [illegible] Circuit, June 8, 9; [illegible], Anderson, June [illegible]; [illegible], July [illegible]; Beaver [illegible] July 13, 14; Hearne, [illegible] 20, 21; Centerville, July 27, 28; Pul[illegible], August 3, 4; Plantersville, August 9, 10; Cottage Gin, August 17, 18.

[illegible], P. E.

Shreveport (La.) District.

SECOND ROUND.

[illegible] Pineville, May 25, 26; [illegible], June 1, 2; [illegible], June 15, [illegible] June 22, 23; [illegible] 6, 7; [illegible] 20, 21; [illegible] Plain Dealing and Cross Lake, August 10, 11; [illegible] August 17, 18; China Grove, August [illegible].

[illegible] DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

[illegible] 25, 26; Oxford, June [illegible]; [illegible], 8, 9; Grenada [illegible], June 15, 16; Mount [illegible] 30; [illegible] July [illegible]; [illegible] New [illegible] 17, 18; [illegible]

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; [illegible] June 1, 2; [illegible] June 8, 9; West Point and Tampico, June 15, 16; [illegible], June [illegible]; [illegible] Gin, June 29, 30; Columbus and [illegible], July 6, 7; Mt. Nebo, July 13, 14; [illegible] July 27, 28; [illegible] 3; Shady Grove, August [illegible]; [illegible] Valley, Aug. 10, 11.

[illegible] P. E.

[illegible]

[illegible] Aug. 10-11; Springfield, Aug. 17-18; [illegible], Aug. 24-25.

[illegible], P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11, [illegible] 18, 19; Macon [illegible]ville, May [illegible] 25, 26; Crawford, June [illegible]; [illegible] Louisville, [illegible] 23, 24; [illegible] June 29, [illegible]; [illegible], July 13, [illegible] Line, July [illegible]; Shubuta, [illegible], August 6, 7; [illegible] Enterprise, August [illegible]; [illegible] August [illegible]; Claiborne, August [illegible]; [illegible] Sept. 1, 2; Shu[illegible]

The [illegible] on Enterprise Circuit will [illegible] and continue to the [illegible]

[illegible] ADAMS, P. E.

[illegible] District.

[illegible] May 14, [illegible] 19; May 3[illegible]; May [illegible]; June [illegible]; 11, 16; [illegible] June 2[illegible]; July 2.

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11	Suppressed, or Painful Periods	25
12	[illegible] too Profuse Periods	25
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16	Fever and Ague, Chill Fever, Agues	50
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20	Whooping-Cough, violent coughs	50
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From Rev. J. H. VINCENT, D.D., of the Sunday-school Publications of the Church.

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may23-tf

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POLLY A DOLL.

[illegible] why don't you grow? [illegible] dwarf, my Polly?
[illegible]
[illegible] do you see that?
[illegible] growing like weeds, they
[illegible] into a cat!
[illegible] you grow, my dolly?
[illegible] my Polly?
[illegible] dear,
[illegible] and drink,
[illegible] year.
[illegible] grow, my dolly?
[illegible]
[illegible] Polly!
[illegible] my dolly?
[illegible]

[illegible] McGowan [illegible] this place [illegible] in 18[illegible] [illegible] them [illegible] ved. Address [illegible] Rev. P. Bliss, [illegible] to a man [illegible] Colum[illegible]

[illegible] these three years that place has been crowded to its utmost capacity every Sabbath by most orderly and attentive audiences—audiences constituted almost wholly of the very class who could, by no influence, be drawn to hear any preacher in this kingdom. It is affirmed that those audiences prefer the ordinary discourses of that woman to any extra discourses from such a speaker as Mr. Varley, for example—such cases having been tried. The result has been that infidelity, with its attendant abominations, has received, and is receiving, its death-wound in this place, there being in connection with these services a constant ingathering of souls. What could be accomplished through no male speaker, God has accomplished through a woman.

The Infidel's Sheep.

Away among the hills of northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

[illegible] of them heard the Gospel [illegible]ge, and, hearing, believed unto [ete]rnal life. A short time afterward the converted man went to the house of his infidel neighbor and said to him:

"I have come to talk with you. I have been converted."

"Yes, I heard that you had been down there and gone forward for [illegible]," said the skeptic with a [illegible]; "and I am surprised, for I [illegible] you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights thinking of it. I have four [sheep] in my flock that belong to you. They came to my field six years ago, and I knew they had your mark on them, but I took them and marked them with my [illegible] and you inquired all around [illegible] could not hear anything of [illegible] they are in my field, [illegible] the increase of them; and [illegible] I want to settle this matter. I [illegible] awake nights and groaned [over] it. And now I am at your [illegible] I will do just what you [illegible] it is [illegible] years in the State's [illegible] I will suffer that. If it is [illegible] property you want, say [illegible] I have a good farm and [illegible] interest, and you can have [illegible] I want to settle this [illegible] up and get rid of it."

[illegible] was amazed. He be[illegible] [du]mbe.

[illegible] got them sheep, you [illegible] I don't want [illegible] if you will only [illegible] that will come to [illegible] something must [illegible] you that I don't [illegible] may have the [illegible] only go away."

[illegible] the Christian, "I must [illegible] and pay for [illegible] not be satisfied [illegible] must tell me [illegible]

[illegible] skeptic, "if you [illegible] give me [illegible] worth when [illegible] and pay [illegible] amount, [illegible] alone."

[illegible] the value [illegible] on the [illegible] and then [illegible] neigh[illegible] as that [illegible]

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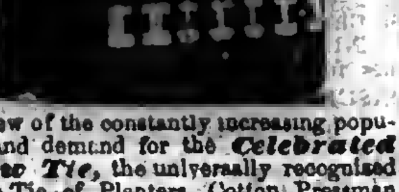

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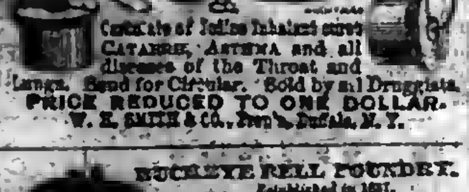

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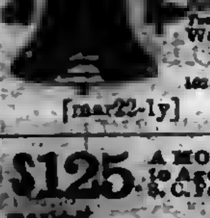

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A. A. Gibson, Barrytown, Duchess County, N. Y., writes, April 30, 1877, Dr. Swayne & Son, Phila., Gents—I enclose post-office order for eight dollars, please send me one dozen London Hair Color Restorer. It has stopped my hair from falling out, and restored it to its natural color. It has proved satisfactory in every respect.

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Sold by [illegible]
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ALL WHO VALUE HEALTH
Should never be without
Swayne's Tar & Sarsaparilla Pills
As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Billious Headache, Sick Headache, (which females are subject to), Jaundice or Green Sickness, Bilious Colic and Bilious Fevers they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent, remittent and congestive Fevers, [illegible] languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address. Prepared only by
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are generally [illegible] moisture, like perspiration, [illegible] itching, particularly at night, when [illegible] bed after getting warm [illegible] are rarely [illegible] Cases of long [illegible] permanently cured by simply applying
SWAYNE'S OINTMENT.
READ THESE TESTIMONIALS.
U. S. Marshal's office, Harrisburg, Va.
Dr. Swayne & Son, 330 North Sixth st., Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the Ointment on a spot of dry tetter on my [illegible], which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so [effecti]ve medicine. You may publish this if you see fit. Very respectfully,
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Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe and harmless even on the most tender infant. Price 50 cents, 3 boxes for $1 25. Sent by mail to any address on receipt of price. ☞ Sold by all leading druggists. Prepared only by
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Dr. Swayne's Compound Syrup of Wild Cherry
seldom, if ever fails to cure a cough. Even when the lungs have become much disordered, with night sweats, burning fever pains and oppression, it has effected wonderful cures.

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Dr. Swayne—Dear Sir: I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaparilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats, sore throat, my bowels were costive, appetite nearly gone and my stomach so [illegible] physician [illegible] for me [illegible] everything in the shape of medicine was rejected; spit at different times a pint of blood. I remained for months in this awful condition, and gave up all hopes of ever recovering. [illegible] you recommended the use of your syrup and pills, which immediately began to soothe, comfort and allay the [illegible] of the cough, strengthened and healed my lungs; in short it has made a perfect cure of me, and I am now able to pursue my daily labor. Any person doubting the truth of the above statement will please call on or address me at the factory.
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PHYSICIANS RECOMMEND IT
Dr. Thos. J. B. Rhoads, Boyertown, Berks co., Pa., writes, "Your Compound Syrup of Wild Cherry I esteem very highly; have been selling and recommending it to my patients for many years, and it always [illegible] it has made some remarkable cures in this section, and I consider it the best remedy with which I am [acquainted]."
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Catarrh Remedy
Is Pleasant to Use.
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Catarrh Remedy
Its cures extend over a period of 20 years.
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DR. SAGE'S
Catarrh Remedy
Cures by its Mild, Soothing effect.
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Catarrh Remedy
Cures "Cold in the Head" and Catarrh, or Ozena.

OPEN LETTER.
IT SPEAKS FOR ITSELF.
ROCKPORT, MASS., April 3, 1877.

EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell [illegible] I fancy the "snuff" and "inhaling-tube" makers (more dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For [illegible] years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," inhaling-tubes, and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering most intense pain, which at one time continued for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.
Yours truly,
S. D. REMICK.

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Southwestern Christian Advocate.

NO. 26. NEW ORLEANS, LA., THURSDAY, JUNE 27, 1878. WHOLE NUMBER 30

duty, let us stand up, save as age or weakness or fatigue excuse us.

Again I remark: Church music must be congregational. This opportunity must be brought down within the range of the whole audience. A song that the worshipers cannot sing is of no more use to them than a sermon in Choctaw. You have a right to sing. Jonathan Edwards used to set apart whole days for singing. Let us wake up to this duty. Let us sing alone, sing in our families, sing in our schools, sing in our churches. Now, I tell you that these songs we sing Sabbath by Sabbath are the national airs of Jesus Christ and of the kingdom of heaven, and if you do not learn to sing them here how do you ever expect to sing the song of Moses and the Lamb? I should not be surprised at all if some of the best anthems of heaven were made up of some of the best songs of earth. May God increase our reverence for Christian psalmody, and keep us from disgracing it by our indifference and frivolity.—*Metropolitan Pulpit.*

Nashville Letter.

We have enrolled at this time in Clark Chapel Sunday-school three hundred members, with a regular attendance of about two-thirds of this number. Our school is fortunate in having good and efficient officers, who are liked by all, and in each of the classes the scholars seem personally attached to the teacher. We follow a Systematic [illegible] in making the several collections. Yesterday was "Children's Day" (circumstances having compelled a postponement of this [illegible] until then.) The morning was bright and beautiful, and our school was out in full force, the infant class numbering seventy-six. Our pastor had kindly given us the [illegible] the eleven o'clock services for our exercises. Our school marched [illegible] their room up into the auditorium singing "Still keep [illegible] on." After prayer and [illegible] introductory remarks by our [illegible] seeds, the exercises [illegible]. Select reading, [illegible], teacher; Solo, [illegible] Irvin C. Brown, [illegible]; Essay, the Sun- [illegible] Mrs. Matilda Bright, [illegible] infant class; Anthem "The Lord is in his Holy [illegible]" [illegible] reading, Miss Ha- [illegible] teacher; Duett, Mrs. [illegible] Henderson and Mrs. [illegible] Williams, teachers; Es- [illegible] Sabbath, Miss Avery [illegible] teacher; Select reading, [illegible] Supt. Brown; [illegible] the Lord, Choir; Se- [illegible] G. A. Henderson; [illegible] the school, Dr. J. M. [illegible] of Bible class and [illegible] physician of our [illegible] with a very excel- [illegible] Rev. Clancey, late [illegible] M. E. Church [illegible] chanced to be [illegible] the occasion. At the [illegible] exercises a collection [illegible] up for the [illegible]

[illegible] Secy.

[illegible] Bryant.

[illegible] Cullen [illegible] one of [illegible] lofty ge- [illegible] other age. [illegible] words; [illegible] of any poem in English literature more frequently quoted than the concluding passage of 'Thanatopsis':

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.

In 1816 he became connected with the New York *Evening Post*, and for half century 'scrawled strange words with the barbarous pen,' as the editor of that widely known and influential newspaper. His signal ability, industry and other journalistic qualities are well known to all our readers. Mr. Bryant's paper has always held a high place for its literary merits, its moral tone and courtesy toward opponents. His contributions to the Reviews and Magazines of the day have been frequent, and not a few of his finest poems first saw light in the pages of the *Atlantic* and *Scribner*.

"In 1870, when most men are justified in resting from their labors, he gave to the world his most ambitious literary work—the translation of the 'Iliad' and 'Odyssey,' to which he brought his ripe judgment, his dignified diction and his varied attainments. It is, in the opinion of the most competent judges, by far the best version of the immortal epic that has been attempted. His domestic relations were to the last degree, well adapted and genial. Mr. Bryant, in his poems, painted in its purest forms and brightest colors that love, which is the support and solace of the heart in all the duties and distresses of life.

"Mr. Bryant was an ardent lover of nature, and seldom sings without some reference to her beauty and loveliness, 'the green land of groves, or the 'sky-mingling mountains, that o'er-look the cloud.' His descriptions of rural scenery are accurate, and present the best illustrations of the purity and delicacy of his style. In his poems called "The Evening Wind," "Green River," "The Death of the Flowers," "To the Fringed Gentian," he explores the inmost secrets of nature and shows how natural objects can be wedded to the human mind in love and holy passion."

Peace to the just man's memory; let it grow
Greener with years, and blossom through the flight
Of ages; let the mimic canvass show
His calm, benevolent features; let the light
Stream on his deeds of love that shunned the sight
Of all but heaven, and in the book of fame
The glorious record of his virtues write
And hold it up to men and bid them claim
A palm like his and catch from him the hallowed flame.

Gerrit Smith.

Mr. Smith was almost the Christian ideal of a charitable man. He devoted all the energies of rare business abilities to the accumulation of successive fortunes, which he successively and unreservedly gave away. During the greater portion of his life his income varied from forty to sixty thousand dollars a year, and of this princely revenue he not only gave away regularly, year by year, by far the greater part, but sometimes encroached upon his capital in order to meet the multitudinous demands which his reputation for benevolence brought upon him. What he reserved for his own use amounted to much less than he often bestowed upon a single object that appealed to his sympathies. His house, a large wooden mansion, was meager in its appointments. "He spent nothing on pleasure, nothing on amusement, and next to nothing on dress. His house was large, for it answered [illegible] demands of his hospitality. [illegible] table was bountiful, as it must [illegible] been to feed the people who [illegible] in from the highways and [illegible]; but there was never the [illegible] ostentation. There was all [illegible] hospitality required, but noth- [illegible] On the other hand he rare- [illegible] a deaf ear to any sort of [illegible] charity. Besides his [illegible] contributions, he literally [illegible] to relieve pri- [illegible] The daily applica- [illegible] often amount- [illegible] dollars; [illegible] needed a [illegible] "Old them [illegible] in [illegible] licits the gift of an alpaca dress, and is particular that the trimmings be sent with it." The small checks flew about in all directions, carrying in the aggregate thousands of dollars; but not content with meeting the ordinary demands upon him, Mr. Smith was continually devising new methods of searching out and assisting the needy. At one time he distributed thirty thousand dollars among the destitute old maids and widows of New York State. In 1846 he gave to the poor colored people of the State three thousand farms, averaging from forty to sixty acres each, and himself bore all the expenses connected with the drawing and recording of the deeds. In 1849–50 he gave similar farms to one thousand white males of the State, and, besides accompanying each deed with ten dollars in cash, gave fifty dollars to each of five hundred females.—*Harpers' Magazine.*

The Frog's Advice to Patrick.

The music of a frog pond is not the most inspiring in the world, but as an evidence that spring has come, it is not unwelcome. There is a good deal of variety, too, in the notes that are heard where frogs congregate. In these temperance times a good deal of excellent advice is given to young men who have resolved to leave off drinking, and to boys who have never begun. The frog's advice to Patrick was not given at a temperance meeting, but no better advice than the frog's can be given to men or boys who are tempted to go where liquor is sold. Patrick was a young Irishman who worked out for a farmer. A girl to whom he was greatly attached lived in the family of a neighboring farmer. Between the two farms there was a piece of low, marshy ground that was quite wet. To go around the marsh the distance was a good mile. To go across it was not ever a quarter of a mile.

Sunday evening came, and Patrick was impatient to visit his girl. Dressed in his best, he started out; but when he reached the marsh he was in doubt whether to go around it or cross it, for he could not tell how deep the water was. Just then a big bull-frog croaked out in a heavy, solemn tone, something that sounded like "Better go round; better go round;" and under the circumstances, Patrick thought the advice very appropriate to his case. While he was hesitating what course to take, a pert young frog, one of the upstarts of the pond, came to the surface and piped out in a shrill voice that sounded to Patrick like these words, "Knee deep, knee deep;" and so he answered: "Indade, and if ye say its only knee deep I'll wade, rather than be going a mile round." Off came his shoes and stockings, and with his pants pulled up above his knees, he "boldly waded in." About the third step he found himself nearly up to his neck in the blackest of marsh mire, and as he was making a desperate effort to flounder out, a solemn looking old fellow, grave as an owl, came up, and with provoking gravity croaked out:—"You're a fool; you're a fool." "Indade and I am that," said Patrick, "for belavin' the young rascal, who towld me it was only knee deep, and for not takin' the ould one's advise, when he told me as plain as any thing, 'Better go round; and I'm sure I wish I had."

Now, my young friend, the saloon-keeper will tell you, not that the mud is knee deep, but that you will walk in pleasant paths, where there is no danger whatever of falling into the slough of drunkeness; if he can see in you any disposition whatever to enter his saloon, but step in once, and if you have ever been the slave of appetite, away you go before you know it, up to your neck in the depths of an unclean habit that has destroyed O how many noble young men and promising boys who have gone just one step too far. Then, when your money is gone, and your good purposes a wreck, when he has ruined you, he will say,—"You're a fool." When temptation to drink anything that will make a fool of you, or worse than a fool, meets you, when you find that the open door and brilliant [illegible] of a drinking saloon [illegible] to draw you as the Norwe- [illegible] drew a ship, think [illegible] advice to Patrick; [illegible] and be sure to [illegible] [illegible] with sodly destruction in handsome bottles a chance to get you into the mire of intemperance, and when you are hopelessly ruined, say to you at the last: "You're a fool."

The Dead Raven.

The subject of our story was only a poor weaver, living in the little German town of Wuppertbal; a poor man in his outward circumstances, but rich toward God and well known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "The Lord helps," he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed, gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home. His wife, when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even although, as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left, no fuel in the house, only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man; "There saint! there is something fur you to eat!" he cried.

The weaver picked up the dead raven, and, stroking its feathers down, said compassionately, "Poor creature, thou must have died of hunger." When, however he felt its crop to see whether it was empty, he noticed something hard, and, wishing to know what had caused the bird's death he began to examine it. What was his surprise when, on opening the gullet, a gold necklace fell into his hand! The wife looked at it confounded; the weaver exclaimed, "The Lord helps," and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present need.

The goldsmith soon cleaned the trinket and recognized it as one he had seen before. "Shall I tell you the owner?" he asked, when the weaver called again. "Yes," was the joyful answer, "For I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God, when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace, and went to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed. "Yes," he said thoughtfully and kindly; "the Lord helps; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so evidently stands by and helps; you shall henceforth be no more in need." Thus He who fed Elijah by living ravens, proves Himself equally able to supply the needs of His tired servant by the same bird when dead.—*Sword and Trowel.*

The Megaphone.

This is the name given by Mr. Edison to his latest invention. The following is Mr. Edison's own account of the origin and use of the instrument, as given to a reporter of the New York *Herald*:

"Strange as it may seem, it came to life through the mistake of a reporter. Some weeks ago a reporter came to see my phonograph and went back and got it all mixed up in his paper. He stated that I had got up a machine to make partially deaf people hear. The item was extensively copied, but I thought nothing more of it until after a while I found myself receiving letters from all over the country asking about it. I answered some, saying it was a mistake, but they kept putting in upon me, until I was getting them at the rate of twenty or thirty a day. Then I began thinking about the matter and began experimenting. One day while at work on it, I heard some one loudly singing 'Mary had a little lamb.' I looked around; nobody was near me, and nobody was singing. Then I discovered that the singer was one of my young men, who, in a distant corner of the room, was softly singing to himself The instrument magnified the sound, and I heard it distinctly, although I am pretty deaf, while others in the room had not heard a whisper. That was the first of the megaphone. It can be taken to a theater by a person hard of hearing just as a person near-sighted now takes an opera-glass. All you do is to place it on your lap, let the tube touch your ear, and all sounds come to you magnified fifty times if necessary. The loudness can be regulated for the ear as you regulate a telescope for the eye."

Anecdote of Lorenzo Dow.

Lorenzo Dow, whose name is still fresh in the mind of many of the older inhabitants, it is said was on his way to preach in South Carolina, when underneath an old spruce tree he overtook a colored lad who was blowing a large tin horn, and could send forth a blast with rise and swell and cadence, which waked the echoes of the distant hills.

Calling aside the blower, Dow said to him: "What's your name?"

"My name? Gabriel, sir," said the brother in ebony.

"Well, Gabriel, have you been to Church Hill?"

"Yes, massa, I've been dar many a time."

"Du you remember a big spruce pine tree on the hill?"

"Yes, massa, I know dat pine tree."

"Did you know that Lorenzo Dow had been appointed to preach under that tree to morrow?"

"Oh! yes, massa, everybody knows dat."

"Well, Gabriel, I am Lorenzo Dow, and if you'll take your horn and go to-morrow morning and climb up in that pine tree and hide yourself among the branches before the people begin to gather, and wait there till I call your name, and then blow such a blast with your horn as I heard you blow a minute ago, I'll give you a dollar. Will you do it, Gabriel?"

"Yes, massa, I takes dat dollar."

Gabriel, like Zacheus, was hid away in the tree top in due time. An immense concourse of persons of all sizes and colors, assembled at the appointed hour, and Dow preached on the judgment at the last day. By his powers of description he wrought the multitude up to the highest pitch of excitement in describing the scenes of the resurrection at the call of the trumpet peals which were to awaken the sleeping nations. "Then," said he, "suppose, my dying friends, suppose you should hear at this moment the sound of Gabriel's trumpet"—

Sure enough, at that moment the trumpet sounded. The women shrieked, and many fainted; the men sprang up and stood aghast; some ran, and all felt for a time that the judgement was set and the books were opened. Dow stood and watched the drifting storm till fright abated, and some one discovered the colored angel who had caused the alarm quietly perched on a limb of the old spruce, and wanted to get him down to whip him. Then Dow resumed his theme, saying, "I forbid all persons present from touching that boy up there. If a colored boy with a tin horn can frighten you almost out of your wits, what will you do when you shall hear the trumpet's thunder from the archangel? How will you be able to stand the great wrath of God?"

TRUST.

Just as God leads, I onward go,
Oft amid thorns and briers seen;
God does not yet His guidance show,
But in the end it shall be seen
How by a loving Father's will,
Faithful and true, He leads me still.

An orator declaring that fortune knocked at every man's door once, an old Irishman said, "When she knocked at mine I must have been out."

"Humble as I am," said a bullying spouter, to a mass meeting of the unterrified, "I still remember that I'm a fraction of this magnificent Republic." You are, indeed," said a bystander, "and a vulgar one at that."

The Lost Found.

One day last week a little child strayed away from her home. It happened to be situated near the edge of a dark and dismal swamp. And somehow—in following a bird, or a squirrel, or in some such way—the little creature wandered into the depths. Night came on and she could not be found. Father and mother vainly exhausted their affectionate search through all probable localities. Then the neighbors were called in—with like ill success. Some one suggested sending for the nearest State detective, as one whose trained skill might better guide their further effort; and as speedily as possible he was brought from the nearest city—five or six miles away.

Looking over the premises, and considering all the circumstances, he reached these conclusions: The child is in the swamp. She cannot have gone very far in. Worn out with fright and hunger and fatigue, she has fallen asleep; so that in the double darkness of the dense swamp it is impossible now to find her. She will awake by and by. Then she will cry as loudly as he strength will permit. If she be not rescued then, she cannot hold out long.

Reasoning thus, he stationed three watchers at different places in the edge of the swamp, so positioned that wherever she might be within the depth beyond which it was not probable she could have strayed, they would be likely to hear her voice.

As the midnight began to move on toward the morning, the little forlorn creature awoke, and—as had been anticipated—began to cry mightily. Her cry was heard, and, under its guidance, before very long all the difficulties were overcome, and the poor thing was found in a pitiable plight indeed, and brought out to the arms of her distracted parents.

Is there no lesson in this for a world full of lost and straying souls? One thing is sure. God their father knows that they are lost, and has organized a process of salvation. Another thing is sure. He is watching and waiting, "more than they that watch and wait for the morning," to hear them when waking from their sleep of sin, and thoroughly conscious of the darkness and despair of their condition, they cry out for help.

If that awakening child had been mature enough to reason, and could have anticipated the plans that would be laid for its relief, no doubt it would have felt that its only hope lay in crying out, as loudly as it could, until its cry should bring that relief. It would not doubt that its parents were looking for some chance to save it, so it would cry in faith.

So with every lost child of sin. God has organized for you a salvation. You can get it by crying out for it. Have faith. Do all you can. And never fear that with your doing and God's doing, the lost shall not be found.

Home-Made Chloride of Lime.

Prof. Nash gives the following directions for making this very useful disinfectant and fertilizer; "Take one barrel of lime and one bushel of salt; dissolve the salt in as little water as will dissolve the whole; slack the lime with the water, putting on more water than will slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, a little of the remainder daily until the lime has taken the whole. The result will be a powerful deodorizer, equally good for all out door purposes with the article bought under that name at the apothecary's, and costing not one-twentieth part as much. This should be kept under a shed or some out-building; it should be kept moist, and it may be applied whenever offensive odors are generated, with the assurance that it will be effective to purify the air, and will add to the value of the manure much more than it costs. It would be well for every farmer to prepare a quantity of this and have it always on hand."

On the 14th inst., at Havana, Spanish troops, led by General Martinez Campos and Captain General Jovelar, made a triumphal entry into the city amid unbounded enthusiasm, Cubans and Spaniards uniting in fraternal exhibitions of joy. The streets were strewn with palm leaves and flowers, and spanned by triumphal arches, with inscriptions to the pacifiers of Cuba. The municipality of Havana presented to each General a golden laurel wreath.

General News Items.

The President has received [illegible] a hundred and twenty invitations to Fourth of July celebrations.

The grain area in the South is said to be larger than it has been at any time since 1865.

Texas last year raised over 4[illegible],000 bales of cotton more than any other State in the Union.

General Fremont has been appointed Governor of Arizona. He was candidate for President of the United States in 1856, nominated by the Republican party.

The total area in the State of Alabama of the three coal fields is 400 square miles. In juxtaposition with these coal fields are inexhaustable beds of brown and red hematic iron ore.

The New Jersey Central Railroad refused to allow Mrs. Green, colored woman, to enter a first-class car, whereupon she sued the company, and obtained a verdict of $500.

Within eleven months Postmaster General Key has established 1,894 new Post-offices, and at least 500 of these are in the Southern States. The total number in the United States is 39,061.

The Crown Prince of Germany sends his sincerest thanks to the President of the United States and the American people for the sympathy manifested on account of the attempted assassination of the Emperor.

Col. Fred. Grant has been sent on an extended tour through the Rocky Mountains, under instructions from General Sheridan to gather information in regard to remote military posts, and inquire into some of the Indian troubles.

Palacta (Fla.) *Herald*: Two gentlemen from Cuba have been sojourning in this vicinity for two weeks, buying up heifer cattle, not for the market, but for stocking certain portions of the island. We learn that they have purchased two thousand head, which they expect to ship from this place.

A cabal special from Sierra Leone announces the arrival of the bark Azore, which sailed from Charleston, S. C., April 21st, with two hundred and fifty negro emigrants for Liberia. There was much suffering on the [illegible] ing become [illegible] broke out and twenty-three emigrants died.

An interesting industry has been started in Louisville, Ky., by Messrs. Davis, Bacon & Wilson, at 134 Fifth street, near Jefferson. It is the manufacture of artificial stone-work for architects and builders, by a patent process. Moulds are made of the desired shapes, and the sand mixed with the chemicals is tightly packed in the moulds. The moulds are removed, and in three or four days the sand hardens into stone as hard as builders' sandstone.

Mr. Thomas M. Fell, of San Francisco, has exhibited a motor which produces the same effect as a steam engine, at a saving of two-thirds of the coal used in producing the steam. It is a vapor engine. Into its boiler glycerine and sulphide of carbon are introduced, and an expansive vapor is formed at a temperature of 190 deg. The chemicals are used over and over again, so that it is claimed that there is no loss of chemicals after months of use.

Additional particulars of the appalling cyclone in China, in April last, shows that 7,000 bodies have been taken from the ruins and buried, and many yet remain. Besides, not less than 1,000 perished upon water. The force of the wind was such that not only houses but stone walls of the heaviest character were leveled. On the [illegible] with this disaster, and [illegible] people starving with the [illegible] ine in that country, China [illegible] ing through a season of [illegible] calls for sympathy and [illegible] all the rest of the world.

The present financial [illegible] the United States is [illegible] ing. It may now [illegible] certain that the [illegible] ole payment will [illegible] has not already [illegible] whole of the [illegible] by the Govern[illegible] vided, and [illegible] a rapid inflow of [illegible] try. A few [illegible] gold arrived [illegible] thought that [illegible] premium on [illegible] cent. may [illegible] shipments.

The New Orleans University.

This institution has just closed its most important year of its history, having on last Thursday night [illegible] its first class in the full classical course. This school is the outgrowth of years of labor and prayers by faithful men and women, under the direction of the Freedmen's Aid Society of the Methodist Episcopal Church.

HISTORICAL.

The property on the corner of Camp and Race streets, fronting on Coliseum square, was bought by Dr. J. P. Newman, and the Trustees of Ames Church in 1869. A second property adjoining was bought some years later and paid for principally by the Freedmen's Aid Society. The property is worth over $30,000. A good building is needed, and there is room for a building 40x60 fronting the square. Here is a chance for some one of means to do a grand work for the Master.

The University is chartered by the Legislature and has full authority to organize all departments of instruction, and to establish preparatory schools in any parish of the State. The instructors have from the first been supported by the Freedmen's Aid Society of the M. E. Church. If there be any who have given grudgingly, or have turned a deaf ear to Dr. Rust's appeals for aid, we only wish they could have attended the examinations and various exercises of the past week.

DEPARTMENTS OF INSTRUCTION.

The departments of instruction now include the Collegiate, the Preparatory, the Theological, the Medical and the Musical. The Preparatory school is small and as this department usually furnishes largely the numbers in such institutions, this fact accounts for the lack of good numbers. Over one hundred have attended the past year. The [illegible] is not to do the work of [illegible] schools. This department is kept as a special accommodation to those who insist on sending [illegible] students. The Collegiate [illegible] is thoroughly organized [illegible] has full classical and [illegible] courses of study. The [illegible] department gives good [illegible] for the study of Theology. At present the studies are confined [illegible] to the course of study [illegible] in the Discipline. The [illegible] Department gives ample [illegible] for the study of music. The Medical department has been [illegible] the past term and one [illegible] lectures to a class of eight [illegible] and a dissecting room [illegible] established.

[illegible] S. Bean, A.M., has [illegible] of the institution the [illegible] and has been re-elected [illegible] another year. Prof. [illegible] a long experience as [illegible]. He was educated in [illegible] and had as class- [illegible] the Collec- [illegible] Prof. Bean is an [illegible]. He is mod- [illegible] but proves [illegible] in all re- [illegible] year there [illegible] the following: [illegible] graduate [illegible] ty; Miss [illegible] McCarty, [illegible] Theological [illegible] teacher of [illegible] Miss [illegible]

[illegible] stated no where more fully than in New Orleans.

BACCALAUREATE SERMON.

The Baccalaureate sermon was preached by Rev. Marcus Dale, pastor of Wesley Chapel, where all the public exercises were held. His text was, *"What lack I yet?"* A very large audience was present and the sermon was instructive and inspiring. None who heard it will soon forget it. The speaker began by saying: "A class of our own race having finished a course of study in the New Orleans University, are now ready to graduate. If there ever was an occasion in this church upon which you should rejoice and give glory to God it must be this. Many of the older ones present remember that when a congregation was present to lay the corner-stone of this church an officer of the law broke up the assembly because the people were colored, and no corner-stone made of granite was ever laid. Christ is our corner-stone and he is leading us onward and upward. What has God wrought for us as a people?" The speaker then referred in detail to the work of the Methodist Episcopal Church in hastening to the colored people as soon as the manacles were stricken from their limbs to give them education and enlightenment. He spoke of the Missionary Society supporting preachers, of the Church Extension Society building Churches, and of the Freedmen's Aid Society establishing schools. Speaking of the church he said that as to size it was bounded on the east by the rising sun, on the west be the setting sun, on the north by the aurora borealis, and on the south by the Judgment. No people in so few years ever received so much at the hands of a church as our people have received since the war from the old Mother Methodist Church. May the dear old church grow until the whole world is brought to Christ.

A young man had come to Christ asking what he should do to inherit eternal life. The Savior told him that he must keep the commandments. This he had done and asked, "What lack I yet?" Christ saw that he lacked a heart experience. He was outwardly good, but had no heart realization that he was a sinner and must be willing to sacrifice everything if need be to be a follower of Christ. Christ gave a test and the young man could not meet it, and went away sorrowful. No man can be Christ's whose heart does not submit to his rule. The speaker then addressed the graduating class upon thoughts suggested by this young man's course. The heart, first of all, must be right, and that this may be so you must recognize what God has done for you. You have through His blessings finished a course of study. Thank Him for your success. Then you must seek to give to others the same light and blessings you have received. First of all be well guarded in your faith in Christ and then enter in the spirit of Christ the great fields of usefulness about you. Your race is to be elevated. Legislation cannot do this. It must be done by individual intelligence and morality. Personal duties and responsibilities must be taught. God has prepared you for this work. Go then into the vineyard of the Lord and work. God will reward you.

The great work of educating and elevating our race must be done by *Christian* teachers, especially by intelligent, faithful ministers of the gospel. We must admit that the type of piety among us is often poor. For centuries we were trained in the school of oppression, where almost every distinction between right and wrong was ignored. But piety may be [illegible] even if it is defective. Our people experience the blessed fact of sins pardoned, and as intelligence increases, morality will become more perfect, character will become better fortified against temptation, and step by step our [illegible] take a higher moral plane. [illegible] demand of the hour with us is [illegible] ministers and teachers. God [illegible] you, my young friends, to go [illegible] as examples. Two of your [illegible] are to be ministers. Thank [illegible] We all love and revere [illegible] old men who went forth [illegible] education and for years [illegible] done noble service. But now [illegible] must understand [illegible] are expected to have a [illegible] before they can be [illegible] our Conferences as [illegible]

[illegible] Rev. J. [illegible]

[illegible] nesday night, and although an admission fee was charged the large church was full. A large proportion of the pieces were original, and in arrangement and execution the entertainment was highly creditable. Many who were present and who are good judges expressed themselves as astonished and delighted. We publish the programme as follows:

PART FIRST.

Prayer—Rev. J. H. McCarty, D.D.
Song and Chorus—"Give Ear, O Lord."
Address of Welcome—G. W. Wells.
Essay—Evils of Intemperance, Miss Amanda Gray.
Oration—Knowledge, Jas. T. Cottrell.
Music (Inst)—"Norma," Miss Camille Landry.
Declamation—"Henry V. to his Troops," Louis Williams.
Recitation—"Picket Guard," Miss Nellie Robinson.
Essay—Ravages of Time, Miss R. A. Turner.
Duet—Vocal, Misses Riche and Merritt.
Oration—Emulation, S. T. Clanton.
Declamation—"Human Progress," J. W. Tunson.
Recitation—"Keeping his Word," Miss Delia Duncan.

PART SECOND.

Duet (Inst)—"Qui Vive," Misses Garrett and Turner.
Essay—Sorrows of Authors, Miss Virginia Riche.
Declamation (German)—Mountain Song, I. E. Mullon.
Declamation—A. S. Degronise.
Song—"Childhood Days," Miss Camille Landry.
Reading—"High Tide," Miss S. A. Merritt.
Oration, "Monuments of Greatness," J. W. E. Bowens.
Song and Chorus—"Voice of the Little Ones."
Benediction.

GRADUATING EXERCISES.

The graduating exercises took place Thursday night, June 20. Elegantly printed tickets of invitation were sent out and seats reserved for the specially invited guests. A large number of these attended, and the great house was packed and many went away who could not enter. It was a great occasion, and we never saw handsomer boquets or more intelligent and heartfelt interest at any Commencement.

The opening prayer was offered by Rev. C. H. Thompson, D.D., of the Protestant Episcopal Church. The first oration was by J. W. E. Bowens—subject, *"Act Your Part Well."* Mr. Bowens opened with words of congratulation to the class and compliments to the teachers. He then stated that every man was the architect of his own character, and in well chosen words, delivered in a clear and impressive manner, he discussed his theme. He showed how true it is that there can be no real greatness without there be virtue and godliness.

Mr. S. T. Clanton followed with an oration on *"The Basis of National Prosperity."* That basis was shown to be mental, physical and religious growth. The speaker did himself great credit.

Miss S. A. Merritt followed with an essay on "Mecca." A description of the city of Mecca was given and a sketch of the life and work of Mohamet, and then with the remark "that every one has their Mecca," Miss Merritt made a happy application of the theme.

Mr. I. E. Mullon spoke on *"A Glimpse of the Future."* The speaker spoke of the ideal future when there would be no more persecutions, or distinctions based on prejudices, and when these would only be remembered as the weaknesses of men blinded to their own happiness and the good of humanity.

We cannot do justice to the efforts in a few words. All were excellent, and each graduate showed a mastery of the subject in hand. We will publish extracts from each of the pieces and our readers can judge for themselves.

Messrs. Mullon and Bowens and Miss Merritt have been in this school for eight years, and go out having mastered a complete classical course. Mr. Clanton came to us last year from Leland University, and stands as well as any in his class. After the orations and essay President Bean conferred the diplomas in the name of the Faculty and Trustees.

ADDRESS TO CLASS.

The editor of the SOUTHWESTERN gave the address to the class. He congratulated the audience upon the auspicious occasion. No one, he said, could look upon this scene and not be deeply moved. We are in God's house and to Him let us offer our grateful praise for all that He has done for this people. Above us, festooning the galleries, are the stars and stripes; the white exhorts to purity; the blue to fidelity; the red to noble purpose, and the stars mingling upon the azure field tell us, thank God, that the nation is one, and that all her sons have protection and opportunity for brave and successful lives. He spoke of the New Orleans University as a great fact, planted by the prayers and generosity of Christian souls. Over this fact all should rejoice, and he was assured that the success thus far was only a prophecy of the future, and that [illegible] not only in classics and sciences, but in Theology, Medicine and Law, would go [illegible] to bless the [illegible] studying until they could graduate with credit; on the scholarship they had attained and on the creditable manner in which they had just acquitted themselves. He congratulated them on being the first class to graduate, and upon the fact that one of their number was a lady, taking the same honors as her brothers. Only Christian culture accords to woman her true sphere.

He urged as the one essential to success—character. If Mr. Bowen's exhortation "to act well our part" is to be heeded we must have character; if "the basis of National prosperity," of which Mr. Clanton spoke, ever be attained and maintained, it will be because of the character of the people; if, as Miss Merritt truly says, all should strive for the noblest "Mecca," character alone will bring us there, and if with Mr. Mullon we take "a glimpse at the future," we are to remember that only character can make any future for us desirable. He then discussed the elements of a true character. 1. Faith in Christ. 2. A well informed mind. 3. A well chosen calling; and, 4. An unconquerable purpose to succeed.

The benediction was pronounced by Rev. E. Williams.

REMARKS.

1. The New Orleans University has more students, more money and more brains in it to-day than had one-half the present Colleges and Universities of Methodism in America thirty years ago.

2. The colored people are rising—rapidly, gloriously—in intelligence, in morality, and in resources. Only the eyes of fools fail to see this.

3. *Deus et Futura!*

Public Schools in Louisiana.

Hon. R. M. Lusher, State Superintendent of Public Instruction in Louisiana, has lately made a trip through sixteen parishes, looking after the public schools. We quote from the *Democrat*. How much the favorableness of the report is due to the organization of the schools under the former administration, we do not know. It would seem from all reports we have seen published by Mr. Lusher, that all organization and efficiency of public schools in Louisiana began when he was inducted into office. This is, however, a great mistake. The present school law and a fairly efficient public school system throughout the State were received from a preceding administration.

We however rejoice in the facts reported below:

In response to the interrogatives of the reporter Mr. Lusher said:

In the parish seats or principal towns the schools were found to be in excellent condition, except at Coushatta, where little had been done by the Board of Directors. The board, however, promised to take immediate action in the matter, and by July 1, measures would be commenced looking to the establishment of schools there for both white and colored pupils.

He found in all the parishes that the colored people were well satisfied with the present system of schools, which they regarded as of a higher and more permanent character than they had had for their children heretofore. In Caddo the colored members of the parish board assured him that they had never before had such schools there.

In most of the town schools the attendance of colored pupils is double that of the whites, and there seems to be a greater degree of diligence and docility on the part of the colored children than whites. Most of the colored schools were in excellent discipline and were well taught.

Gov. Wickliffe visited schools with Mr. Lusher in Bayou Sara, and expressed satisfaction at their conduct.

The prospect for the coming scholastic year is brighter than it ever has been in Louisiana, and the general sentiment is that a compensated inspector for the parish schools would be most beneficial. A strong desire for more schools exists in the parishes, which augurs good.

In Shreveport the schools are patronized by the best people of the city, and in their organization and system of instruction pursued they are equal to the schools of New Orleans.

The schools of Louisiana are, in Mr. Lusher's opinion, as well organized and as well taught as those of the other Southern States. Those of New Orleans excel those of all other Southern cities.

When questioned about the prospects of the University he said:

The State University and Agricultural College at Baton Rouge will be undoubtedly a success. It is attended by upwards of eighty cadets, most of whom are young men between fifteen and eighteen years of age, enjoying excellent practical instruction at the hands of a corps of very able professors. They are all taught practically.

[illegible] and [illegible] weather prevented Mr. Lusher from crossing North Louisiana, but he hopes to [illegible] his tour in the month of October.

Buy a Brick.

Our friends in Texas have gone to work in earnest to build a good brick building for Wiley University at Marshall, Texas. Dr. Rust, of the Freedmen's Aid Society, has bought a splendid piece of ground in the town. Read the appeal on first page. Let the Texas preachers read it to their congregations.

Prof. Davis has also hit on the novel idea of selling bricks in the building at five cents apiece. Any one sending *five cents* get a beautiful card representing a brick. Read the following and then buy a brick.

WILEY UNIVERSITY, MARSHALL, TEXAS, May 28th, 1878.

Wiley University, located at Marshall, Texas, is a School opened to all Colored People of the South, for the education and training of teachers and preachers. We respectfully, yet earnestly, request every one to aid us in erecting a two-story brick building, 50x80, by becoming stock owners in the same. Our building is absolutely a necessity to give such school facilities as are needed. Any one is made the owner of any number of brick in the building by paying five cents a brick. We hope every man, woman and child will become partners in the enterprise. Cannot every child buy from one to five brick, and every grown person from five to twenty and upwards?

Rev. W. H. Davis, *Pres. School*,
Rev. W. L. Molloy, *P. Elder*,
Rev. F. C. Moore, *P. Elder*,
Rev. S. S. Steele, *Builder*.

Communism.

We hear very much of Communism in these days. In Germany the twice attempted assassination of Emperor William has led to the arrest of many persons, and developed the fact that in Europe the Commune is an inter-national order. The American Commune is in all the States. A society has lately been organized in this city. Last week the Communists carried an election in San Francisco. What is Communism? It is an organization teaching that the State should own everything—railroads, telegraphs, steamships, real estate, all property, and that every one should be guaranteed enough to make them comfortable and no man should be allowed any more. The church and all forms of its organization are to discarded. Marriage and the family circle are to be done away with.

The Cincinnati *Times* publishes a letter from a communist from which we quote the following specimen of blasphemous sentiments:

"As to the family relation, it has been a point of hot argument among us whether our unanimous views on that subject should be boldly and frankly advanced, or not urged till the establishment of the Commune. I have always urged that none of our views are wrong, and therefore all should be equally asserted. The family relation is an artificial one, and tends directly to inequality. The family once allowed, Communism is an absurd chimera. A little reflection will convince one of this. The family, the priesthood and property abolished together, Communism and universal equality becomes a possibility and a fact. The numbers, even, of the sexes are unequal. The children in different families are unequal in number. How, then, can all have equal lives without community in all things? Plain talk is best. We gain nothing by dissimulation. All children should belong to the State—that is, too society. All women should belong to all men; and should any man say "except my mother, my daughter, or my wife," that man has not yet freed himself from the effects of his warped and one-sided education begun in helpless childhood. No. No one's relations are any better or any worse than any one else's, nor shall one ture better or worse than another."

General News Items.

Augusta, Ga., June 23.—Hon. A. H. Stephens arrived last night and was received by a large crowd at the depot, and hailed with a salute of thirteen guns. He briefly addressed his friends from the platform of the car and thanked them for the ovation. He said: "Before I leave this city I will answer face to face all assaults that have been made upon me."

Cleveland, O., June 23.—The marriage of Senator B. K. Bruce (colored) of Mississippi, to Miss Josephine B. Wilson, of this city, is announced. After the wedding the couple will leave for New York, where they will take passage for Europe. They expect to remain on the continent for nine months.

Berlin, June 24.—The congress decided before final adjournment of the sitting to allow the Russians nine months from the signature of a definite treaty to withdraw from Eastern Roumania and Bulgaria.

Washington, June 23.—Returns made to the General Land Office show an extraordinary tide of immigration into the States of Kansas, Nebraska, Minnesota, Colorado and Dakota, where settlements are being made under the homestead and pre-emption acts. In one district of Dakota there were 10,000 entries made by actual settlers at its single land office, and more than 1700 in the month of May.

Malheur City, Oregon, June 23.—The Indians are now in Harney valley, between Stone mountain and Silver river. Two men have been killed in Happy valley. The Indians are destroying horses and cattle, and apparently have a stronghold on the west side of Stone's mountain. A white scout sent from Fort Harney was in their camp for a few days, and they sent him back with a message to bring lots of soldiers. He said he saw about 300 warriors. Harney valley is deserted. Thirteen men of Company A, First Cavalry, under McGregor, scouting towards Happy valley, are rumored to have had their horses taken by the hostiles. Gen. Howard's cavalry and infantry will form a junction at some point on the Harney road Sunday night. Stewart's battalion of foot troops will be 25 miles on that road from Malheur Agency. Bernard is still pushing along the hostile trail. He has about 140 men. Stewart and Grover concentrated, will have about 380 men. Gen. Howard will have his troops concentrated in the vicinity of old Camp Harney Sunday night.

Cincinnati, June 22.—A special to the Cincinnati *Commercial* from Glasgow Junction, Ky., June 21, says: Another wonderful cave was recently discovered near this town. It has already been explored for a distance of twenty-three miles in one direction, called the long route, and sixteen miles in another direction, called the short route. The avenues are very wide. A span of horses can easily be driven through for a distance of eleven miles. Three rivers, wide, and very deep, are encountered on the long route; one of them is navigable for fourteen miles, until the passes become too narrow to admit a boat. This forms the third or river route, which has to be explored in a boat. The cave is wonderful beyond description, and far surpasses in grandeur the Mammoth or any cave ever before discovered. Several mummified remains have been discovered in one of the large rooms. They were reposing in stone coffins, rudely constructed, and from appearances may have been in this cave for centuries. They present every appearance of the Egyptian mummies. Great excitement prevails over this important discovery.

Sunday School.

JULY 7, 1878.—BIRTH OF CHRIST THE LORD.

SCRIPTURE.—Luke 2: 8-20.

GOLDEN TEXT.—"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."—11.

TOPIC.—Good Tidings.

[Condensed from National S. S. Teacher.]

The Circumstances.—Though far separated in point of time, there really is an intimate connection between the series of lessons just closed and the present one. Jeremiah, it will be remembered, when consoled by the Lord for the second time while he was in prison, received from him an assurance that not only the people would again be returned to Jerusalem, but was granted a look into the future when he would cause "the Branch of righteousness to grow up unto David."

The Good Tidings Brought (8-12).—1. The tidings were brought to humble men. When an heir apparent to a throne is born, other royalties and the great ones of the earth are immediately notified of the fact. The truest royalty, however, does not always sit upon a throne, nor is found in places of rule. God sought for truly royal men to communicate the wonderful tidings upon the earth that his Son was born, and he found them in the simple shepherds who kept their flocks in the fields near Bethlehem.

Though the shepherds were honored with having the tidings first told to them, they were not allowed to think, even at the beginning of its communication, that it was meant wholly for them, "I bring you glad tidings of great joy, which shall be to all people." In this was a hint to the shepherds. They read in those words their commission to tell the story after they had seen the babe. If it was for all people, they must have argued, then we have no business to keep this great matter to ourselves. Pity that others now would not reason as much to the point!

The rest of the message is full of significance. "Unto you is born." In that Christ's *humanity* is expressed. It is the "word made flesh"—the fulfillment of the song of Isaiah: "For unto us a child is born, unto us a son is given."

He came to earth as a babe—touched life in all its essentials. Made full experience of it in its weakness—left it when it was the sweetest. Was welcomed by no demonstrations of joy such as awake all the echoes of the hills when a royal heir is born. His only welcome, except that which was given by grim poverty, was a mother's thankful embrace and the visit of a few unknown shepherds. The outcasts and the homeless of the earth have thus a brother in him who is King above all kings. He knows what life is at the worst—"was tempted in all points like as we are, yet without sin."

The Good Tidings Confirmed (13, 14).—The words of the angel had immediate confirmation. "Suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

The song told the men of earth how the event was regarded in heaven. It was the occasion there of the birth of a new hymn of praise. An anthem never known among them was taken up and sung by the thousand thousands who stand before the throne. It was a song of joy and love—of gratitude to God for the new era of peace on earth and good will toward men—of God's good will toward men—not of men for each other, though that, in the end, is involved. Their adoration was evoked by the fact that here was the proof that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

The Good Tidings Proved (15-20).—The entrancing song of the angels ceased, and they returned from whence they came—or else the shepherds never would have sought for the child. When they departed they left behind them no doubts in the minds of the men who had heard their song and the announcement which had preceded it. There were no "ifs" in their belief. They proposed going to Bethlehem, not for the purpose of testing the truth of what they had heard, but to "see this thing which is come to pass."

The manger was found—whether easily or not we do not know. But the text says that "they found," Mary and Joseph—thus implying that they had to search somewhat for them. As had been told them, the babe was lying in a manger. Before the child whose resting place was the feeding trough of the cattle they bowed in adoration, because the manger was the symbol of the royalty for which they were seeking. They were the first to visit the newly born King. After them came the Magi. As ever, simplicity found the Savior first—science afterwards.

"And when they had seen it they made known abroad the saying which was told them concerning the child." Singular time of night to be preaching the gospel—wasn't it? All their hearers were those whom they had roused up from slumber. For a time they must have made a great commotion in that caravanserai, telling what they had heard and seen concerning this child that had been born in among the cattle. But they were full of their recent experience and positive in their faith—just in the condition to be effective preachers of the gospel. They must tell the joyful news, for, as we have seen, they had been given to understand that it was not meant merely for them. And so the gospel was first made known to men by angels from heaven, but the first human preachers were these simple shepherds. The theme was one worthy of proclamation by the highest celestial beings, and was not to be denied an utterance by the very lowliest of humanity.

The closing of this narrative is not without its great lesson. The shepherds returned to duty. They did not wait idly about the manger. It was a great descent—from listening to the voice and hearing the songs of the angels, and from bowing in wonder and adoration before the resting place of the Infant Redeemer of Israel, to watching over their flocks of sheep. And yet they returned to their daily tasks, and did it cheerfully. They went back glorifying and praising God for all the things which they had heard and seen. No true celestial experience, no real glimpse of the Savior, ever begets a distaste for daily labor, however humble it may be, but, rather, fits one for it, so that he can do it with an inward song.

New Orleans University.

This institution offers the very best advantage for thorough culture and advanced education.

Situated in the most healthy portion of New Orleans, at the corner of Camp and Race streets, with Coliseum square in its front and street railroads on either side of it, offers every facility for easy approach from every part of the city.

It is true that our buildings are not the most inviting, being formerly use as dwellings and converted to their present use by our necessity. However the buildings themselves may be, the instruction imparted here is of the very highest character.

Our courses of study embrace the same classic, mathematical and scientific authors which [illegible] favored collegiate institutions [illegible] North teach. Our [illegible] of [illegible] for graduation is high, [illegible] when the student has [illegible] the field and won the [illegible] never complains of hard [illegible] future success in life [illegible] not altogether, [illegible] and extent [illegible] training.

[illegible] correspondence with [illegible] to take advantage [illegible] course of study. [illegible] a most successful [illegible] coming year. We [illegible] scientific course [illegible], or a thorough classical [illegible]

In connection with the University is a Medical College, offering to young men of every color or complexion all the advantages of a thorough medical course of study. The [illegible] of this branch of the University are much less than is usually demanded of students in [illegible]

[illegible] wards in the Charity Hospital [illegible] clinical practice, and [illegible] for the use of the students.

The Theological Department is also open to those young men who feel called of God to the sacred profession of the ministry.

Young men, write to the President for a catalogue and for any information required, and he will give you immediate and entire satisfaction.

[illegible], the New Orleans University [illegible] you the very best [illegible] for refined culture that the land affords. Write to the President and learn all about the [illegible]

Fall term opens Wednesday, October 2, 1878. Address,

Rev. J. B. Bear, A.M.,
President,
188 Race st., New Orleans, La.

[illegible] & Barton.

The [illegible] firm is familiar [illegible] of the people in [illegible] been before the [illegible] half a [illegible]

of thirty-five pages, an address by the Rev. Joseph Cook, of Boston, with the above title. It is an able presentation of the relations of the liquor-traffic to the popular government. Its admonitions concerning the public perils which the drink-traffic involves are timely and of profound importance. The pamphlet should have a very wide circulation, co-extensive with the reputation of its eloquent and distinguished author. Price, single copy ten cents; per dozen, one dollar. Address J. N. Stearns, Publishing Agent, 58 Reade Street, New York.

ST. NICHOLAS FOR JULY

Opens brightly and seasonably with a story of patriotic interest, by Charles H. Woodman, entitled "The Girl who Saved the General"; it is a stirring account of the heroic act of a young girl during the bombardment of her father's plantation in the Revolutionary War; and is illustrated by a telling frontispiece by Mr. H. F. Farney.

After this comes several lively stories. There is "The Barbecue," by Sarah Winter Kellogg, with a fine picture by Walter Shirlaw, and telling in a droll vein how a Fourth of July was celebrated down South by a "tolerbul" bad boy. Then comes "Sneeze Dobson's First Independence Day," by Mrs. M. H. W. Jaquith, with a laughable picture, and giving a racy description of the observance of the day in an inland village; and the flavor of July fun is well kept up by the tale of "A Boy's Experience with Tar Marbles" on a very warm day, its three illustrations being by Jessie Curtis.

Besides these attractions there is a profusely illustrated story entitled "Too Many Birthdays;" and a funny poem, "The Yankee Boys that didn't number Ten," with ten comical silhouette illustrations by Hopkins.

"How the Weather is Foretold" is clearly explained in an article by Mr. James H. Flint; Professor W. K. Brooks of John Hopkins University, in a liberally illustrated paper, discourses pleasantly about various "Birds and their Families;" and "The Story of Perseus," by Mary A. Robinson, gives a pleasant [illegible] into the wonderland of ancient [illegible]

[illegible] poems [illegible] are [illegible] by [illegible] "Forty, [illegible]son; [illegible] capital [illegible] Departments [illegible] "Jack-in-the-Pulpit," "Letter-Box," and "Riddle-box," are varied and attractive.

SCRIBNER FOR JULY.

The July Scribner opens with the [illegible] of Dr. Brewer's papers on [illegible] Architecture," including the [illegible] Vireos, Titmice, Virdin, [illegible] and others, some of the [illegible]ted [illegible]ies" [illegible]per [illegible] are [illegible] Mr. [illegible] in [illegible] or [illegible] silver [illegible] Norwegian [illegible] The [illegible] Ernest [illegible] of [illegible]

bine with their associations the benefits of rural life.

To reach them the Great Jackson Route is the shortest, quickest and only direct line. It is in excellent order, having been practically rebuilt with steel rails. No one passing over it can fail to notice the smooth track, absence of dust, and thoroughly satisfactory condition of everything connected with it. Pullman cars run through to Chicago and Cincinnati without Change, and there is no change of cars from there to nearly if not quite all the points to which excursion tickets are sold. Books, maps, and folders, giving full descriptions of the Northwestern watering places, and the routes and rates thereto, can be had at the office of the Great Jackson Route, No. 22 Camp street, under City Hotel, where any one intending to spend the summer away from this city is invited to call before deciding to go elsewhere.

The Great Jackson Route is also without a superior, as a line to New York and all the principal Eastern cities, reaching them with but one change of cars.

The Fall Conferences.

PLAN OF EPISCOPAL VISITATION 1878.

Conference.	*Place.*	*Time.*	*Bishop.*
Ger'y&Switz'd	Basle	June 13	Bowman
*Denmark	Copenhagen	June 22	Bowman
Sweden	Goteborg	July 4	Bowman
Norway	Drammen	July 18	Bowman
Delaware	St. Michael's	July 26	Ames
*New Mexico			Simpson
Colorado	Golden	Aug. 7	Simpson
*Cent. China	Kin Kiang	Aug. 7	
*North China	Peking	Aug. 7	
Montana	Virginia City	Aug. 9	Andrews
Utah	Ogden	Aug. 22	Simpson
Cent. German	Portsmouth	Aug. 28	Harris
N. W. Swedish	Rockford	Aug. 28	Merrill
Oregon	Salem	Aug. 28	Andrews
Cincinnati	Piqua	Sept. 4	Harris
Iowa	Brooklyn	Sept. 4	Foster
Chicago G'm'n	Chicago	Sept. 4	Wiley
S. W. German		Sept. 4	Merrill
Michigan	Three Rivers	Sept. 4	Peck
S. California	San Bu. Vent	Sept. 5	Simpson
Columbia R.	Dayton	Sept. 6	Andrews
Pittsburgh	M'Keesport	Sept. 11	Ames
Detroit	Ann Arbor	Sept. 11	Merrill
Central N. Y.	Auburn	Sept. 11	Haven
N. W. Indiana	Brazil	Sept. 11	Peck
S. E. Indiana	J'ffers'nville	Sept. 12	Harris
N. W. German	Winona	Sept. 12	Foster
Indiana	Martinsville	Sept. 18	Harris
Minnesota	Rochester	Sept. 18	Foster
Cent. Ohio	Wauseon	Sept. 18	Wiley
East Ohio	Alliance	Sept. 18	Merrill
Des Moines	Atlantic	Sept. 18	Peck
Nevada	Truckee	Sept. 19	Simpson
Erie	Oil City	Sept. 25	Ames
Ohio	Columbus	Sept. 25	Harris
W. Wisc'sin	Monroe	Sept. 25	Foster
N. Ohio	Wellington	Sept. 26	Wiley
Southern Ill		Sept. 25	Merrill
California	Napa	Sept. 26	Andrews
Genesee	Corning	Sept. 25	Haven
N. W. Iowa	Cherokee	Sept. 25	Peck
Wisconsin	Ft Atkinson	Oct. 2	Foster
Illinois	Jacksonville	Oct. 2	Merrill
Upper Iowa	Marshalt'wn	Oct. 2	Peck
W. Virginia	Parkersb'gh	Oct. 6	Harris
Rock River	Mt. Carroll	Oct. 9	Foster
Central Illinois	Streator	Oct. 8	Peck
Foo Chow	Foochow	Oct. 9	
Nebraska	Beatrice	Oct. 10	Andrews
Holston	New Market	Nov. 13	Scott
Georgia	Ellijay	Nov. 14	Wiley
Austin	Austin	Nov. 14	Haven
Tennessee	Murfreesb'o	Nov. 21	Scott
Alabama	Brewton	Nov. 21	Wiley
Southern Ger.	Giddings	Nov. 21	Haven
Cent. Tenn	Dickson	Nov. 28	Scott
Cent. Alabama	Marion	Nov. 28	Wiley
West Texas	Columbus	Nov. 28	Haven
South India	Madras	Dec. 4	Bowman
Savannah	Newman	Dec. 5	Wiley
Texas	Brenham	Dec. 5	Haven
*Arizona			
*Bulgaria			
*South America			

*A mission not organized into an Annual Conference, but in which an "Annual Meeting" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

Wilmington, Del., May 16, 1878.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of [illegible] and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ; How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ [illegible], [illegible] of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. First Year.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To be Read.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism—Simpson.

III. Second Year.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To be Read.—Scripture History—New Testament.—[illegible] History of the [illegible] Ruter's Church History—1 vol., 8 vo.

IV. Third Year.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To be Read.—Wesley's Sermons—Vol. I. Introduction to the Gospel Records.—Hast. D'Aubigne's History of the Reformation—in one vol., 8 vo.

V. Fourth Year.—Review of the whole Course. Written Sermon.

To be Read.—Wesley's Sermons, Vol. II. Porter's Compendium of Me[illegible]

[illegible] have received many letters [illegible] relating to the foregoing course [illegible] adopted the following [illegible] on the question [illegible] viz: [illegible] of [illegible] of study [illegible]

Special Notices.

[illegible] Free!—Two elegant [illegible] worthy to adorn the walls of any home, and a Three Months Trial of Leisure Hours, a charming 16 page literary paper, full of the best Stories, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get Double Value. J. L. Patten & Co., publishers, 162 William st., N. Y. $1500 in prizes, and big pay, given to agents.

A Fine Head of Hair is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bentley, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

Note. We will insert notices of Quarterly and District Meetings twice free of charge. But our space is now so limited that we cannot insert them more than twice.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. Mason, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. Butler, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. Pickett, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. Dunn, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. Cole, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Cloutierville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

Samuel Davage, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. Johnson, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 4; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Barton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

[illegible], P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Post Sullivan, June 8-9; Dallas, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicana and Battle Creek, Aug. 3 4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. Gregory, P. E.

Meridian (Miss.) District.

SECOND ROUND.

[illegible] Brooksville, May 11, [illegible] Mashulaville, May [illegible] Crawford, June [illegible] 22, 24 [illegible] June 29 [illegible] 13 [illegible] July [illegible] 7

Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31, Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. Adams, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Flossville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. Richardson, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

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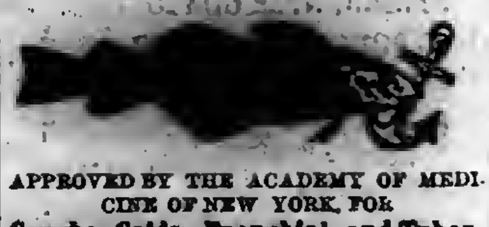

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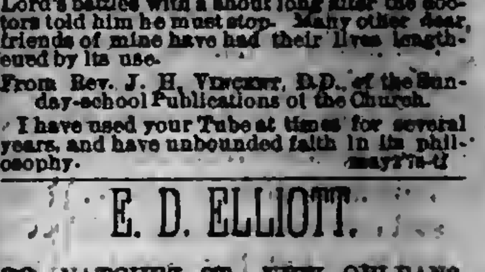

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A[illegible] or the [illegible] the live book [illegible] mar28-78-1y.

[illegible] ALPHABET. [illegible] dealt in cellar and [illegible] sometimes sold by the [illegible] to quarrel. [illegible] It can [illegible] O! help him who can [illegible] converted, and live like a [illegible] an innocent [illegible] and brandy—is it in- [illegible] which is easy for those [illegible] take a liberal dose. [illegible] and also for Gin; [illegible] the latter, the *former* [illegible] much abused; [illegible] ale, beer, and porter [illegible] he do. [illegible] and foe. [illegible] is shown [illegible] liquor have deeper- [illegible] after much drinking. [illegible] thinking. [illegible] reason all gone; [illegible] Pray, who did [illegible] for dark deeds. [illegible] quarrels and husks [illegible] which you will always [illegible] is sold—every kind. [illegible] the product or wine [illegible] There can be no [illegible] sooner or later in all; [illegible] O! how he'd rejoice [illegible] where in [illegible] frequently taken [illegible] ways, [illegible] strength and shorten [illegible] Satan and [illegible]

She most looked as if she might laugh; but of course she didn't mean to.

"Is that the way a dear little boy with a sweet little mouth speaks when I say please to him?" she asked.

And Toddles shook all his curls hard, and said just as solemn, "No; but sister Carrie do; and sister Carrie said me must talk like her do."

Miss Gray just looked at me so grave; and I believe I'd like to have gone through that floor, if it was wood, and no carpet, and an awful black cellar under.

"Me wanted the slate," said Toddles.

"Bring it here, dear," Miss Gray said.

So he never cried, nor nothing, but toddled right up and gave it to her just as sweet!

"Now Toddles," Miss Gray said, looking at me too, "You showed us something of how sister Carrie acted when she didn't want to do any thing; s'pose you let me see how you act just like yourself."

Toddles hung his head a moment; and then he looked up with such a smile through his curls; and says Toddles, "Oo may take it wever I want it or not; but—dont oo love me?"

Miss Gray just hugged him; and all the girls said, "What a darling!" And he was too; but I was awful 'shamed of myself!—*Well Spring.*

Womanly Modesty.

Man loves the mysterious. A cloudless sky the full blown rose leave him unmoved, but the violet which hides its blushing beauties behind the bush, and the moon when emerging from behind a cloud, are to him sources of inspiration and pleasure. Modesty is to merit what shade is to a figure in painting—it gives it boldness and prominence. Nothing adds more to female beauty than modesty; it sheds around the countenance a halo of light, which is borrowed from virtue. Botanist have given the rosy hue which tinges the cup of the white rose the name of 'maiden blush.' This pure and delicate hue is the only paint Christian virgins should use; it is the richest ornament. A woman without modesty is like a faded flower diffusing an unwholesome odor, which the prudent gardener will throw from him. Her destiny is melancholy, for it terminates in shame and repentance. Beauty passes like the flowers of the albo, which bloom and die in a few hours; but modesty gives the female charms which supply the place of the transitory freshness of youth.

Death of Little Nell.

There is nothing, no, nothing, in- [illegible] good that dies and is for- [illegible] prattling child, dy- [illegible] will live again in [illegible] of those who [illegible] its part, through [illegible] redeeming actions of [illegible] body be burnt [illegible] deepest [illegible] of human crea- [illegible] traced to their [illegible] even [illegible] how charity, [illegible] affection would [illegible] their growth in [illegible] hard to take to heart [illegible]

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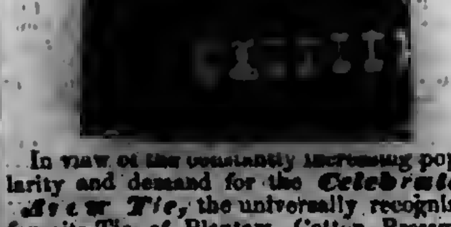
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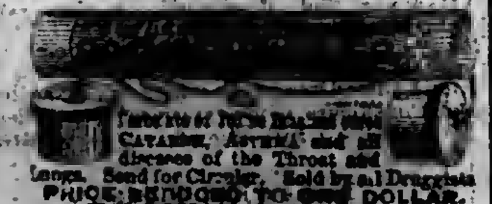
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ROCKPORT, MASS., April 2, 1877.

MR. EDITOR:—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," "inhaling-tubes," and "sticks" wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for such medicines. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

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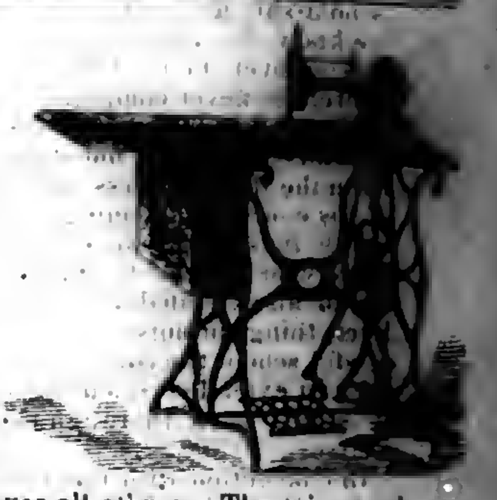
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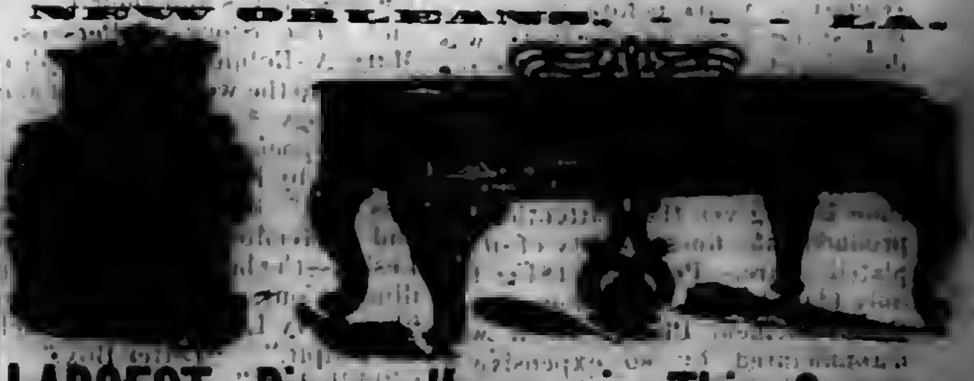
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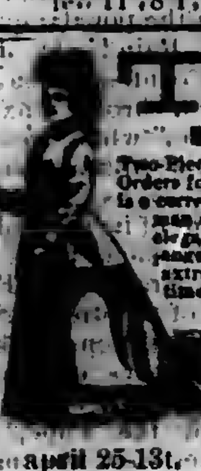
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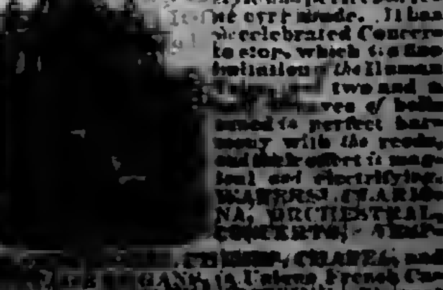
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Southwestern Christian Advocate.

VOL. 13—NO. 27. NEW ORLEANS, LA., THURSDAY, JULY 4, 1878. WHOLE NUMBER 309

Southwestern.
[illegible] BY THE
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[illegible] WEST WINDOWS.

[illegible] west windows,
[illegible] the days that are gone;
[illegible] coming sunset;
[illegible] the more;
[illegible] the day will close,
[illegible] to all our woes.
[illegible]

[illegible] ing in purpose to do every duty. They were to be men of *decision of character.*

Young gentlemen, you stand to-day on the threshold of active, earnest life. I take it for granted that each one of you has a purpose to succeed in some calling, and I know of no subject of greater importance to you than the one suggested by the text.

I. WITHOUT DECISION OF CHARACTER SUCCESS IS IMPOSSIBLE IN ANY SPHERE OF LIFE.

1. Without decision there can be no manhood; men become things. Decision gives activity and independence. Indecision makes a man the creature of circumstances. Such a man can have no hope of success. It would be very foolish in a printer to scatter broadcast his type on a table and expect them to arrange themselves into words and sentences. Just as foolish is he who goes forth into the world without purpose or aim and yet expects to succeed. Decision is to character, what bones are in the body. With decision a man is a living, active power; without decision a man is like a block of wood in an eddying whirlpool, drifted at the mercy of the waves.

2. *Decision of character is necessary to success in practical life.* And let it be here remembered that all proper labor is honorable. The day laborer in the cotton field, the man who carries the hod, and the man who does the rough work of the deck hand on the steamboat, do work that is necessary, and therefore honorable. And a man who succeeds in making a competent living for himself and loved ones, in the field or on the steamboat deck, and lives a virtuous and good life, is a much more honorable man, than he who assumes to be a minister, or a lawyer, or a doctor, and has neither the purpose nor the character to succeed. Many in choosing a calling fail to understand that all labor is honorable, and often disdain to do work for which they were fitted, and which, if well done, would bring support and promotion. Such persons often undertake labors for which they have no adaptation, and failure is [illegible]. Many first-rate wood sawyers are spoiled to make miserable [illegible] that the calling be such as providence indicates, that is the one best adapted to us, at present; and the one which, if we follow well, will either give success in its own paths, or, lead to other and better fields of activity? How [illegible] that calling be well followed? [illegible] must of course be good health, healthy minds and sufficient knowledge to understand the work [illegible]. But a man may have all [illegible] and yet without he has decision of character enough to be earnest and persistent he cannot succeed. To live well and do our [illegible] manfully requires a purpose, [illegible] unwavering, that shall [illegible] in the midst of difficulties, [illegible] in the midst [illegible], and that will [illegible] discouragements or [illegible] not a quiet [illegible] our barks float [illegible] beyond. [illegible]

and wear all laurels. But he cannot. True he has with him the image of his Maker, and the full capabilities of his being are beyond comprehension. But he is allied to the earth by his body, and is therefore circumscribed as to place, and ahead of him a few steps is the grave; his mental faculties have been blighted by sin and knowledge is acquired slowly, and his faculties and powers of execution are circumscribed. What then? Is there no success? Yes, there is success; but as compared with what the world needs to have done, with even the greatest men, it must be a very limited success. But there can be no success whatever, without *one field* of activity be chosen and entered, with a fixed purpose to win. Our ambition may impel us to do many great things—such as command vast armies with our military genius, mold human destiny with the pen, enchant thousands with eloquence, inspire the millions with music, elevate the oppressed and bring to naught the tyrannical, carry the Word of Life to all heathens and hasten the millennium—but to attempt all is to fail in all. There must be one work and singleness and fixedness of purpose to succeed in that work. In other words, the conditions of man's being demand decision of character as an essential element of success.

4. *In the Christian life this element of character forms a most essential part.* There may be genuineness of experience, there may be good intentions, there may be an intelligent and saving faith, and yet there may be no spiritual power to resist temptation, or to develop a successful Christian character.—Young gentlemen, I trust all of you either are or soon will be Christians. Let me say to you that there can be no success which leaves out the salvation of the soul. The body may be well developed and beautiful, but it must die; the mind may be cultivated, social position may be attained, and success may crown you in your worldly pursuits. But all possible satisfaction to be gained from these, ends in this life, which is but the beginning of your existence. If your soul be not saved by faith in the Lord Jesus [illegible] inevitable and fearful will be your defeat in the world to come. If I urge upon you decision of character as necessary to success in your practical, worldly pursuits, so, as the soul is more than the body, with still greater earnestness do I exhort you to decision of character in the work of saving your souls. To be undecided and wavering in the Christian life is to hazard your eternal welfare, and bring reproach on the church, and to dishonor the blessed Savior.

II. THE FOUNDATION OF THIS INDISPENSIBLE ELEMENT OF CHARACTER RESTS IN THE WILL.

1. *The will is the directing power in man. Decision is an action of the will.* The intellect reasons, the sensibilities feel but the will directs. Every conscious act involves an exercise of the will. It is evident, therefore, that to have decision in the sense of unwavering firmness, the will must be properly educated.

2. *The will is the strongest power God has created.* Man rules the earth but the controling power in man is his will. Will bridges rivers, tunnels lakes, knits the desert over with railroads, levels forests, and floats navies. Will rules empires, demolishes thrones, and executes reforms. The will alone can contend with omnipotence. "God worketh in you both to will and to do of his good pleasure." His "good pleasure" is man's salvation. For this He gave His well beloved son; for this the church was established; for this the Comforter was given; for this conscience speaks; for this the angels are messengers of mercy and peace, and for this man's pathway is crowded with every possible motive to virtue. But in spite of all that God has done, man can refuse salvation and be lost. Man may be annihilated [illegible] while he lives and is an [illegible] moral agent he has the [illegible] of contrary choice, and can [illegible] save him and [illegible] are proofs of [illegible] in spite of all the [illegible] angels, men and [illegible] consciences are plunging [illegible] to have decision of [illegible] By [illegible] must [illegible]

When in the right path, the more we know and the more elements of influence we can combine to help us forward, the better. We are on the voyage of life and the will stands as the pilot guiding us to our certain destiny. A pilot, to be safe, must know the way himself, or he must have a chart. Our pilot, the will, is effected by the imperfections of our bodies which are subject to disease and pain; by the circumscribed and imperfect knowledge of our minds, and by the depraved sinful nature of our souls. Such a pilot must have a chart. He can not know the way himself. The chart given to the human soul by the author of all good is *truth*, in its broadest and fullest meaning. No matter what its source, all truth is valuable. Whenever the soul apprehends a truth, however simple that truth may be, it touches God. All rays of the light, no matter where they touch the earth, all from the same sun, and it matters not how small may be a ray or where you see it, if you look along its shining path you will look into the sun. Truth is but God manifested in nature, or among men. Her rays shine from the same source and every one points with unerring directness into the face of God. Young gentlemen, glean truth from every possible field. If it comes shining in a ray of light, catch it; if it comes singing in the evening breeze, or thundering in the cataract, hear it; if it be given you by the geologist, or astronomer, or botanist, or mathematician, or philologist, or historian, or philosopher, or economist, take it and thank God for it; if it comes to you from your own inner self, as the voice of intuition, listen to its teachings, for it must never be forgotten that man was created in the image of his Maker, and that therefore there must be reflected from within him something divine.

Many will go thus far in accepting truth and stop. I warn you against this error. Remember that there is a God who rules the destinies of men, and that he has revealed his will and covenant to man. The Bible gives man truth which no human wisdom or logic can reveal. The "Great Unknown" of philosophy is here revealed in all his glory and majesty as the Lord God Almighty, the creator and preserver of all things. Questions relating to our origin, our natures and destiny are here answered. While you seek the wisdom of all other books do no forget the Bible. It is the sun of all truth, relating to man's highest and noblest nature. Without it there is no remedy for sin, no light beyond the grave. Without it the soul has no guide. In the Bible is marked out plainly the way to the highest spiritual life in this world and eternal joy in the world to come. The author of that way knew it well Himself. While on the earth He traveled the whole length of the journey. He started from the haunts of poverty—the manger was His cradle; He entered Heaven and the throne of God is His abiding place. While in this way He cleared it of every obstacle, covered up every pitfall, avoided every snare, chained every lion, climbed every mountain, traversed every valley, sailed over every sea, placed a lighthouse upon every shoal and headland, spanned the river of death, entered the tomb and turned its darkness and despair into light and immortality, and from Mount Olivet He ascended in triumph to His throne on high. Follow in the footsteps of Jesus. Accept the salvation which he provides and offers. And then, with well informed minds, inspired to search out every possible truth, and with a conscience within made certain by the love of God shed abroad in your hearts, your *wills will be right*, and you have the first essential to decision of character.

4. *The will must not only be right but it must be strong.* Strength to be effective must be inherent. A man's body is strong when he has great power of endurance in labor and of recuperation in fatigue. A strong mind is one which has within itself the power of clear, consecutive and vigorous thought, which, concentrated upon any given subject, grasps it; or, which turned to any given course of life circumvents obstacles and creates resources. A strong will has within itself strength which makes it master of all motives, and the executive of whatever the judgment approves. Having chosen a calling, [illegible] entered upon the discharge of any duty, there must be a purpose, strong and unwavering, that let come what will—come storm or sunshine, sweeping tempest or gentle breeze—that calling shall be followed and that duty performed. Duty says, "Cross yonder mountain of difficulty." But there are hindrances in the way. We may lack experience. The world is looking on. Some are ridiculing. Others are pointing the finger of scorn. Pleasure says "do not go." Policy says, "wait awhile." Inclination says, "go another way." Ease says, "stand still." But we must have wills that shall disregard everything, but the one right thing, and leads us over the mountain.

Napoleon had a will that every true man should emulate. His ambition was false but his will was divine. See him at the foot of the Alps determined to cross with his vast army. His Generals look upon the attempt as madness. Nature has raised barier after barier, until their snow-capped heads pierce the fleecy clouds, bidding defiance to his advance; around him were chasms filled with rushing torrents; before him rose ledge upon ledge of solid rock; and above him were vast avalanches ready, by the moving of a single stone, to bury his whole army—yet he falters not. He sends forward his Aid to explore the route. He returns. "Is the route passable?" "Barely passable, sire." "Let the army march," was the command, and foot by foot and man by man they commence ascending the dizzy heights. Here was will, which no circumstances could defeat.

Paul had such a will. The voice of duty was to him the voice of God. Though he must go to prison, suffer hunger and thirst, be betrayed by friends, be flogged in the public streets, his purpose never changed. Wherever duty called he went. On his way to Jerusalem it was told him that persecutions of a fearful type awaited him. He was at the house of Phillip the Evangelist. His friends urged and exhorted and entreated with tears that he should not go. His reply was, "I am ready not only to be bound only, but to die for our Lord Jesus Christ."

5. *The highest decision of character demands yet another element of will. There must be consecration of will.* To consecrate means, to set apart, to dedicate to sacred purposes. This element of consecration forms the crowning glory and triumph of the Christian life. Paul means this when he exhorts, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Professing Christ and joining the church are but the first step in the Christian life. Yonder is a ship going to sea. Standing on the deck are two men, each equally intelligent, dressed the same and about the same duties. The one moves with firm step and with an air of ease that impresses you at once that he has seen service. He is a sailor. The other is equally willing and determined, but his every act indicates that he has not seen service. He is as yet only a landsman in sailor's clothes. It is one thing to take out naturalization papers, but it is quite another to become an American citizen in fact. It is vastly different to enter upon a calling and do its duties simply in a matter-of-fact way, and entering upon it with full purpose of *heart* to love it and give all our powers to it. The idea of consecration should not be confined to the specific duties of Christians. It should enter into the whole life. To cultivate the mind, to care for the body, to do well the duties of home and of business should be considered as sacred as the work of prayer. Whatever it is right to do should be done in the name of the Lord, and in a manner to secure His blessing. This is consecration.

Young gentlemen, have decision of character, make Christ your example and Savior, accept and follow truth, and then with brave hearts enter upon your life work and God will give you victory.

Appeal for Help—Wiley University.

Members of the Texas Annual Conference and friends of the cause of Christian Education:

Dear Brethren—Need we speak of the importance of the subject of education? Need we talk of the lack of educational advantages for our people? The ground long parched by drouth drinketh in the rain, so need our people the waters of education. By building up an educational institution, we do a great work; but we are financially unable to do what is necessary to be done, without the co-operation of the friends of our cause. We appeal to you, especially to the preachers' of the Texas Annual Conference for co-operation in raising the needed funds. The F. A. Society of the M. E. Church offers to furnish half the means necessary to erect a suitable building for our school at Marshall; provided, that we will raise the other half. We are poor financially, but in numbers we are many. Agents were appointed by our last Annual Conference to canvass the Conference, the members pledging their hearty co-operation. Some money has already been raised for the purpose. From $1,500 to $2,000 can be safely pledged from Harrison county. From $4,000 to $5,000 ought to be raised by our Conference. We must have as much as $2,500 to provide for the actual present necessities of the school. $5,000 with the $5,000 the F. A. Society would then give, would place our school on a footing to compare well with any in the State, and we, by our actions would demonstrate to the world that we are on the track of progress. Then we appeal to you again for co-operation and aid, and in such remote or poor districts that your committee of canvassers does not reach, we ask you to raise the amount of fifty cents a member, that is made your duty by the action of the annual conference; and where nothing more can be done, hold at least one good festival, and send the proceeds to the Treasurer of Wiley University, Marshall, Texas. We have a beautiful location for our school, secured without the cost of a dollar to us, and we trust in you and Providence that our labors shall not be compelled to cease, until a beautiful building shall crown our hill, overlooking the pleasant and prosperous city of Marshall. For information, address,

W. H. DAVIS
Principal Wiley University.

Marshall, Texas, June 20, 1878.

The United States Mint.

It was founded nearly one hundred years ago, and in it was coined the first money used in the United States. Until 1816 all the work was done by hand or horse-power; the building was guarded by watch-dogs, and the artisans were supplied with plentiful quantities of liquor as a fatigue-ration, the ancient and simple-minded citizens looking upon them with especial favor. The earliest director was appointed by Washington. The original copper cents were made in 1773, the silver dollars in 1794, and the gold eagles in 1795. Both the metal and the machinery were imported; but in coining, as in many other things, the American has made such progress within the century that the implements of his own construction are now superior to the models after which they are patterned.

In passing through the deposit-room all the metal is carefully weighed. The largest scale, with a ponderous beam and huge trays, combines extreme delicacy with its strength, and balances from six thousand ounces to the one-hundredth part of an ounce; another scale tells three thousand ounces at a time, and a third tells three hundred ounces. They are adjusted several times a week, erected on solid masonry, and are true to a grain. Having been weighed, the silver is carried to the melting-room where it is mixed with copper, in order to give it sufficient hardness to endure the friction of constant handling, and melted in stone crucibles, heated to 1,800 deg. by charcoal-fires. This heat is so intense that the workmen must protect their hands and arms by gloves and gauntlets. The stone crucibles are placed within others of plumbago, in order to insure them against breaking. Reduced to a molten fluid, the metal is now poured into iron moulds, whence it emerges in the form of ingots, which are transferred to the rolling-mills which shape them by a rapid process of attenuation into long, narrow slips.

The coining-press is a massive engine of mirror-like steel and brass. It is fed with the blanks through a vertical brass tube in the same way that the milling-machine is fed, and a very charming young lady satisfies its appetite, which demands eighty blanks a minute. Its power is that of the toggle-joint, and it moves with the soniferous rock of a baby-giant's cradle. As the blanks reach the bottom of the tube they are seized singly by a pair of steel feeders similar in motion to human fingers and thumbs, and "carried forward and lodged in the collar between the upper and lower dies. At the same moment the lever is descending, and, by the time the *planchet* is in position, the toggle-joint, brought into a vertical position, imparts to the piece a pressure which, within the narrow limits of its motion, is almost incalculable. The immediate relaxation of the joint causes the upper die to be lifted, when the feeders, coming up with a second *planchet*, push away the one already coined. The *planchet* before being struck is slightly less in diameter than the steel ring or collar into which it drops; but the pressure upon the dies causes the piece to expand in the collar, and takes from it the reeding or fluting of its edge." The tinkle of the falling coins, and the measured swing of the machine are musical, and would interweave with other instruments in a miser's symphony. Do they awaken far-reaching thoughts in the girl who fills the tube, and sees the insensate press casting off the coins at the rate of more than fourteen millions a year? Every time she hears the tinkle in the box near her feet, and inestimably powerful agent is entering the world, and from the machine to which she is so carefully ministering come the multifarious evil and good of all civilization.—*Appleton's Journal.*

What Constitutes Intemperance?

In connection with life insurance intemperance has an important economic bearing, not only upon insurance companies but upon the insured. What constitutes intemperance becomes, therefore, an important question. A judicial decision has recently been given upon this point in the Court of Common Pleas of this city. It appears that the husband of Lydia A. McGinty took out an insurance on his life in April, 1866, for $5,000, for her benefit in the United States Life Insurance Company. He declared that he was temperate. Nine years afterwards he died. The company refused to pay, on the ground that he was not temperate and had made false representations. The widow sued the company. The evidence was conflicting. Judge Robinson charged that the moderate use of wines or liquors did not constitute intemperance. The jury gave the plaintiff a verdict for $6,007 45, and the company appealed. The Common Pleas General Term has decided, Chief-Justice Daly and Judge Larremore both giving opinions, that Judge Robinson's charge was correct, and that, the evidence being conflicting, the jury's decision can not be disturbed.

If this decision is to be accepted in the future as a precedent, it will be financially prudent for insurance companies to henceforth make *total abstinence* from alcoholic liquors a condition of their polices. No fact in the sphere of scientific investigation is better established than that alcoholic liquors, used in what is termed "moderation," though unattended with the usual signs of inebriety, do beget conditions of bodily disease, and expose those who thus use them, to a higher rate of mortality. The larger number of policies issued to moderate drinkers, by any insurance company, the greater will be the financial risks and the less desirable, in the light of this decision, will it be to insure in that company. The safest and best of all will be the company or companies wherein such only are accepted for insurance as abjure wholly all alcoholic beverages.—*Nat. Temp. Advocate.*

In a recent letter Congressman Frye, of Maine, thus speaks of the practical working of the Prohibitory Liquor law in his State after a struggle of about twenty-five years: "To-day it is as easy and as thoroughly enforced as any other law for the punishment of crime. It was for years a party issue—the Democrats against the Republicans—but so strong has it become that the Democratic party has been compelled to cease from any public manifestations of opposition. At their last convention a resolution was offered against it, and was promptly voted down by a largely increased majority with considerable enthusiasm. It is a mistake to wait for public opinion to demand the law. Our experience clearly shows that the law enforced will create public opinion. The people of Maine would not consent to any repeal or modification of the law."

General News Items.

Virulent cholera has broken out at Morar, India. The mortality among the Europeans is very great.

Ship building is on the increase in Philadelphia. The recent purchases by the Russians have largely helped the increased activity.

The oil production of western Pennsylvania at the present time amounts to over 40,000 barrels a day. Two years ago, it was 15,000.

There are 8,000,000 pupils enrolled in the public schools of the United States. The average daily attendance is 4,500,000. The estimated population between six and sixteen years of age is 10,000,000.

The Elevated Railroad, in New York city, in the few days in which it has been open, has proved itself immensely popular, so much so that the supply of cars is found to be entirely inadequate to accomodate the crowds.

Fire has destroyed the house, in Abbeville, S. C., in which was passed the last resolution of the Confederate government—the resolution to disband. The owner of the house, Mr. Perrin, was the first to sign the document declaring his State a seceder in 1860.

The Steamship "Russia," of the Cunard Line, is now making her two hundredth round trip between this country and Europe. This vessel has traveled over 700,000 miles since she was launched, and in all her trips she is said never to have lost a boat, nor incurred the slightest accident, nor even lost a piece of rope.

Mr. Christian K. Ross, the father of Charlie Ross, has been appointed Master Warden of the Port of Philadelphia, at a yearly salary of $2,500. He has spent all the money he had and all he could get hold of in his search for his stolen boy. Nearly $80,000 have been expended in efforts to restore the lost child to its parents, and he does not propose to give up the search.

The *Nautilus*, which left Boston June 3, was spoken by the *Adriatic*, of the White Star Line, on June 19, at a point about one fourth the distance to Europe. The little vessel (only 19 feet long) is the smallest that ever attempted to cross the Atlantic. Her two passengers (brothers) were well, and the only assistance they required was information as to their latitude and longitude.

Two little girls, 5 and 8 years old, daughters of Mr. Moench who resides near Dixon, Mo., in their play hid themselves in a trunk, a few days ago, and smothered to death. The trunk had no spring lock, and why they were unable to raise the lid remains a mystery, but it is supposed the heat overcame them immediately. Their faces gave no indication that they struggled or suffered, being calm and smiling. The little girls were particularly bright, intelligent and happy.

The New York *Tribune* claims to have made a thorough investigation of the extent to which communism has grown in that city, and reports that the number of men belonging to Communist or Socialist organizations in New York and Brooklyn is only about 1,300, that most of them are Germans and many beer-sellers. They indulge in extravagant language, but are not drilling or arming, and the police believe no trouble is feared.

Our invitation to the nations of Europe to participate in a conference on the subject of remonetizing silver, (incorporated in the silver bill), has now been accepted by France, Greece, Holland, Italy, Russia, Sweden and Switzerland. It is not probable that other large powers will accept, yet the conference will be held, nevertheless, and the president has named the three gentlemen to represent our government. They are: Ex-Governor Fenton, of New York; Hon. John Groesbeck, of Ohio; General Francis A. Walker of Connecticut, Professor in Yale College.

The Philadelphia *Times* says that the investigations in regard to Charley Ross, the kidnapped child, have resulted in the [illegible] of four hundred and [illegible] all of whom were [illegible] to the missing Charley, [illegible] whom, with the [illegible] charitable people [illegible] comfortable homes. [illegible] ble and friendless [illegible] ty, by being [illegible] son of Mr. Ross, [illegible] an immense [illegible] come out of evil.

Alcorn University of Mississippi.

This State institution is located five miles east of Rodney, Miss. Rodney is on the river three hundred and fifty miles, by water, from New Orleans. Thursday evening, June 13, we took the good packet steamer Frank Pargond, Captain Pepper Commander, and at 3 A. M. Saturday morning was at Rodney. This is an ancient village nestled under the river bluffs, which seems in some way to have offended the "Father of waters," for that most important personage of the North American Continent has quite withdrawn from said village, and left it a mile or more to one side greatly to the discomfiture of travelers who land in the middle of the night.

RODNEY

and its vicinity have witnessed some important historical scenes. Years ago many families of wealth and influence had their homes in this region, chiefly in and around Oakland a point five miles east of Rodney, where was Oakland College then an aristocratic and flourishing Presbyterian school. The same buildings are now occupied by Alcorn University. Only three miles from Oakland is Brainsburg, the point on the river where General Grant crossed to get in the rear of Vicksburg to capture it. We drove along the road where his army marched in that memorable campaign. Near the same spot on the river General Jackson had for several years a country store. His first stock of goods consisted chiefly of a barrel of whisky, brought down the river in a flat boat. Here he bought and sold slaves, and took a hand in horse racing, and kindred sports. The General did grand service in whipping the British below this city, and still grander service in [illegible] Nullification in South Carolina; but as we rode over the ground we could but think, how sad that any great man's life should be marred with the inevitable results [illegible] upon himself and others, of a [illegible] years of life so low and debasing. A few miles from Oakland Aaron Burr was captured, and [illegible] stopped awhile. General Zachary Taylor's old plantation is not far off. The eccentric [illegible] Dow rode through this region [illegible] his mule, and blew his horn [illegible] the multitudes when he [illegible] from housetops or haystacks [illegible] any other accessible altitude [illegible] the people thronged. [illegible] of many Presbyterian [illegible] and men of learning [illegible]. Some still living, are [illegible] words among the people. [illegible] entered more cultivated homes. We can [illegible] how in the palmy [illegible] the war, when money [illegible] and men of learning and [illegible] were frequent visitors, [illegible] inspiration of a [illegible] permanent every- [illegible] with its quite con- [illegible] choice spot of the [illegible] to live. We are [illegible] obligation to Mr. [illegible] Maj. January [illegible] Oakland, and [illegible] cordial and gener- [illegible]

[illegible]

[illegible] known as Alcorn [illegible] formerly Oakland [illegible] 1828 the Presbyterians [illegible] Rouge, La., [illegible] that these [illegible] Louisiana [illegible] the things [illegible] of [illegible] college. [illegible]

The political agitation between the Union and State Rights parties was at its highth, led by H. S. Foot and Jefferson Davis. The President and faculty were suspected of leaning too much to the Union party, and in some way this suspicion made a strong impression on the community. Dr. Chemberlain in a published card disavowed all connection with politics. A citizen felt himself in some way, either personally or politically, implicated, in the publication, and on the fifth of September, rode to the President's gate and deliberately stabbed him to the heart with a bowie knife. On the second day after the horrible deed the assassin committed suicide. Such a deed in the midst of so much culture and refinement, committed upon a man so pure and good, and so universally loved was very difficult to account for. Perhaps it was the beginning of those days in the South when the institution of slavery was so strong and intolerant as to forbid the presence of any man of influence, even remotely suspected of plotting its overthrow? Such at least is the opinion of meny who now live in Oakland.

During the war Oakland College became involved. In 1871 the Synod of Mississippi refused longer to provide the funds to prevent further embarrassment, and the entire property was sold to the State of Mississippi for $40,000, and

ALCORN UNIVERSITY

was established, for the education of colored young men. The State University for white young men is located at Oxford. It is to be regretted that the Presbyterians of the Southwest could not have held the property and utilized the many associations which cluster about Oakland College to build up a splendid University. But the opportunity presenting itself the Legislature did a good work in buying. Beyond the fact of establishing the school, but little that is favorable, can be said of the administration of the school under Republican appointees. When the Democrats took charge of the State, ten Southern gentlemen in the immediate neighborhood, all Democrats but one, were appointed trustees. These are: Dr. W. G. Williams, chairman; Col. T. H. Hunt, R. L. Evans, Dr. Jas. N. Beck, Maj. P. B. January, John A. Limerick, J. B. Herring, Wm. J. Martin, Wm. B. Murdock and Dr. H. C. Snodgrass, Secretary. The first step of these gentlemen was to secure the return to the Presidency, of Rev. Dr. H. R. Revels, who because of his protest against corruption had before been compelled to resign. His return is a perfect vindication of his former course. These gentlemen give a careful personal supervision to the school and in every way they show their interest in the work, and determination to make the school a permanent and grand success. The State appropriates yearly enough money to pay the bills. The amount now required is about $8,000.

THE FACULTY

of Alcorn is sufficient in size and fully capable of giving all the instruction demanded. President Revels enjoys the respect and confidence of all classes. He is doing a good work for his people. He has those rare qualifications which enable him to labor in harmony with all classes. The whites respect and help him, and the colored people believe in him and rally about him. Last year, as the result of the mismanagement that had preceded, the school began with a small attendance. This year one hundred and seventeen [illegible] enrolled, and a sophmore class [illegible]. We know of no point in Mississippi where Providence has combined so many favorable circumstances to thoroughly unite [illegible] harmonize the two races, and [illegible] know of no man better qualified [illegible] carry on and complete that work [illegible] Dr. Revels. God bless the [illegible]! God bless the Trustees! [illegible] Alcorn University have a [illegible] students! Next to the President is Prof. George B. [illegible], A. M., a graduate of Oberlin. He is an experienced and successful teacher. Professors Henry [illegible] and Herbert A. Clark, [illegible] both graduates from Cincinnati, [illegible] and capable and enthusiastic in [illegible] work. [illegible]

THE BUILDINGS

[illegible] grounds as mentioned above [illegible] and furnish [illegible] for two hundred [illegible] students. The sc- [illegible] building are good, [illegible] is given to [illegible] to assist them- [illegible] a few hours each [illegible]

WORK

[illegible] Sermon by [illegible]

tion given in the school. On Tuesday night an exhibition was given to an immense audience, which reflected great credit on the students. Commencement exercises were held on Wednesday. We were not present but understand the day's addresses and music were excellent.

THE FUTURE.

The outlook for Alcorn University is good. Under Dr. Revels the institution has won the support and confidence of the people of wealth and intelligence who live near the school and know all about it. While the present counsels prevail the school will never lack for material resources. What it needs is more students, and continued thorough instructions, and that it will have. Its future is assured.

A friend from Meridian, Miss., asks if we have any rules and regulations for the organization of Temperance Societies. We have not, and do not think anything more than a simple organization providing for officers, time and place of meeting is necessary. The great point is to have a pledge the signing and keeping of which will constitute a member. Here is the Murphy pledge which is as good as any:

"I, the undersigned, do pledge my word and honor, God helping me, to abstain from all intoxicating liquors as a beverage, and that I will, by all honorable means encourage others to abstain."

Let this be printed on a card and signed by the person, and then he can carry it with him.

Notes by the Way.

Schools in Tennessee are divided into two classes, public and private. The former are associated in the minds of meny with poor schools, or schools for the poor, hence there is considerable opposition to the public school system of the State. Private schools have always been more popular. They can be made select; the rich can keep their children separated from the poor, and keep them from what they consider low associations. This feeling is quite strong in many places in Tennessee, and the public school system is only tolerated, not encouraged. Then, two, there are those who consider the two systems as antagonistic. The public school destroys the private, and vice versa. This is obviated in some places by the union of the two, the private schools taking the public money, and all the scholastic population of the school district in which it is located, for a given length of time. Private schools of a high grade do best where there is the most efficient system of public schools. There is really no antagonism between the two systems properly conducted. In holding Teachers' Institutes in Tennessee, for the colored teachers, we have been as cordially received as the state of public opinion in the community would allow. This varies as to the wealth and political proclivities of the leading citizens. One thing has been noticeable, the wealthy, intelligent Southerners have almost uniformly been most cordial in approbation of the work of educating the colored people, and are found visiting our Institutes and speaking words of encouragement.

Our Institute at Trenton, held on the 14th and 15th of June, was held in plain sight of the jail, whence was taken a few years ago fourteen negroes and most of them murdered. The Trenton massacre will long be remembered. No one would have supposed such a crime possible from the interest taken by the whites in our Institute. They filled the places left vacant by the colored people, and many came to the door who could not even get comfortable standing room. The people of Trenton have been thoroughly stirred up on the subject of schools, and manifest a deep interest in the advancement of the colored people. At Covington there was less interest manifested, but the county (Tipton) is doing a good work in pushing forward her schools. There are ten or twelve students from the Central Tennessee College teaching in this county, and are giving the people and Superintendent a high degree of satisfaction. Tipton county stands very high in efficiency in the education of the colored people. We heard of complaints to the effect that white schools were kept up longer in the same districts than colored schools, and lower wages were paid colored teachers having the same grade of certificate as the white teachers; and when there happened to be no colored school in the district, all the money was used for the white school. We do not vouch for the truth of these reports, and from what we saw of the County Superintendent we are confident [illegible] would not approve any such [illegible]

At Somerville, in Fayette county, [illegible] the privilege of looking at [illegible] Court-house in the South, and one of the most substantial jails. The town boasts of no school house or any public school. Public schools are only kept up two or three months in the year in this county, and as one of the teachers said in the Institute, "The children forget during the long vacation of nine months, what they learned during the short term of school." This county is proving that it is more expensive to take care of criminals than to prevent crime by educating all the children. This county has a majority of colored people, but Republicanism died as a party when the Reeves brothers were killed a few years ago in this place. It will be a long time before this will reach the front rank in school matters. It moves forward, however. At the close of our Institute the colored teachers organized a County Teachers' Association. We spent Sunday, June 23, at Mason. Rev. C. E. Alexander is in charge of our preparatory school here, and is doing well. The school is steadily growing in public favor. The attendance was over a hundred and thirty. The Sunday-school crowded the church and the congregation was such as to fill the house, and many around the doors and windows not able to get in. A subscription in the form of personal notes was taken up, to pay the debt on the house, to repair it, and to make preparation to build a new church, which is badly needed. The subscription amounted to over two hundred dollars. The pastor, J. P. Price, is doing a good work here and the M. E. Church is doing well in the community.

I find the Murphy movement going on actively all through West Tennessee. White and colored are uniting with it by the hundreds. It affects the liquor traffic. The saloon keepers are annoyed, and in some places angry. In Trenton one saloon was closed and others doing much less business. At Mason one man who sold liquor took the pledge and gave up the traffic. At Memphis the work is going on actively. St. John M. E. Church is used nightly, and is sometimes crowded with interested workers and listeners to eloquent and earnest appeals to sign the pledge. Our brethren in Memphis have done well in opening their beautiful audience room for this noble work. I heard incidentally as I passed through Memphis last week that some churches could not be used for the promotion of the cause of temperance. Rev. J. W. Register, pastor of St. John's, is doing a good work. It is unfortunate that our church is situated in a very respectable part of the city, where the neighbors all belong to other churches. If St. John's does not flourish it will be largely because of too much respectability. Rev. H. Primm, the pastor of our colored church, Centenary Chapel, is making a good impression, and doing faithful pastoral work. He meets with opposition, not the least of which is from the other colored churches in his neighborhood. Patient, persevering toil for the Master will triumph in Memphis as well as any where else, and the city needs it.

J. BRADEN.

Cleveland District, Holston Conference.

We have just completed our third round of quarterly meetings, and are pleased to find the charges generally in good condition. Quite a number of revival meetings have been conducted during the Winter and Spring, with encouraging results. Over one hundred precious souls have professed faith in Jesus, and joined the M. E. Church. Rev. D. W. Hayes, in charge of the Wesley Chapel, has shared most largely in the number added. He is an excellent christian minister, the right man in the right place, and has a live and strong working membership, a fine and steadily growing Sunday-school. This church has raised and paid near $1,000 of their obligations, and we think we may safely say (what cannot always be said) that they will meet every dime of their assessment before conference. The other pastors, with one exception, have been, and are still earnest and faithful, and presented encouraging reports to their conference, showing that the Lord has wonderfully blessed their efforts. One preacher left his work, without giving us any notice of it, for two months, just at a time when they most needed him. We have arranged, however, as best we could to have the work cared for. Our quarterly meetings were well attended, and very interesting time of refreshing from the presence of the Lord. To God be all the glory.

A. V. MELTON.

Chattanooga, Tenn., June 27, 1878.

Notice.

The time of holding the Camp-meeting near Huntsville, Texas, has been postponed until the eighth of August next. I. LANE, Pastor.

Emancipation Celebration.

The Thirteenth Anniversary of Emancipation was well observed in this vicinity. About seven or eight hundred people from this and adjoining counties were on the ground. The oration was delivered by Rev. V. M. Cole, in a masterly and effective manner. The Emancipation Proclamation was read by Hon. W. Reynolds, followed by Prof. Ball, of Chapel Hill, in a lecture on the future destiny of the race. Speeches were the order of the day. The Navasota Brass Band discoursed delightful music at the conclusion of each speech. I will metion particularly the advice of Bro. Thos. Cole to the farmer on the destruction of the cotton worm. Being a young man, only nineteen years of age, it shows that he is a great thinker for the benefit of his fellow man. Chief Marshall W. H. Burwell conducted the march from the M. E. Church through the city, then north to the ground, in a very creditable manner. Notwithstanding the companies were made up of raw recruits, he kept up good order in the line. Every thing passed off in a becoming manner. I did not see or learn during the day that King Alcohol had one subject in his sway. The white citizens (as they ever do) lent a helping hand to make the celebration a success. Refreshments for the inner man were plentiful, and when the sun began to sink low in the west all went to their homes delighted that they had been there.

W. REYNOLDS.

Hempstead, Texas, June 20, 1878.

Murfreesboro District Conference.

The following is the programme of the second Murfreesboro District Conference, to be held at McMinnville, Tennessee, August 21, 22 and 23, 1878:

Opening sermon by Rev. H. Robinson.

Alternate, Rev. E. Provine—Extension of Christ's kingdom.

Rev. B. D. Manson—The present and future of the Murfreesboro District.

Rev. B. James—Justification by faith.

Rev. E. Provine—The Lord's Supper—nature and design.

Rev. H. Robinson—The primitive state of men.

Rev. T. Ward—Divinity of Christ.

Rev. H. W. Key—Baptism—nature, subjects and mode.

Rev. W. Lillard—Resurrection of the body.

Rev. A. Martin—The extent of the atonement.

Rev. B. Turner—Ministerial support and the best way to get it.

Rev. A. Phillips—Benevolent collections of the church, and best method of taking them.

O. Green—How may a sinner be justified?

James Murfree—Superintendent's relation to the Sunday-school.

E. Wanson—The Sunday-school's relation to the church.

Samuel Sanders—District stewards and their duties.

All local preachers, exhorters, district stewards, superintendents of Sunday-schools, and one class-leader from each charge are expected to attend.

All who find no work assigned to them will please select their own subjects.

REV. B. B. MANSON, P. E.,
REV. H. W. KEY,
JAMES MURFREE,
H. ROBINSON,
Committee.

From Tennessee.

Programme of the Preachers' and Leaders' Association of Mason and Pleasant Grove Circuit, of the West Tennessee District, Tennessee Conference, which will convene on the 5th of July, at 8 o'clock p.m., at Mason Chapel M. E. Church:

J. P. Price—Every purpose is established by counsel. Proverbs xx: 18.

J. W. Hall—Class meetings.

J. P. Granberry—Can a church prosper without class meetings.

G. N. Johnson—Church music.

C. E. Alexander—Interruption of divine services.

F. Gain—Prayer meetings.

S. Gant—Punctuality.

H. Cook—The best method of conducting revivals.

J. Robinson—The Freedmen's Aid Society.

O. Williams—Duty to pastors.

Robert Harris—Sunday-school work.

W. A. Peters—Education.

C. Gibbs—Visiting the sick.

Nelson Hill—Offenders in church.

Daniel Doneldson—Steward's meetings.

Jerry Robertson—District stewards' work.

H. C. Morehead—Duties of Sunday-school Superintendents.

Others can choose their own subjects.

JESSE P. PRICE,
G. N. JOHNSON,
R. B. A[illegible],
Committee.

Southwestern Methodism.

Rev. Edward [illegible], Bryan, Texas: "There have been fifteen recent accessions to the church, seven conversions and three backsliders reclaimed; ten baptisms, seven adult and three infant. There will be a union campmeeting of the Bryan and Brazos circuits held near this place, commencing on the second Thursday of August.

Rev. Isaac Hayward, Baton Rouge, La.: "Our church and Sunday-school are both in good condition and constantly increasing in membership. Rev. R. P. Kennon died on the 17th of June. He was one of our local preachers and a useful man in the church. He died strong in faith. He leaves a wife and three children."

Rev. James Ellis, Summit, Miss., reports a constant increase in membership, that his congregations are large and that he has a good Sunday-school.

Rev. Granville Norman, Columbus Circuit, Texas: "We have been blessed with a glorious revival. The meetings were continued ten days and thirty-one persons were happily converted. We bless the Lord for his goodness."

Rev. R. W. Overton, pastor of Camp Parapet and Plum Street Churches, of this city: "Both Sunday-schools on my work are in good condition, and constantly increasing in members. In Camp Parapet school an interesting class for old folks has been recently organized, which now has thirty members. Notwitstanding the scarcity of money our collections have increased in proportion to the increase of members."

Rev. A. Lemon, Benton, Miss.: "Our recent quarterly services were largely attended and were a time of great blessing to us. Elder J. W. Dunn preached a grand sermon, the communion services were generally attended by our membership, there were four accessions to the church and twenty baptisms."

Rev. D. D. Goodwin, DeKalb, Miss.: "When we came to this work we found it in a disorganized and very bad condition and the situation was very discouraging. But we endeavored to put our trust in the Lord and he has blessed us. We have had five accessions to the church, have baptised four adults and twelve infants. Our Sunday-school now has one hundred and fifty scholars and is very prosperous."

Rev. W. A. Primus, Stoney Point, La.: "We have just closed a meeting in which there were four conversions and many others deeply convicted. May the spirit follow these, whose hearts have been touched and give them no spiritual rest until they find it in accepting Christ as their Savior."

Rev. C. L. Crump, Panola, Miss.: "On last Sunday we baptized eight adults and eleven children. On the nineteeth of July we expect to have a big meeting, to which all are invited. We should be glad to have the assistance of any of our friends of Greenwood District who can be with us."

Benevolent Collections, West Tenn. Dist. Conference.

	Bishop.	Ch. Exten.	Miss'y.
Centenary Charge	$5.00	$3.50	$14.00
Memphis Circuit	3.00	2.50	15.00
[illegible]	2.00	2.00	13.50
Fayette	3.00	2.00	13.50
Mason	2.00	2.50	13.50
Brownsville	2.00	2.00	21.75
Cypress	2.00	2.00	14.00
Purdy	2.00	2.50	19.75
Henderson	2.00	2.00	14.00
Mansfield	3.00	2.00	14.00
Waynesboro	2.00	2.00	14.00
Lawrence	3.00	2.50	13.50
Gardner	2.00	2.00	13.50

Please publish the above amounts of assessment of West Tennessee District Conference, and oblige,

JESSE P. PRICE, Sec'y.

General News Items.

Cleveland, Ohio, June 24.—Senator B. K. Bruce, of Mississippi, was married to-night to Miss Josephine B. Willson, eldest daughter of Dr. Joseph Willson of this city. The ceremonies took place at the house of the bride's parents, and were witnessed by about seventy guests from the city. The wedding was performed by the Rev Dr. Rulison, rector of St. Paul's Church, where Senator Cameron was married. Following the ceremony a reception was held, after which they left on a special car for New York, by way of the Lake Shore and Mich. South. Road. On Wednesday Senator Bruce and wife sail for Europe, to be absent four months. On their return they will live in Washington. Mrs. Bruce is light complexioned and very intelligent. She is 24 years old, was educated in the public schools of this city, and graduated from the high school in 1872, since when she has been a teacher here.

St. Louis, June 30.—Another bloody affray, growing out of the dual city government at East St. Louis, took place at 12:30 p.m. to-day. A party of twelve or fifteen deputy marshals, headed by Mayor Bowman, marched to the engine-house, which is the headquarters of the metropolitan police, and which is also used as a council chamber by what is called the Wider Council. The metropolitans barred the doors and windows of the lower story, and when the Bowman party endeavored to force an entrance the metropolitans fired from the second story windows. The attacking party also fired. About sixteen shots were fired, and five of the Bowman deputy marshals were killed. The deputies then fell back to their headquarters, and the metropolitans are still guarding the windows of their headquarters. They declare they will defend it to the last.

New York, June 30.—General Grant will leave Berlin Wednesday for Copenhagen, via Hamburg.

London, June 30.—A dispatch from Berlin says there are rumors current in that city that the Emperor William is contemplating abdication. The condition of the Emperor is considered satisfactory. All the wounds have been heavily cicatized and the bandages removed.

Washington, June 30.—The amount of deficiencies made by acts of Congress passed during the month of June is over $7,000,000. The total amount of deficiencies provided for during the last session of Congress, including the short session, is $15,192,488 87. The very large unforseen deficiencies met during the last month will make the expenditures during the month exceed the revenues nearly $3,000,000. The amount paid of the above for the navy was $2,250,000.

Berlin, July 1.—A meeting of the Servian commission appointed by the congress was held to-day, Prince Hohenlohe presiding. The commission confirmed the independence of Servia, and also guaranteed her an addition to her territory of 192 squares miles and 182,000 inhabitants. The congress to-day unanimously sanctioned the retrocession of Bessarabia, with some light concessions to Roumania.

New York, July 1.—A special to the *Tribune* from Washington says although no official acceptance by England of the invitation extended by the United States to the representatives to the International monetary congress in Paris has been received, yet no doubt is entertained but that England will be represented at the congress. She will, however, make a condition that the results shall not be binding upon the English government until they have been ratified by Parliament. The congress meets on the eighth of August.

Washington, July 1.—In view of our great demand for troops for service on the plains orders have been issued to the various recruiting offices to hasten enlistments, in order to bring up the numerical force of the army to 25,000. The Secretary of War intends to throw into the section of country threatened by hostile Indians all the force possible. Dispatches just received here from the northern border say there are no signs of Sitting Bull, or any organized body of warriors entering the United States for the purpose of resuming hostilities.

Washington July 1.—The government has under serious consideration the question of Mexican and Indian depredations on the Rio Grande, as it has been the source of serious annoyance for so many years. The last raid made by these people into Texas resulted in serious loss of life to American citizens, as well as a large loss of property carried off and destroyed. Immediately on receipt of General Ord's official report of this raid it was resolved by the Cabinet to adopt a more vigorous policy on the Mexican border, and Gen. Ord was sent for to give his views on the subject. He has been here several days in close consultation with the President, Mr. Evarts, Mr. McCrary and Gen. Sherman, and although final action has not yet been decided upon, it can be stated authoritatively that this government will use all its power to put an end to the depredations of the class referred to, and that when Gen. Ord returns to Texas he will carry with him full instructions on the subject.

London, July 2.—A dispatch from Vienna says the government of Bosnia invites the inhabitants of that province, regardless of creed, to resist the Austrian occupation and it is freely distributing arms and ammunition.

Died.

At Deasonville, Miss., Mrs. Polly Pickett, an aged member of the M. E. Church.

Sister Pickett was formerly a member of the Baptist Church, but about eight years since united with us. Having lived a faithful Christian, she met death without fear and passed joyfully to the rest prepared for the people of God. She leaves a husband and daughter and five grandchildren. Her funeral was largely attended by members of the Baptist and Methodist churches, and by other friends.

J. P. [illegible], Pastor.

Sunday School.

JULY 14, 1878.—THE CHILDHOOD OF JESUS.

SCRIPTURE.—Luke 2: 40-52.

GOLDEN TEXT.—"And Jesus increased in wisdom and stature, and in favor with God and man."—52.

Topic.—Serving as a Child.

[Condensed from National S. S. Teacher.]

Even upon the cradle fell the shadow of the cross. What was done under Pilate to Jesus as a man, Herod would have done to him as a babe. In order to save the life of the child, Joseph and Mary were obliged to fly into Egypt. And then occurred that massacre of the innocents at Bethlehem which was the most infamous act of a life crowded with acts of infamy. There he remained until the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called my Son."

The Child Growing (40-42).—When the holy family returned, they "turned aside into the parts of Galilee," where was their old home. It was a despised portion of the country, often called in derision, "Galilee of the Gentiles," and they settled in a village whose name was especially [illegible]. Nathanael asked with wonder: "Can any good thing come out of Nazareth?" and the disgrace [illegible] that name followed him [illegible] life, and lent its ignominy to [illegible] the shame of the cross. It [illegible] a quiet and uneventful little [illegible] in the midst of its beau[illegible] grew up.

[illegible] twelve years occu[illegible] must have been [illegible] in the boy life. [illegible] was [illegible] then a [illegible] his [illegible] He ceased to [illegible] was [illegible]

even then of his own divinity. It is not, as appears at first sight, a somewhat rude reply, for it is in no sense a rebuke to the mother for endeavoring to find where he was, but an expression of surprise that they should have had to seek for him. "Wist ye not that I must be," literally, "in the things of my Father" implies that if they had only thought for a moment, they, remembering his divine conception, would have immediately come to the temple, instead of fruitlessly searching elsewhere.

The Child Obedient (51-52).—His obedience was shown by his readily leaving the circle which had such a charm for him and going down with them to Nazareth. And after he got there his obedience was further shown by the fact that he was "subject unto them." There was no assumption of superiority. He was as ready to obey after as before. He felt himself "above" none of the little duties required of him. He worked with his father in the shop; for it was the maxim of the Jews that not to teach a boy a trade was to make him a thief. From the fact that no more is said about Joseph, it is inferred that his death must have taken place not long after their return to Nazareth. But he did not die before he had taught his art to his son, and, in course of time he was known as "the carpenter." Mark 6: 3. His was the gradual unfolding of a perfect bud into a perfect flower. It was the development of a life so beautiful that it secured the love and the admiration of men, as well as the approval of God. He was no strange, incomprehensible lad, but had enough of humanity in him not to startle those with whom he associated, and enough of the divine to be inexplicably sweet and lovable. If Jesus, as he absolutely was, could be held [illegible] how powerfully he would draw all men unto him!

[illegible] LONGER REMAIN FAT?

[illegible] was considered by the ancients as [illegible] coarseness. Even yet the slim [illegible] Grecian [illegible] are regarded [illegible] female beauty. Corpulence is [illegible] be a disease, and Allan's Anti-[illegible] has demonstrated it to be curable, [illegible] chemically neutralizes in the [illegible] glucose, saccharine and oleaginous substances, thus preventing the formation of fat. Its use insures a loss of from [illegible] five pounds per week. It is purely [illegible]ble and perfectly harmless. Sold by druggists.

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[illegible] *Tutor in Mathematics* [illegible] *Philosophy.*

[illegible] CLARK, *Tutor in the English Language and Literature.*

[illegible] occupying the [illegible] formerly [illegible] College," is sit[illegible] Miss., [illegible] northeast [illegible] on the Mississippi [illegible] and [illegible] gs [illegible] emi[illegible] build[illegible] ich, [illegible] of [illegible] ed [illegible] of [illegible] is [illegible] is [illegible]

bid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For **Board and Washing**, $1.62½ per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The Fall Term will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

Rev. H. R. REVELS, Pres't,
jy4-3m. Rodney, Miss.

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Has now on sale Excursion tickets to the beautiful summer resorts of the Northwest, at very low rates. They will remain on sale till Sept. 30, and will be good to return till Oct. 31. They include such well known points as Waukesha, Oconomowoc and Green Lake, Wis., St. Paul, Minn.; Grand Haven and Mackinaw, Mich.; and Niagara Falls, besides numerous others of perhaps equal attractions. There are no more desirable places at which to spend the summer than these cool and healthful resorts, situated in the lovely lake district of Wisconsin, or on the noble Lake Michigan and Niagara river. Boarding is cheap and of the best quality, and at many of them are mineral springs particularly adapted to the cure of complaints engendered by a Southern climate. All are easily accessible from large cities, and combine with their associations the benefits of rural life.

To reach them the Great Jackson Route is the shortest, quickest and only direct line. It is in excellent order, having been practically rebuilt with steel rails. No one passing over it can fail to notice the smooth track, absence of dust, and thoroughly satisfactory condition of everything connected with it. Pullman cars run through to Chicago and Cincinnati without Change, and there is no change of cars from there to nearly if not quite all the points to which excursion tickets are sold. Books, maps, and folders, giving full descriptions of the Northwestern watering places, and the routes and rates thereto, can be had at the office of the Great Jackson Route, No. 22 Camp street, under City Hotel, where any one intending to spend the summer away from this city is invited to call before deciding to go elsewhere.

The Great Jackson Route is also without a superior, as a line to New York and all the principal Eastern cities, reaching them with but one change of cars.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo. $1.50.
2. Address to Class-Leaders. By Bishop James. 18mo., 20c.
3. Seed-Thought; A Hand-Book of [illegible] Direction. By Rev. Geo. C. Robinson. $1.20.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo. 35c.
5. [illegible] for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo. 75c.

For any of these books address Nelson & Phillips, New Orleans.

COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ [illegible], ¶ [illegible] of the Discipline of 1876, the following has been prescribed as a Course of [illegible] for Local Preachers:

[illegible] candidates for license to preach be [illegible] in the common branches of [illegible] education, and on their [illegible] acquaintance with the Bible [illegible] doctrines and usages of the Church.

[illegible] History, Bin[illegible] Steele's [illegible] Episcopal [illegible]

[illegible] History—Old [illegible] Watson's Life [illegible] Years of [illegible]

[illegible] Doctrines. [illegible] Three [illegible] Law [illegible] the [illegible]

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Special Notices.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit, June 8, 9; Planterville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Cloutierville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, [illegible] Allenville, July 6, 7; Cou[illegible] 14; Mansfield, July 20, 21; St. James and St. [illegible] and Cross Lake, 17, 18; [illegible]

[illegible] DAVAGE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Abdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLACHLIN, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30, Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3 4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. GREGORY, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5, Brooksville, May 11, Starkville, May 18, 19; Mississippiville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31; Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August. M. ADAMS, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Floresville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. RICHARDSON, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night. G. W. R.

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[illegible] on Shoes.

Burned Molasses Candy.

There is a stately dwelling-house in Philadelphia which has a singular history. It stands in a grove of walnut trees; the wood-work is all of walnut; carved panels representing walnut boughs decorate the dining-room; and on the carriage of the owner, instead of a coat of arms, is a bunch of walnuts just bursting from the husks.

The story is this: About forty years ago a poor woman kept a cent store in an alley in the lower part of the city. A piece of dried beef and two or three brooms were the heavy part of the stock. One day when making molasses candy, to be sold to the street children, it was scorched. The woman was in despair. The loss was a serious one in a trade whose profits were counted by pennies.

She was quick-witted, however, and ready with expedients. She cracked some walnuts, mixed the kernels with the candy, and wrote a placard, "The new Nut Candy, one cent a cake."

The children dropped in on their way to school. The candy was liked. They came back for more the next day. The fame of the cheap confection spread from one school to another. The maker shrewdly confined herself to making that.

Presently she took a large shop in the alley. In a year or two she again moved, but this time it was into one of the principal streets. To-day her original walnut candy is sent to all parts of the country. The woman disposed of her business a few years ago for a sum which made her rich for life. Is it any wonder that she took a ripe walnut for her crest?

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3. Preach no poor sermons.

4. Be sure and get *real nourishment* into every discourse: people have *heads.*

5. [illegible] interest in yourself by [illegible] personalities and reminiscences [illegible] quicken sympathy and [illegible] If a sermon has cost you [illegible] them so.

6. Give full play to the imagination.

7. [illegible] wide open the gates of [illegible] torrents pour. [illegible] self utterly, and preach [illegible] a way people will un[illegible] they ought to do with [illegible] with God.

[illegible] preached [illegible]

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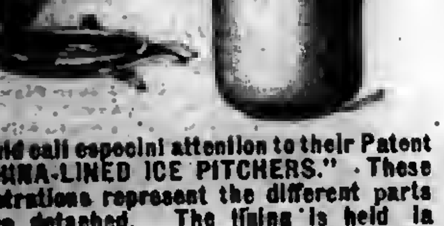

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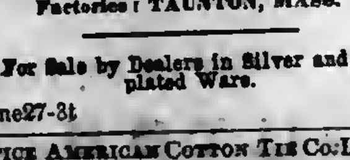

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WM. P. GROVE.

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Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes for $1 25. Sent by mail to any address on receipt of price. ☞ Sold by all leading druggists. Prepared only by

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To Consumptives
AND
Invalids.

Dr. Swayne's Compound Syrup of Wild Cherry

seldom, if ever fails to cure a cough. Even when the lungs have become much disordered, with night sweats, burning fever palms and oppression, it has effected wonderful cures.

A Remarkable Cure.

Dr. Swayne—Dear Sir—I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaparilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats, sore throat, my bowels were costive, appetite nearly gone, and my stomach so very weak that my physician was at a loss to know what to do for me, as everything in the shape of medicine was rejected; spit at different times a pint of blood. I remained for months in this awful condition, and gave up all hopes of ever recovering. At this time you recommended the use of your syrup and pills, which immediately began to soothe, comfort and allay the violence of the cough, strengthened and healed my lungs: in short it has made a perfect cure of me, and I am now able to pursue my daily labor. Any person doubting the truth of the above statement will please call on or address me at the factory.

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Its cures extend over a period of 20 years.

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Its sale constantly increases.

DR. SAGE'S
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Cures by its Mild. Soothing effect.

DR. SAGE'S
Catarrh Remedy
Cures "Cold in the Head" and Catarrh, or Ozœna.

AN OPEN LETTER.

IT SPEAKS FOR ITSELF.

ROCKPORT, MASS., April 3, 1877.

MR. EDITOR;—Having read in your paper reports of the remarkable cures of catarrh, I am induced to tell "what I know about catarrh," and I fancy the "snuff" and "inhaling-tube" makers (mere dollar-grabbers) would be glad if they could emblazon a similar cure in the papers. For 26 years I suffered with catarrh. The nasal passages became completely closed. "Snuff," "dust," "ashes," inhaling-tubes," and "sticks," wouldn't work, though at intervals I would sniff up the so-called catarrh snuff, until I became a valuable tester for each medicine. I gradually grew worse, and no one can know how much I suffered or what a miserable being I was. My head ached over my eyes so that I was confined to my bed for many successive days, suffering the most intense pain, which at one time lasted continuously for 168 hours. All sense of smell and taste gone, sight and hearing impaired, body shrunken and weakened, nervous system shattered, and constitution broken, and I was hawking and spitting seven-eighths of the time. I prayed for death to relieve me of my suffering. A favorable notice in your paper of Dr. Sage's Catarrh Remedy induced me to purchase a package, and use it with Dr. Pierce's Nasal Douche, which applies the remedy by hydrostatic pressure, the only way compatible with common sense. Well, Mr. Editor, it did not cure me in three-fourths of a second, nor in one hour or month, but in less than eight minutes I was relieved, and in three months entirely cured, and have remained so for over sixteen months. While using the Catarrh Remedy, I used Dr. Pierce's Golden Medical Discovery to purify my blood and strengthen my stomach. I also kept my liver active and bowels regular by the use of his Pleasant Purgative Pellets. If my experience will induce other sufferers to seek the same means of relief, this letter will have answered its purpose.

Yours truly, S. D. REMICK.

A Cloud of Witnesses

The following named parties are among the thousands who have been cured of catarrh by the use of Dr. Sage's Catarrh Remedy:

A. F. Downs, New Geneva, Pa.; D. J. Brown, St. Joseph, Mo.; E. C. Lewis, Rutland, Vt.; Levi Springer, Nettle Lake, Ohio; Chas. Norcrop, North Chesterfield, Me.; Milton Jones, Scriba, N. Y.; J. E. Miller, Bridger Station, Wyo.; J. C. Merriman, Logansport, Ind.; M. M. Post, Logansport, Ind.; J. W. Baily, Tremont, Pa.; H. B. Ayres, La Porte, Ind.; Jessie M. Sears, Ft. Branch, Ind.; L. Williams, Canton, Mo.; W. A. Thayer, Onarga, Ill.; S. B. Nichols, Jr., Galveston, Texas; Jonas F. Reinert, Stonesville, Pa.; S. W. Lusk, McFarland, Wis.; Johnson Williams, Helmick, Ohio; Mrs. M. A. Curry, Trenton, Tenn.; J. G. Joslin, Keene, N. H.; A. J. Casper, Table Rock, W. Va.; Louis Anders, Gaysport, Ohio; C. H. Chase, Elkhart, Ind.; Mrs. Henry Haight, San Francisco, Cal.; Mrs. E. M. Galinsha, Lawrenceville, N. Y.; W. J. Graham, Adel, Iowa; A. O. Smith, Newman, Ga.; Chas. E. Rice, Baltimore, Md.; Jessee M. Sears, Carlisle, Ind.; Daniel B. Miller, Ft. Wayne, Ind.; Mrs. Minnie Arnise, 290 Delancy street, New York; H. W. Hall, Hastings, Mich.; Wm. F. Maraton, Lowell, Mass.; L. W. Roberts, Maricopa, Ariz.; Chas. S. Delaney, Harrisburg, Pa.; M. C. Cole, Lowell, Mass.; Mrs. C. J. Spurtin, Camden, Ala.; Chas. F. Kaw, Fredericktown, Ohio; Mrs. Lucy Hunter, Farmington, Ill.; Capt. E. J. Spaulding, Camp Stambangh, Wyo.; L. W. Tracy Steamboat Rock, Iowa; Mrs. Lydia Waite, Shushan, N. Y.; J. M. Peck, Junction City, Mont.; Henry Ebe Bantas, Cal.; L. P. Commings, Rantoul, Ill.; S. E. Jonce, Charleston Four Corners, N. Y.; Geo. F. Hall, Pueblo, Cal.; Wm. E. Bartrie, Sterling Pa.; J. R. Jackman, Samuel's Depot, Ky.; Henry Zobrist, Geneva, N. Y.; Miss Hettie Parrott, Montgomery, Ohio; J. Ledbrook, Chatham, Ill.; S. B. McCoy, Nashport, Ohio; W. W. Warner, North Jackson, Mich.; Miss Mary A. Winne, Darien, Wis.; John Ziegler, Carlisle Springs, Pa.; James Tompkins, St. Cloud, Minn.; Enoch Duer, Pawnee City, Neb.; Joseph T. Miller, Xenia, Ohio; S. B. Nichols, Galveston, Texas; H. L. Laird, Upper Alton, Ill.; John Davis, Prescott, Ariz.; Mrs. Nancy Graham Forest Cove, Oregon.

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Is Alterative, or Blood-cleansing.

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Is Pectoral.

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Is a Cholagogue, or Liver Stimulant.

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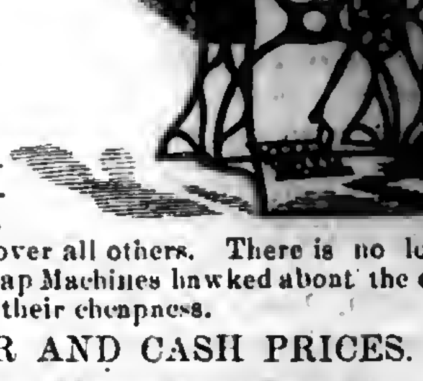

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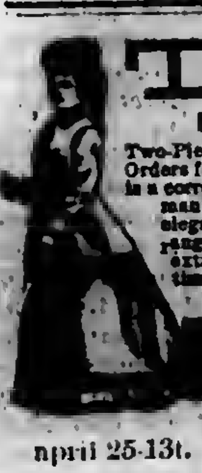

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NEW ORLEANS, LA., THURSDAY, JULY 11, 1878. WHOLE NUMBER 310

[illegible] turning to the ark. There, and only there, was rest. Oh, weary ones, have you not come to them? You will not come until you give all confidence in your own power. You have got to surrender to your Saviour. You must cut off the right hand of self. And God demands that you do this at once. [illegible]

Paris Letter.

Last Monday there were 190 [illegible] visitors registered at the Exhibition. The greatest number of visitors during 1867 was 172,000, and we are not yet quite in the height of the season. Why this popularity? Because the [illegible] being politically in the cold, have taken the resolution to keep aloof from the great show. This is a perfect example of cutting off the nose to revenge the face. The immense crowd on Monday had room [illegible] the [illegible] to the English section, where, not being a Sunday, exhibits were no longer on display. The Canadian annex, chronically on the point of being inaugurated, had gaping thousands to admire the specimens of the Dominion's natural products, most tastefully arranged, thanks to the excellent judgment and taste of those zealous officials, Prof. Selwyn and Dr. May, whom I have to personally thank for their urbanity and [illegible] to communicate all required information. [illegible] cences. The blocks of coal, of plumbago; the monster apples, the seducing furs, &c., indicate that the Dominion flows with a peculiar, but valuable, milk and honey. In the corners of this trophy court are exhibits of Australian produce—wools, ores, woods, wines, preserves. That of Victoria is not only striking, from its look of robust plenty and richness, but also from its remarkable artistic arrangement, due to Mr. Saville Grant, member of the Australian Commission. [illegible]

[illegible] secured a little education years ago have not advanced, and who settle themselves on a community, because they are cheap, or are the political tools of some demagogue, or are sons or daughters of influential families, they are kept in their positions, although utterly unfit for them, and thus rob the children of opportunities to improve under better instructors. These drones will soon have to quit, as the increasing light around them will make their ignorance too patent to be endured. Our church gives no uncertain sound on temperance and education. Our people are doing a good work in helping on these great boons to all the people. Our preparatory school at Mason, for the colored youth is steadily winning its way to a fine reputation as a thorough educational institution, and the West Tennessee Seminary, at Hollow Rock, is doing a fine work among the whites.

J. BRADEN.

McKenzie, Tenn., June [illegible]

Holly Springs Public School.

Mr. Editor:—By request I attended the examination exercises of Prof. Frank Hill's colored school on the 19th inst., in Holly Springs, Miss. Those present as spectators were agreeably surprised at the proficiency of many of the pupils. It was evident that they had studied well and not without profit. The excellent spelling and proficiency in arithmetic exhibited by James Well's, Jr., a boy of ten years, elicited commendation. At the close of the examination Col. E. W. Upshaw and Rev. E. D. Miller by request delivered short addresses to the school. At night the school gave an exhibition consisting of declamation, tableaux and music which was largely attended and much enjoyed. The excellent singing and powerful voice of a little girl, the daughter of Sol. Rather, [illegible] truly wonderful. If [illegible] will [illegible] the Nashville Jubilee Singers [illegible] Prof. Hill and his [illegible] Rev. [illegible] high with their patrons.

OBSERVER.

The Late Southern General Conference.

The *Methodist Advocate*, of Atlanta, has a spirited editorial on the late Southern General Conference, [illegible] the points made by Dr. Summers who states that it was the most unsatisfactory General Conference ever held of that church, and adds others. We quote as follows:

The history of the M. E. Church, South, is not so flattering as might be supposed. The conference which seceded in 1844 had 439,238 members. The "border war" in 1845, 6, took thousands more from the Methodist Episcopal Church, so that the loss to that body by that division was 500,000, or over. These went into the Southern organization. Of this number 175,000 were colored, leaving in the neighborhood of 325,000 white members in the Church by the time it was fairly organized. Now it has [illegible] white members in the South, [illegible] Though the statistics have not been published for the past two years, so as to afford an opportunity to make more exact calculations, it is evident that the white membership has scarcely more than doubled since the organization of the Church, thirty-four years ago, though the white population has more than doubled during that time, advancing from 4,632,640 in 1840, to [illegible] in 1870. The Methodist Episcopal Church has increased much faster than the population.

After the war the colored members withdrew or were elbowed out of that communion. If these are taken into account, the net increase in members has been only about fifty [illegible] in thirty-four years [illegible] has much more than [illegible] in that time. But [illegible]

[illegible] In the South. Now it has lost caste [illegible] It started with a strong Book Concern, having in 1844, publishing houses at [illegible], Charleston and Nashville. These were all surrendered to the Southern Church at the division together with all of the notes and accounts due from preachers in the South, and in addition to these, the Agents at New York paid to the South 191,000, and that at Cincinnati [illegible], in cash, making probably [illegible] or over to commence operations with. That is all gone. The only thing left is the House at Nashville, which is from [illegible] more in debt than it is worth! Not less than half a million of dollars have been sunken in efforts to sustain a Publishing House by that denomination, for which it has nothing to show.

It may be observed also that while the growth in wealth and white population [illegible] been in the [illegible] South. On the border [illegible] where the [illegible] wealth and population are [illegible] the Methodist Episcopal Church [illegible] white [illegible] than the Church South. On the [illegible] Atlantic and Gulf coast it has [illegible] with the white population [illegible] membered that it has gathered numbers at the expense of a proper moral standard. A writer in a leading paper a few years since objected to the proposed new rule on temperance because if adopted it would "drive *fifty thousand* of the best supporting members from the communion." The abrogation of the probationary system and lax discipline have added many thousands and tens of thousands of names to the records, but only, in many cases, to be burdens to the societies.

The financial strength of the Southern Church was in slavery. That supported the preachers, built Churches, furnished the sinews of war for every movement. That is gone. If a Church is in debt, a school to be aided, or a young man to be educated, one cannot now put [illegible] girl into the market and sell her to the highest bidder, [illegible] to raise the necessary means. Money for the Church comes hard and slow in these days, hence the bitter cry of poverty, hard times, and the constant call on the North for help. The bottom has fallen out of that treasury. The Church South started out wrong. It did not separate because its members were persecuted and deprived of their rights, but in the interest of slavery, at the dictate of public opinion, and to gain popularity with the worldly. It thought itself strong and invulnerable, and like Jeshurun "waxed fat and kicked." When it ought to have been educating the poor and raising up the lowly it was earnestly defending slavery! When it ought to have been spreading Scriptural holiness, it was absorbed in supporting the Southern Confederacy. These are some of the reasons to be added to those given by Dr. Summers why the late General Conference was so nearly a failure.

We write this in sorrow and from a sense of duty to that Church as well as to our own, alike to Methodism and to Christianity. We should be glad to see the M. E. Church, South, arise from the graves of 1844 and 1861, where it has been so long sitting in lamentation, and [illegible] its power to the front ranks of the aggressive force of evangelical Christendom.

Ex-Gov. Brown on Prohibition.

Hon. B. Gratz Brown, of Missouri, formerly Governor of that State, and also United States Senator, and candidate for Vice President upon the ticket with Horace Greeley, has lately published a letter of much political significance, in which he says:

"It is all very well that the reason be appealed to, the sympathy, the love, the interest of the individual, the family, the country, etc., to induce such abstinence and to invite such pledges; but when all this is gained, what avails it if it cannot be made permanent? The way, however, to make sure of all the ground which is gained in any great moral revolution is to destroy the agencies of immorality, [illegible] and seduction [illegible] as you go along [illegible] armed foe behind; in this matter of temperance reform it is essential. Close up the saloons that invite to the social glass. Make it unlawful to publicly vend intoxicating liquor under any pretense. Send the dram shop keepers at once to making a living in other callings that are not harmful to the public. Correct public sentiment will go along by striking examples of the reprobation it is intended thereafter to visit upon such calling. Do these things, and do them thoroughly, and of the one thousand men who have donned the red ribbon, or the blue, you will find at the end of the year that nine hundred and ninety-nine will join again in your procession and hold the fort. But to do this requires the amending of the laws, the revision of the statutes, the correcting of local charters, the invocation, in short, of the power of the state, and that is politics. It is idle to think about it in any other light. And it is not only political, but the most dominant politics of the age. [illegible] the temperance cause can never successfully be [illegible] until it be [illegible] a political [illegible] must be apparent to all who consider what is wanted for its full triumph, and how alone that want can be supplied. Experience proves that liquor selling don't stop itself. The history of each day in the year blazons its criminal character in our police courts. The depressing reactions which follow reform movements where the traffic remains unchecked tell the necessity for suppression. But the legislation needed to effect its prohibition can only come of men sent to the halls of legislation commissioned to do that work first and before all else. To select such men and elect them is politics. How such politics shall be best conducted, through what instrumentality of association of parties, whether by independent movement or by [illegible] old organizations, are other and very different questions, which will require grave consideration when the moment for resolve arrives."

Liberia.

J. Milton Turner, ex-Minister from the United States to Liberia, thinks that the scheme to colonize Liberia from the Southern States is one of the greatest frauds of this century. He condemns the emigration societies which encourage our negro population to hope that they may better their condition by crossing the Atlantic. He says they speak the truth when they say that emigrants will find the soil fertile; that constant summer prevails; that there are valuable minerals, luxuriant vegetation and tropical fruits; but they don't add that the most primitive agricultural implements are used, such as cutlasses, bill hooks, etc., and that neither horses, mules, nor donkeys can stand the climate. The miasma caused by the heavy rains, alternating with hot sunshine, produces sickness half the year. During the rest of the year the extreme heat [illegible] lassitude [illegible] sumption of the native inhabitants. Imported rice is sold at $4 a bushel. The immigrant has to pay from $14 to $18 a barrel for flour; $1 a pound for butter; thirty-five cents per yard for calico, and other prices in the same proportion. He has to compete with the native for labor. The native is strong and hardy, and able, at twenty-five or fifty cents a day to perform the labor usually assigned to horses in other countries. For ordinary services all that an immigrant can expect is $2 a week. The immigrant society promises six month's support to the immigrants. At the expiration of that time the colonists are left helpless and without means of livelihood, ignorant of the ways of the country, hating the native and hated by him, and probably suffering from disease. At the departure of every vessel for America there are many who beg to be taken back. The captains refuse to carry them, even if they have money to pay their passage, for the captains say, if they allow these men to get back and tell of the actual condition of affairs in the colony the immigration society will no longer employ them, and the immigrants remain to suffer and die.—*Chicago Times.*

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I shall deal in such spirits as will excite men to riot, robbery and bloodshed, and by so doing diminish the comforts, increase the expenses, and endanger the welfare of the community. I will undertake at short notice, for a small sum, and with considerable expense on my part, to prepare inmates for the alms-house, the prison, and the gallows. I will furnish an article warranted to increase the [illegible] and multiply [illegible] distressing [illegible] among men.

I will supply a drink calculated to deprive some of life, many of reason, most of property, and all of peace; which will make fathers to act like madmen, wives to be made worse than widows, children to become double orphans, to grow up in ignorance, and prove a burden and a curse to the nation. I will obstruct the progress of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death.

And if any are so impertinent as to ask why I bring such accumulated misery upon a comparatively happy people, my honest reply is, that I have a license, given under the laws of the commonwealth, and thus I have purchased the right to ruin the character, impair the health, shorten the lives, and destroy both souls and bodies of men.

I know it is written, "Thou shalt not kill;" that woe is pronounced upon him that giveth strong drink to his neighbor, and that no drunkard shall enter the kingdom of heaven; and I do not expect that I, a drunkard maker, will share a better fate. But what can I do? I must have money, even at the expense of my soul. Do you not think I offer enough in return for the money? Many times it will be more than my customers can conveniently carry.

☞ *Particular Notice.*—I most affectionately warn all my patrons to keep clear of the temperance men—such as the Murphys, Sons of Temperance, Good Templars, members of the Temple of Honor, Red-Ribbon men, Royal Purple men, and all other teetotalers, by whatever name they are known, as they will persuade you to sign the pledge, save your money, and with it support your family in comfort and respectability, thus cheating me out of what you would spend at my establishment. I know what they have done and what they will do. Look out for them.

My sign is the blue and red light.

A little boy, hearing some one remark that nothing was quicker than thought, said: "I know something that is quicker than thought." "What is it, Johnny?" asked his pa. "Whistling," said Johnny. "When I was in school yesterday, I whistled before I thought; and [illegible]

General News Items.

A $20,000 ice factory has [illegible] started at Dallas, Texas.

Local option has again [illegible] in Burnet county, Texas.

The whole of the [illegible] required by the Government [illegible] specie payment could be [illegible] has been provided.

Great numbers of Roman Catholic priests in Germany [illegible] themselves wives, the [illegible] Empire giving protection [illegible] unions.

Gen. Augur, [illegible] Department of the [illegible] ordered to establish [illegible] ters, with perm[illegible] at Newport Barracks, [illegible]

A cheese, the largest [illegible] has just been turned [illegible] Ingersoll factory, [illegible] cumference being 21 feet, and weight 7000 pounds.

Mr. Jack Burrus informs [illegible] the Irish potatoes will [illegible] bushels to the a[illegible] crop is unusually heavy [illegible] and the market [illegible] *Texas News.*

A celebrated law suit [illegible] been pending since [illegible] volving the title [illegible] which Corp[illegible] which has [illegible] the place, has just been compromised.

Gold coin was paid for [illegible] the 1,000 mil[illegible] [illegible]

[illegible] tendencies [illegible] in the direction of the latter. It does appear that the idea of the Lord's day as a day of religious rest, as a day in which, ceasing from their ordinary toil, the people [illegible] private exercises of religion are fast dying out in this country. The [illegible] and Roman Catholic views are becoming prevalent, and all the consequences of these views are coming upon us as a flood. How [illegible] a great many members of our [illegible] churches spend their [illegible]. In recreation in some [illegible] many forms. It is a day of [illegible] enjoyment. It is a day of [illegible]. Reading the secular [illegible] papers occupies a large part of the sacred day. Visiting or entertaining visitors, excursions to Carrollton or to the Lake, trips up the railroad or to the sea-side, [illegible] pic-nics [illegible] and other [illegible] the chief features of the [illegible] this community. How [illegible] flourish when the Sabbath [illegible]? How can the [illegible] even in worldly [illegible] does the prophet [illegible] on the subject. "If thou [illegible] thy foot from the Sabbath, [illegible] thy pleasure on [illegible] and call the Sabbath [illegible] holy of the Lord, honorable; [illegible] honor Him, not [illegible] ways, nor finding [illegible], nor speaking [illegible] and I [illegible] upon the [illegible] earth and feed [illegible] thy [illegible] of the Lord [illegible] the worldly [illegible] is closely [illegible] observ[illegible]

[illegible]

[illegible] are often [illegible] acting as [illegible] are kept of any [illegible]; debts are [illegible]ly accumulating against the society and creditors are compelled to wait until patience ceases to be a virtue. Things are loose—no one can tell anything about how matters stand.

Money is subscribed to build a church, and [illegible] when built and furnished has cost twice as much as was intended, while the subscriptions shrink away from one cause and another [illegible] half. Then comes the dedication, when a fresh onslaught is made upon the community which, for persistency in the way of begging, almost becomes profane. An excitement is produced and under it subscriptions are made which can never be paid. It reminds one of the man who made a will bequeathing large sums to different persons, but when questioned about his resources said that was their lookout, all he had to do was to make the will. Well people in this way show their good will toward the church by subscribing liberally on dedication day—the paying is quite another thing. But such pledges, however well intended, will not satisfy the creditors.

Then the dedication is proclaimed a great success—the debt being entirely paid, and usually some hundreds over. The trumpets are sounded loud and long, the papers publish it and congratulations are the order of the day. But about four years pass, the blast of the dedication trumpet has died away, and what do we find? A debt about as large as it was on dedication day. What has become of all the money is the question which everybody asks. Let us see. First, a large portion of the subscriptions [illegible] never been paid; some are [illegible] and ought not to [illegible] led to much; some have [illegible] to other places and can[illegible] or if found disregard [illegible] still others have become bankrupt, or have died and [illegible] is left to meet the demand. We knew of one man who [illegible] the pledge good because [illegible] Sabbath and there[illegible] in [illegible] in selling up by [illegible] then the current [illegible] be [illegible] paying the debt is [illegible] [illegible] institutions. A [illegible] be a model in all [illegible] business men who at[illegible] affairs carefully [illegible] responsible for neglecting the [illegible] the church to which [illegible] who can meet the full [illegible] of his ability and useful[illegible] such adverse conditions [illegible] prodigy—a miracle. And [illegible] do even [illegible] proves that [illegible] divine.

[illegible] Dr. [illegible], of Nashville, who has been holding a [illegible] Teachers' Institutes in Tennessee, under the direction of the State Superintendent of [illegible] reports that the Institutes have been largely [illegible]. These Institutes [illegible] out of the Peabody [illegible]

[illegible]

This is a colored school founded by the U. S. Government in part, and partly by the A. Miss. Association. Its examinations began June 24, lasting three days, during which a number of distinguished men were in attendance; among others Gov. Colquitt, Bishop Haven, and a visiting committee appointed by the State; this is done because the State of Georgia received from the Federal Government as the proceeds of the swamp and other lands a large sum, of which is given $8,000 per annum to this college. I was not present at the examinations, but was at the public exercises and was much pleased with the addresses of the graduating class, consisting of fifteen students.

I carefully noted the style and manner of the addresses and essays and was somewhat startled by the manifest care with which all that [illegible] to the field of history and and patriotism, was restricted, not to say cut out.

I trust Georgia will not be guilty of the crime of Virginia, in emasculating her school books in the interest of such a wretched thing as "the lost cause." I once told a Virginia principal of a High School that his State might for a few years ignore her own colonial and revolutionary record, and that of the other colonies, but the time would come when the young men of Virginia would go back to her Patrick Henrys, her Jeffersons, and her earlier Bacons, and take her just position in the ranks of free and independent communities—her young men will cast the "University edition" of rebellious home books aside and fall back on antecedent literature.

I trust Georgia will not commit such a blunder, and cut out of the school curriculum great and glorious facts of American history, perish the memory of our errors and our wrongs, but let the right and the truth live. In this connection I respectfully call on Gov. Colquitt and on the coming men of [illegible] to protect the schools and [illegible] books of Georgia from this [illegible] ignoble emasculation of the history of the country, and in [illegible] to suppress at the [illegible] of the young life of the nation [illegible] error.

THE FOURTH IN ATLANTA.

We have had a [illegible] celebration of the [illegible] day of July in Atlanta. The city [illegible] fill up with citizens from the country at an early [illegible]. All places of business closed for the whole or part of the day. The U. S. troops at the McPherson Barracks fired the usual salute, and our Sunday-schools gathered in Loyd Street Church for religious and civic purposes.

Prayer and singing, reading the Declaration, and an oration by Dr. E. Q. Fuller, the best address that I ever heard from him; Bishop Haven aided in the exercises.

J. MITCHELL.

Atlanta, July 6th, 1878.

Holly Springs, Miss., District.

The Holly Springs District, upon the whole, has enjoyed in the past five months a goodly degree of prosperity. Early in the year a gracious revival visited [illegible] of our charges, adding many precious souls to Christ. The [illegible] rains, causing an increased growth of grass, have greatly [illegible] the crops in some sections, as well as hindered the people in their [illegible] to the Church. At many of our [illegible] it was with difficulty we got the Conference to convene. Ministerial support has fallen [illegible] below the figures of last year; many of the brethren are keenly [illegible] by want, but none have [illegible] their duty, while their work [illegible] all seem determined that [illegible] must and shall be done. The yearly collections come in slowly, [illegible] a prospect of better in the future. We have perfected several defective titles to our church property, from which the Church in this district has suffered materially. We have purchased several beautiful church sites, one [illegible] comprising [illegible] lots in [illegible] little inland town, also [illegible] tenement houses, which add greatly to the value of our church [illegible] this district. [illegible] of the [illegible] ing admirably in carrying out [illegible] scheme, by which we [illegible] means for the purpose [illegible] additional building [illegible] Rev. [illegible]

[illegible] that in [illegible] field and in the short space of time accomplished the work of breaking and laying off the ground and planting it in a proper manner. The brethren at this point are intent in proving to the Mississippi Conference that by a co-operative christian effort the Church [illegible] all the [illegible] become self-supporting so soon as [illegible]

The progress of our Sunday school work is gratifying indeed. Success in this direction is doubtless to some extent due to the influence of the Holly Springs Sunday school. This school is no doubt one of the best regulated in the State, officered as it is by the faculties of the State Normal and Shaw University. Those efficient instructors know how not only to make rules and regulations, but to carry them out to their fullest extent. We have in regular attendance two hundred; they are from the two Universities and the common schools of the city. When we remember that the public schools of the State receive a great portion of their teachers from this source, moral and religious progress may be looked for.

J. G. JOHNSON, P. E.

Cleveland District Conference

Will convene at Chattanooga, Sept. 4th to 7th, at 8 o'clock p.m. The following is the programme:

Opening Sermon—J. Mann; alternate, James Yarnell.

D. W. Hays—Baptism, Subject and Mode.

[illegible] Shaw—True Minister a Man of One Work.

J. Mann—Eternal Punishment.

James Yarnell—Call to the Ministry.

Joseph Wells—Qualification for the Work of the Ministry.

B. Briant—Falling from Grace, Scriptural View of.

H. Houston—The Marriage Relation.

Wm. Cunningham—The Gospel.

[illegible]—Evil Speaking.

Thos. Parker—Behavior in Church.

R. Bird—Fruits of the Spirit.

Jack Rice—Visiting the Sick.

H. Greene—Sanctity of the Sabbath.

Dock Haney—Secret Prayer.

C. San Francisco—The Foolish Builder.

O. Boggus—Punctuality.

H. Johnson—Class Meetings.

Geo. Cowan—God's Love for Man.

[illegible] Liggett—The New Birth.

P. Washington—[illegible] How Obtained.

S. Shepherd—Plea for a Higher Standard of Piety in the Home.

R. [illegible]—Our Obligation to Encourage Temperance Reform.

A. Lewis—Ministerial Support.

Wm. Wallace—Faith and Works.

Geo. Reynolds—[illegible] Weekly Church Prayer Meeting.

B. Willie—Learning Obedience Through Suffering.

H. N. Brown—Cleanliness next to Godliness.

A. P. Melton—Duty of Local Preachers.

Those whose names are not mentioned will select for themselves.

A. P. MELTON,
D. W. HAYS,
Committee.

Our Southern Methodism.

Rev. J. F. Marshall, Alexandria, La.: "Since we came to this work there have been twenty-three conversions and forty accessions to the church. Our church property has been undergoing thorough repairs—new steeple and new roof, and church and parsonage painted. Fraternity, too, is a reality with us, not only talked of but practiced. Rev. A. N. Ogden of the Episcopal Church, and Rev. C. Keener of the M. E. Church, South, have both recently preached for us. The[illegible] received by our people, and preached excellent sermons, instructive and spiritual."

Rev. Wade Hamilton, San Augustine, Texas: "We have just closed a three weeks meeting in which we had the assistance of Rev. Plato Thompson. We received into the church in full connection forty-eight members, and on probation thirty-seven. Many others bowed at the altar as seekers of salvation. We pray that they may soon be led into the glorious light and liberty of the gospel. We have at this place a nice new house of worship, worth [illegible].00, built by our members without aid from Church Extension Society. The title to the property is perfect."

Rev. James J. Shumpert, Aberdeen, Miss.: "Our work is prospering spiritually and financially. There have been so far sixty conversions, eleven persons received in full connection and one hundred and [illegible] on probation. Our [illegible] is in good condition, [illegible] recently [illegible] improvements in our church building."

Married.

[illegible]

[illegible] A Pres[illegible] will [illegible] commencing July 12.

Bishop Cheney is about to organize a Reformed Episcopal Church in Cincinnati.

The Board of Publication of the Southern Presbyterian Church reduced its debt last year from [illegible] to $7,000.

The late Charlotte Harrison, of Orange, New Jersey, left bequests of nearly $80,000 to Episcopal institutions.

The Northern and Southern Baptists have united in defraying the expenses of the purchase of a chapel in Rome. The mission in that city is under the care of the Southern Baptists.

Pastor Chiniquy, of Montreal, recently celebrated the Lord's Supper in a congregation of 130 converts from Roman Catholicism, of whom sixty-four were admitted to the sacrament for the first time.

The committees representing the Wesleyan and Primitive Methodist bodies of Ireland have concluded their negotiations for the union of the two bodies, and will report favorably on the subject to their respective conferences which will meet soon.

The General Council of the Reformed Episcopal Church appointed Bishop Samuel Fallows, D. D., and Bishop W. R. Nicholson, D. D., fraternal delegates to the next General Conference of the Methodist Episcopal Church.

General News Items.

The information which Secretary Sherman has relative to the participation of Great Britain in the international monetary conference is that her commissioners will be present, but that their acts shall be without effect until ratified by Parliament.

We have heard of no greater reform than the ones adopted by the merchants of Big Cane. By mutual agreement they keep no intoxicating liquors in their stores either for sale or to give away. We warrant they will never regret having taken the stand—a good one for the merchant and a far better one for the planter.—*St. Landry Democrat.*

The Anti-Slavery Society of Great Britain has united in a memorial to Prince Bismarck, asking him to submit to the congress a declaration that the slave trade be henceforth regarded as piracy, and that slavery shall not be recognized as a legal institution by any of the States forming the congress. The memorial states that the trade for the supply of Cuba and the Mohammedan countries causes [illegible] of 500,000 lives annually [illegible] Atlantic.

Kansas City, Mo., July [illegible].—[illegible] towboat Grand Lake, with [illegible] large barges, arrived yesterday. The barges are [illegible] at the Union Elevator loaded with 100,000 bushels of corn for shipment to St. Louis, thence to New Orleans.

Columbia, S. C., July 6.—[illegible] Mountain, North Carolina, which [illegible] such a sensation a year ago, [illegible] been quiet over [illegible]. It [illegible] resumed its [illegible] and great excitement prevails in the neighborhood.

New York, July 8.—A meeting of the National Greenback party, of which ex-Senator Cremmer was chairman, was held at Science Hall [illegible] night, about eighty persons being present, and it was soon apparent that there were many included of [illegible]. The utmost confusion characterized the proceedings and no business was transacted.

Charleston, July 8.—Gov. Hampton's noteworthy speech Thursday, at the reunion in the village of Blackville of the veterans of Hart's Battery, part of his command in the war, was heard by several thousand citizens present, including many leading men. The pledges made two years ago in regard to colored men must, he says, be faithfully carried out in the future. They are equals before the law, and must be treated as equals. [Great applause.]

Galveston, July 8.—A dispatch to the *News* from Mason, Texas, says the mail wagon between McKavett and Mason was stopped by a gang of men last night and the mail bags robbed of registered packages; the rest of the mail was not touched. From the tenor of the questions asked the mail driver by the robbers it is supposed that they are waiting for a paymaster, who was to have taken the regular stage but did not.

Augusta, Ga., July 1.—The Democratic mass meeting yesterday [illegible] Mr. Stephens, [illegible] Delegates were appointed to support him for renomination. Four counties have [illegible] Mr. Stephens for renomination.

[illegible] extending east to the Black Sea at the northern boundary of Kerkin, near the mouth of the Indus river, and to the west to the Southern edge of the Dalmatia, excluding Antivari. Russia receives that portion of Bessarabia which was taken from her after the Crimean war, extending from the Pruth to the Valley of Kilia. The new Roumania has the Dobrudscha annexed to it, and Roumania and Montenegro are to be independent states. The latter occupies Antivari as a seaport. Roumania promises to remove all disabilities now imposed upon the Jews residing within her border, and to secure to them equal political and legal rights with all her other inhabitants. Austria is to make an arrangement with Turkey for the future annexation of Bosnia and Herzegovina; meanwhile an arrangement for a joint military occupation of the two provinces is to be effected on such terms as may be agreed upon between the Porte and the Emperor. Servia is to be an independent State. The Russian army is to withdraw north of the Balkans within the next three months. The question of Batoum is to be referred to a commission, and the ratification of the Greek frontier is to be settled by a conference between Turkish and Grecian commissioners, but the latter are not open to ask for more than the border districts of Epirus and Thessaly. The Danube is to be made a free river, open alike to ships of all nations.

Berlin, July 7.—Without much further discussion the congress approved the proposition that Batoum should become a Russian port, on condition that it should be free to the commerce of the world, and on condition of complete dismantling of its fortifications. The Turks, as compensation, are to retain Bayazid. The congress will close on Tuesday next, after signing the preliminary treaty. There will be a grand banquet at the castle of the Crown Prince, at Potsdam, on Friday, after which the members will depart. Prince Bismarck leaves Saturday for Kissingen.

We had the pleasure yesterday evening of an interview with Mr. G. L. Conlon, just returned from Morgan City, who reports that the Morgan Railroad is fairly up to its work. The steamer Porter, now under repairs in Algiers, will soon be ready to transport the rails across the gulf, and the initiatory movement to Texas is in a fair way of being brought to a final terminus. The road from Lafourche Crossing, or to speak more specifically, the [illegible] that is to start from one mile [illegible] Lafourche Crossing is now [illegible] progress. Contracts have been awarded for building the necessary bridges, and the work is expected to be finished in about two weeks. There is no doubt that the road will very soon be built up to Thibodaux. These are only incidental items. The [illegible] men are determined to be up to the mark in every way, and before long our citizens may expect a good road at least as far as Vermilionville.—*Democrat.*

Kingston, Ont., July 8.—There is great excitement here over the expected trouble in Montreal on the twelfth inst. When the news was received on Saturday night that protection was withdrawn from their brethren in Montreal the greatest excitement prevailed. The Orangemen from this city and vicinity have finally decided to go to Montreal in a body on the twelfth, and a meeting will be held to-night, at which final arrangements for going will be completed. It is impossible to say how many will go, but as the body is very strong in this city, they could easily muster from [illegible] to 4000 men. A battery has [illegible] received orders to proceed to Montreal. They will leave Wednesday morning.

A statement purporting to be an affidavit of Eliza Pinkston, and contradicting former testimony given by her has recently been made public. The *Democrat* of last Monday publishes the following as a copy of a letter received by a resident of this city a few days ago. It explains the affidavit [illegible]:

Canton, Miss., June [illegible], 1878.

[illegible]—Ex-Congressman Zacharie is here for the purpose of interviewing Eliza Pinkston. I saw her yesterday, when she told me they wanted her to come to town to meet a gentleman from New Orleans. I have seen her since her interview with Mr. Zacharie, and she tells me they wanted her to say the colored people [illegible] her husband, and they [illegible] paid money to tell the [illegible] to her former testimony, but [illegible] her to sign a paper, (which was not read to her) before Mr. Garrett, justice of the peace. I think they have put up a job on Eliza. She told me that her former testimony was the truth, and she intended to stand by it. She lives about a mile from town, and can be easily got if wanted. Look out for the pretended statement that Zacharie will take to the city with him. [illegible], etc.,

HENRY R. SMITH,
Postmaster.

Daniel De Vinne at John-Street.

The venerable Rev. Daniel De Vinne, of the New York East Conference, addressed the Old John-street congregation Sunday morning last. "I am *eighty-seven years of age*," said the veteran, "and my memory fails me in many things, but I love God as intensely as I ever did." He gave some account, interspersed with reminiscences, of the founding of the John-street Church Sunday-school in 1815, the first Sabbath-school organized in this city. Mr. De Vinne was at that time, *sixty-three years ago*, a teacher of one of the classes. He also referred briefly to the establishment by himself and other Christian workers of a Sunday-school in Brooklyn, in the following year, in Adams street, near Sands street, the building being yet in existence. A third Sunday-[illegible]barked was the formation at Woodville, Miss., in 1819, of a Sunday-school for the religious instruction of slave children; but in this movement he nearly lost his life, as the slave-holding sympathizers of that part of Mississippi broke up the establishment, and he left under the menaces of knives and pistols. In conclusion, he called attention to the great spread of Sunday-school work in the land, and then, raising his trembling hands above the congregation, he exclaimed: "O, how God has blessed our beloved country! Let us strive to please and honor him, that he may continue to shower blessings upon us and our descendants!"—*N. Y. Advocate.*

It is always a matter of bitter complaint among the Roman Catholics, that they are charged with unduly worshiping the Virgin Mary. They carefully explain that they pay divine worship to God only, and that prayers are addressed to Mary as the first of created beings, and as an effective mediator between men and her son. On this ground they entreat us to perceive the difference between the latria which belongs to God and the hyperdulia which they gladly offer to Mary. That the priests understand this may be admitted; but examples are shown daily of the utter inability of the common people to comprehend the purely [illegible] distinctions with which Roman Catholic theology abounds. Here, for instance, is the May number of *The Guardian Angel*, a children's paper approved by eight Catholic prelates. Since May has been adopted as the "month of Mary," the paper is filled with articles in her honor. A few sentences, not unduly torn from their surroundings, will show the alarming extent to which the Roman Catholic child is taught to look to Mary, rather than Christ, for salvation: "The musical voices of the happy children, singing hymns to the Blessed Mother, floated on the breeze, and up to the Mother's throne in Heaven." "The sisters, together with the children, offered up their prayers to the Virgin Mary. A miracle was enacted: when the little girl returned home, her mother was better." "Our most gracious Queen heard the prayers of her sweet little subjects, and restored her beloved mother." "Little children, ever pray to the Blessed Virgin, and always serve and honor her, and your path through life will be joyful and your death happy." "Solemnly consecrate yourself to the service of the Blessed Virgin [illegible] the refuge of sinners." If Mary is the refuge of sinners, what is the mission of her son?—*Sunday-school Times.*

The Street of Nations.

One of the most curious features of the Paris exhibition, and one that first attracts general attention, is the Street of Nations. On either side of this avenue is a series of typical façades, that is, of fronts of buildings erected by the exhibiting nations, and each of a special type of architecture. That of the United [illegible] the care in its details, [illegible] to the idea of a thoughtful and practical [illegible] a friendly dwelling [illegible] by its elegant simplicity and charming coloring. Sweden and Norway show an edifice of wood, with [illegible] and the reproduction of [illegible] of the tenth or eleventh [illegible] a house of the [illegible] from Dublin [illegible] Seville are [illegible] the palace [illegible]

[illegible]

[illegible] not only [illegible] it had the bodily [illegible]. A dove is the [illegible] purity and gentleness. It suggests the idea that those who are driving away the Holy Spirit from their hearts are shutting out a Spirit as gentle as a dove! 3. There came a voice from heaven which said: "Thou art my beloved Son; in thee I am well pleased." The evidence that Jesus was the Christ was greater than had been promised the prophet—an experience which is common to all of those who have sought and found him. The voice came after the descent of the Holy Spirit. And that suggests the fact that, when he has come down and taken possession of any heart, then God can say, and that one will, as it were, hear a voice from heaven saying: "Thou art my beloved son; in thee I am well pleased."

Something New.

A grand Picnic and Barbecue will be held at Oakland Riding Park Tuesday, July 30th, 1878. This is the entertainment which was postponed from July [illegible] on account of bad weather, and tickets purchased for that occasion will be [illegible] for this. It will be conducted on the plan of the old Virginia barbecues, the meats being cooked in trenches on the ground. The [illegible] gentlemen will have general supervision:—Chas. Malone, Geo. D. Geddes, W. H. Penn, C. H. Merritt, Robert Steele, John Butler, John Smith and Saul Thompson. A good time is expected from 10 A. M. to 11 P. M. Refreshments can be had on the grounds at reasonable rates. A good band of music will be in attendance. Take Canal street and Ridge Cemetery cars. [illegible] tickets beforehand—price 25 [illegible]. All our friends are respectfully invited to attend. For any [illegible] to C. [illegible]

[illegible] Publications.

[illegible] Methodism [illegible] Bishop [illegible]

not by what he was not and what he failed to do. His tendency lives and grows, and [illegible] has died out among thoughtful people. Although Jefferson and Paine preached him to Americans, and wrote him in documents that will not die, the practical mind of the people has too much ballast to be carried away by abstract notions of the Rousseau school. Dr. Osgood thinks that when the day of social, political and religious renewals arrive mankind will have occasion to remember the struggles of Rousseau, who has by his very contradictions has helped mankind to correct ideas of living.

We are informed that Mr. Francis Murphy, the great temperance apostle, has arranged with Messrs. A. S. Barnes & Co., of New York, to publish his new Gospel Temperance Hymnal. It will be specially adapted for use in the gospel temperance cause, revival, praise and prayer meetings. The publication may be expected at an early date.

We have been favored by the publishers with a copy of the "Reminiscences" mentioned in the note of Mr. Lea. It is a work of thrilling interest. Mr. Coffin has recently died and the record of his experience and observation in regard to slavery is now for the first time given to the public:

Editor Southwestern—I read with great interest "Reminiscences of Levi Coffin," a work of over seven hundred pages, published by the Western Tract Society of Cincinnati, and D. Appleton & Co., New York. Mr. Coffin was a plain Quaker merchant of Cincinnati, Ohio, for many years, and was called by his enemies the President of the Underground Railroad. A man of sterling integrity, and one who it is claimed never knowingly violated law. Born and raised in the South, he was intimately acquainted with the institution of slavery, but like all other members of his church never owned a slave. Thousands, I doubt not, would read the work with interest did they know something of its contents, especially how as no one could be damaged by it even by implication.

B. Lea.

New Orleans, July 8, 1878.

The July-August number of the *North American Review* contains the following articles: "The Failure of Universal Suffrage," by Francis Parkman; "International Obligations of the United States," by William Beach Lawrence, LL.D.; "An Advertisement for a New Religion," by a Positivist; "A Senator's Fidelity Vindicated," by Edward L. Pierce, the biographer of Charles Sumner; "The Position of the Jews in America," by Rabbi Gustav Gottheil; "The Outlook," by Wendell Phillips; "Debtor and Creditor," by R. P. Bland, M. C., and Henry V. Poor; "The Native Army of India," by Lieut. Gen. Sir Garnet Wolseley; "Contemporary Literature." For sale by booksellers and newsdealers generally.

As ice disappears under a July sun, so fat disappears under the use of Allan's Anti-Fat. Those having uselessly tried other remedies are readily reduced from two to five pounds per week by this great remedy for corpulence. Sold by druggists.

The Fall Conferences.

PLAN OF EPISCOPAL VISITATION 1878.

Conference.	*Place.*	*Time.*	*Bishop.*
[illegible]	Basle	June 13	Bowman
[illegible]	Copenhagen	June 20	Bowman
[illegible]	Goteborg	July 4	Bowman
[illegible]	Drammen	July 18	Bowman
[illegible]	St. Michael's	July 25	Ames
[illegible]	[illegible]	[illegible]	Simpson
[illegible]	Golden	Aug. 1	Simpson
[illegible]	Kiu Kiang	Aug.	[illegible]
[illegible]	Peking	Aug.	[illegible]
[illegible]	[illegible]	Aug.	Andrews
[illegible]	[illegible]	Aug.	Simpson
[illegible]	Portsmouth	Aug.	Harris
[illegible]	[illegible]	Aug. 28	Merrill
[illegible]	[illegible]	Aug. 28	Andrews
[illegible]	[illegible]	[illegible]	Harris
[illegible]	Brooklyn	Sept. 4	Foster
[illegible]	Chicago	Sept. 4	Wiley
[illegible]	[illegible]	Sept. 4	Merrill
[illegible]	[illegible]	[illegible]	Peck
[illegible]	[illegible]	[illegible]	Simpson
[illegible]	Dayton	[illegible]	Andrews
[illegible]	[illegible]	Sept. 11	Ames
[illegible]	Ann Arbor	Sept. 11	Merrill
[illegible]	Auburn	Sept. 11	Haven
[illegible]	[illegible]	[illegible]	[illegible]

[illegible] S. Sec'y.

The [illegible] Jackson Route

[illegible] possible from [illegible], and combine with their [illegible] the benefits of rural life.

To reach them the Great Jackson Route is the shortest, quickest and only direct line. It is in excellent order, having been practically rebuilt with steel rails. No one passing over it can fail to notice the smooth track, absence of dust, and the [illegible] satisfactory condition of everything connected with it. Pullman cars run through to Chicago and Cincinnati without change, and there is no change of cars from there to nearly if not quite all the points to which excursion tickets are sold. Books, maps, and folders, giving full descriptions of the Northwestern watering places, and the routes and rates thereto, can be had at the office of the Great Jackson Route, No. 22 Camp street, under City Hotel, where any one intending to spend the summer away from this city is invited to call before deciding to go elsewhere.

The Great Jackson Route is also without a superior, as a line to New York and all the principal Eastern cities, reaching them with but one change of cars.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of [illegible] and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

Special Notices.

Two Chromos Free.—A pair of beautiful [illegible] Chromos, worthy to adorn any house, and a Three Months subscription to Leisure Hours, a handsome 16-page literary paper, filled with the Choicest Stories, Sketches, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay postage. The publishers, J. L. Patten & Co., 162 William st., N. Y., Guarantee every one Double Value of money sent. $1500 in prizes, and big pay given to agents.

A Fine Head of Hair is such an indispensable adjunct to beauty, that one who prizes good looks should [illegible] neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and [illegible]. It is ex[illegible] perfumed and so perfectly [illegible] to make it a lasting hair dressing [illegible]. Sold by all dealers in fine toilet articles, at 75 cents a bottle, [illegible]. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured. "Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of [illegible] on the face of the earth. Sold [illegible] Druggists [illegible] circular [illegible] Washington, D. C. Sold by [illegible] wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

Note. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug 3, 4; Decatur at [illegible] Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground, Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

[illegible] P. E.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Colombia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Rich[illegible] ber 1; Spring Creek, Sept. [illegible] Sept. 14, 15; Edwards Chap[illegible] Circuit, Sept. 21, 22; Staf[illegible] Point, Sept. 28, 29.

[illegible] District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their [illegible]

[illegible] Fork Circuit, July 6, 7; Cookville, [illegible] September [illegible], 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit [illegible] District Conference will convene at McMinnville, Aug. 21st.

B. B. Mason, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 28; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, [illegible] September 1; Waynes[illegible] 14, 15; [illegible] 28, 29; Crittenden Circuit, [illegible]

[illegible], P. E.

[illegible] (Tenn.) District.

FOURTH ROUND.

[illegible] 7; Mill Creek, July 13, [illegible]

will be held at Clark Chapel September 25, 26.

C. Pickett, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dassonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters City, Aug. 10, 11; Caouy Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. Dunn, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit, June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. Cole, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Cheneyville and Holmesville, June 1, 2; Cloutierville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

Samuel Davage, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Charleston, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, August 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

T. G. Johnson, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLachlin, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicanna and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. Gregory, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11, 12; Starkville, May 18, 19; Mashulaville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville, June 22, 23; Meridian Circuit, June 23, 24; Whitefield, June 25, 26; Daleville, June 29, 30; Hickory, July 6, 7; Expairie, July 13, 14; Macon, July 20, 21; State Line, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31, Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. Adams, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Madina, May 23; Belmont, May 25-26; Gonzales, May 28; Flocsville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8-9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15, 16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibola, July 2.

G. W. Richardson, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night.

Advertisements.

FARMERS CYCLOPEDIA OR 100,000 FACTS FOR THE PEOPLE. The work for farmers and others. Agents this is the book which will have a steady and rapid sale. Anchor Publishing Co, 305 Locust Street, St. Louis, Mo. jy11-2t.

WANTED. I will pay a good canvasser, man or woman, a salary of $600 per year and expenses, to canvass for the

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july11-2t.

[illegible] AGENTS WANTED [illegible] IDA [illegible] Address, [illegible] & Co., St. Louis, Mo. [illegible]

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[illegible] CORPULENCE.

ALLAN'S ANTI-FAT

[illegible] vegetable and perfectly harmless. It acts [illegible] preventing its being [illegible] into fat. Taken in accordance with directions [illegible] will reduce a fat person from two to five [illegible] a disease itself, but the [illegible] wrote Hippocrates two [illegible] what was true then is none [illegible] or sent, by express, upon receipt [illegible]. Address,

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july11'78-3m.

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Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR
Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

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[illegible] is the wonderful medicine [illegible] above directed [illegible], the discoverer believes he has combined in harmony more of Nature's sovereign curative properties, which God has instilled into the vegetable kingdom for healing the sick, than were ever before combined in one medicine. The evidence of this fact is found in the great variety of most obstinate diseases which it has been found to conquer. In the cure of Bronchitis, Severe Coughs, and the early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and purifies the blood. By its great and thorough blood-purifying properties, it cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all the numerous diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect cures, leaving the liver strengthened and healthy.

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INVALIDS' HOTEL.

The very large number of invalid people who daily visit Buffalo, from every quarter of the United States and Canada, that they may consult Dr. R. V. Pierce and the widely celebrated Faculty of Specialists in Medicine and Surgery associated with him, rendered it necessary that the founder of this institution should provide a place on grand and commodious scale for their entertainment and comfort.

ADVANTAGES [illegible].—The Invalids' Hotel is more complete in its appointments than any similar institution in the world. The building is located in one of the most healthful and desirable portions of the City of Buffalo, and commands a fine view of Lake Erie, [illegible] being [illegible] of beautiful parks. The Hotel is furnished with a patent safety passenger elevator, to convey patients to and from the different floors, is provided with all kinds of approved baths, and has also connected with it a well-appointed gymnasium and bowling alley to afford proper means of exercise.

CHRONIC DISEASES of all forms, whether requiring medical, surgical, or mechanical, treatment, come within the province of our several specialties.

DISEASES OF WOMEN.—Especially are the facilities of this infirmary of a superior order as regards the remedial means and appliances for the cure of all those chronic diseases peculiar to females. The employment, in moderation, of tonic, chemical, electro-thermal, and other approved baths, is in many cases an invaluable auxiliary to the remedial means to which we resort in such cases. Dry friction to the surface, general shampooing, Swedish movements, and light calisthenic exercises, to enliven and equalize the circulation of the blood in the system, relieve congested parts, improve digestion, and strengthen the muscles, produce important beneficial results in all cases to which these means are applicable. No experimenting is resorted to in the treatment. The most approved medicines are carefully employed, and the judicious regulation of the diet, to suit the condition of the patient, the thorough ventilation of the sleeping apartment, the cheering influence of music, social intercourse, innocent games for amusement, and all those agencies which tend to divert the mind of the patient from despondency, and thus promote recovery, are not neglected.

NERVOUS DISEASES.—Paralysis, Epilepsy (Fits), Chorea (St. Vitus's Dance), and other nervous affections, receive the attention of an expert in this specialty, by which the greatest skill is attained and the most happy results secured.

LUNG DISEASES.—This division of the practice in the Invalids' Hotel is very ably managed by a gentleman of mature judgment and skill. Bronchial, Throat, and Lung Diseases are very largely treated in this department, and with results which have been highly gratifying to both physician and patient.

EYE AND EAR.—Special [illegible] delicate operations on [illegible] skilled oculist [illegible] of the [illegible] city [illegible]

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Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, and money, averting sickness and suffering. Each single specific the well tried prescription of an eminent physician.

Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	[illegible]
2	Worms, Worm Fever, Worm Colic	[illegible]
3	Crying-Colic, or Teething of Infants	[illegible]
4	Diarrhea, of Children or Adults	[illegible]
5	Dysentery, Griping, Billious Colic	[illegible]
6	Cholera-Morbus, Vomiting	[illegible]
7	Coughs, Colds, Bronchitis	[illegible]
8	Neuralgia, Toothache, Faceache	[illegible]
9	Headaches, sick Headache, Vertigo	[illegible]
10	Dyspepsia, Billious stomach	[illegible]
11	Suppressed, or Painful Periods	[illegible]
12	Whites, too Profuse Periods	[illegible]
13	Croup, Cough, Difficult Breathing	[illegible]
14	Salt Rheum, Erysipelas, Eruptions	[illegible]
15	Rheumatism, Rheumatic Pains	[illegible]
16	Fever and Ague, Chill Fever, Agues	[illegible]
17	Piles, blind or bleeding	[illegible]
18	Opthalmy, and sore or Weak Eyes	[illegible]
19	Catarrh, acute or chronic, Influenza	[illegible]
20	Whooping-Cough, violent coughs	[illegible]
21	Asthma, oppressed Breathing	[illegible]
22	Ear Discharges, impaired hearing	[illegible]
23	Scrofula, enlarged glands, swellings	[illegible]
24	General Debility, Physical Weakness	[illegible]
25	Dropsy and scanty secretions	[illegible]
26	Sea-sickness, sickness from riding	[illegible]
27	Kidney-Disease, Gravel	[illegible]
28	Nervous Debility, Seminal Weakness	[illegible]
29	Sore Mouth, Canker	[illegible]
30	Urinary Weakness, wetting the bed	[illegible]
31	Painful Periods, or with spasms	[illegible]
32	Suff[illegible] at change of life	[illegible]
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	[illegible]
35	Chronic Congestions and Eruptions	[illegible]

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Case Morocco, of 20 large vials and Book	[illegible]

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Capacity Three Large Hotels, with accommodations for [illegible] guests. Appointments first class. Open JUNE 15. Rates [illegible] per day, [illegible] per week; [illegible] per month. For further particulars address,

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COURSE OF STUDY
FOR
Local Preachers.

In pursuance of the provisions found in ¶ 59, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. First Year.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To be Read.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. Second Year.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To be Read.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Butler's Church History—1 vol., 8 vo.

IV. Third Year.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To be Read.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. Fourth Year.—Review of the whole Course. Written Sermon.

To be Read.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been presented, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years [illegible]

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops.

W. L. Harris, Secretary.

NOVELTIES
—FOR—
Ladies Dresses.

Just received from Liverpool and Havre per Steamers Oberon, Bermuda, Teutonia, Hanover and [illegible] a very rare choice of

HAUTE NOUVEAUTES

for Ladies Dresses, to which the attention of Connoisseurs is most respectfully called.

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D. H. [illegible]
[illegible]
15 [illegible]

F. R. HAM[illegible]
DEALER IN
MILLINERY [illegible]ND FANCY
GOODS,
Nos. 27 and 29 CHART[illegible]
[illegible]
New Orleans, La.
oct18-77-1y.

A. H. NELSON,
COMMERCIAL
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Hardware, Cu[illegible]
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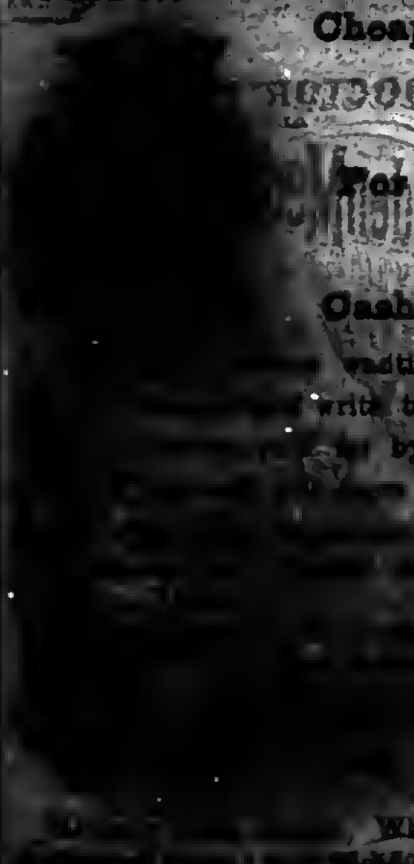

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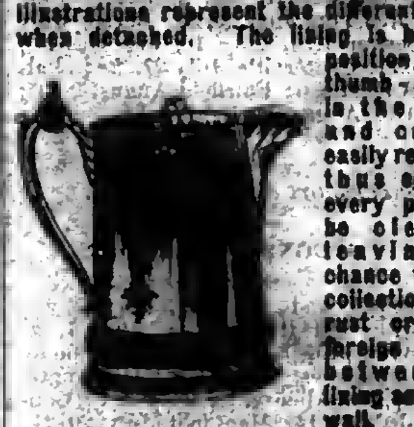

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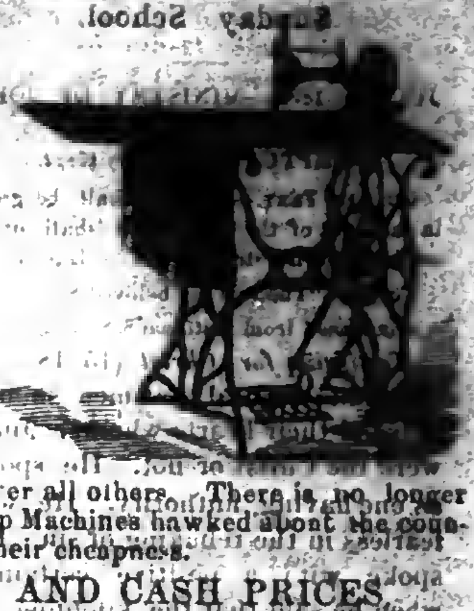

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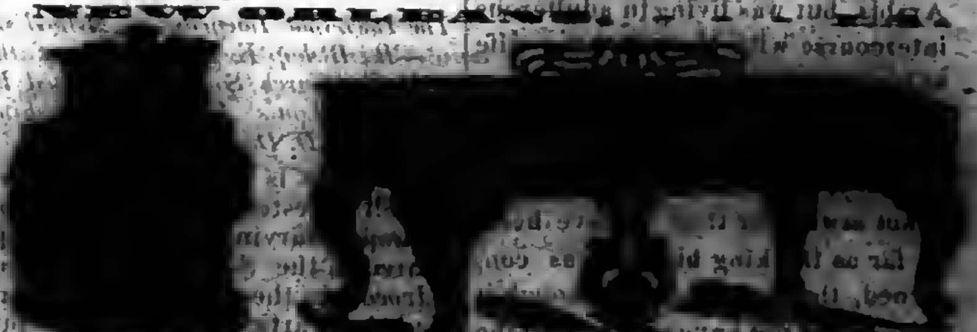

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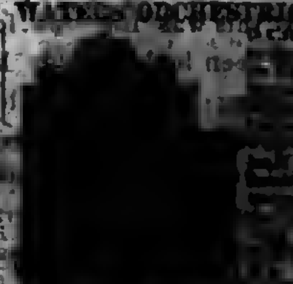

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Southwestern Christian Advocate.

VOL. 13—NO. 29. NEW ORLEANS, LA., THURSDAY, JULY 18, 1878. WHOLE NUMBER 311

[illegible]western, [illegible] Agents. [illegible] in Advance. [illegible]

of the redeemed praising God evermore, singing "Worthy is the Lamb that was slain."

3. Love is the all important thing. Christ did not catechise Peter as to his faith and hope. There was something much more important just then. There is a religion of fear, there is a religion of faith in doctrines. The only true religion is based on Jesus Christ, the atoning sacrifice. While love is important to Christ it is far more important to us.

Second.—Consider several inferences we draw from Peter's answer. "Thou knowest I love thee." Peter had the conscious experience of a love for Christ. What are the proofs that love for Christ is in the heart.

1. We have a deep feeling of bitterness when we have come short of love. Not that we have sinned, not that we have disgraced the church, nothing so low as that. Our bitter feeling arises from the fact, that we have wounded a heart that loves us. Judas had remorse, and went out and strangled himself out of the world. That is not the way love acts, but the way fear and wounded pride act. Peter had not strength to commit suicide; he was too broken down.

2. True love will not allow us to commit the same sin twice over. He hates, abhors, the sin which caused him so much bitterness.

3. True love brings the sinner back to Christ. A mere formal disciple, when his sin is pointed out, flies into a rage and is off, "I don't want anything to do with those people." Peter, after the denial, as quickly as he heard that it was Jesus on the sea-shore, plunged into [illegible] quickly to get to [illegible]. The loving boy, when [illegible] runs from the [illegible] of his mother, [illegible] has most [illegible] religion without the [illegible] there is [illegible] apostle [illegible] What I [illegible] troops of friends! Nothing [illegible] its place.

By loving Christ we place ourselves where he can do us the most [illegible] We have to put ourselves to[illegible] friends, where we can see [illegible] their face. Christ is never [illegible] lovely, never so hopeful, as when [illegible]—*Metropolitan Pulpit.*

Tide-Marks.

Mr. Editor.—Have we had an ebb [illegible] the fraternal flood since [illegible] Atlanta? Of this you [illegible] judge by the reli[illegible] The design to ignore [illegible] on the part of [illegible] Conference of the [illegible] has had an unhappy [illegible] of our late North [illegible] as a grand blun[illegible] proper recognition [illegible] of Rich[illegible] The lat[illegible] has [illegible] of his [illegible] Cape May [illegible] $200 [illegible] that [illegible] legal [illegible] Church [illegible] the dead [illegible] will[illegible]

civilized communities for the uncivilized when they wish to insult their neighbors to say to the unfortunate object of their hate, "I do not know you," or "I have not the pleasure of your acquaintance;" deliberately telling that which is not true, and adding the crime of falsehood to that of hate, both crimes of surpassing magnitude in New Testament morals, and both unworthy of a Christian man, much more a minister. Thus was Bishop Haven ignored by some who could not well forget his marked personal characteristics, having once seen and conversed with him.

This must be the last of these acts of willful ignorance, another of which came under my own eye, that of ignoring and neglecting Bishop Janes on the occasion of his attending the funeral service of Rev. Dr. Wm. A. Smith in the city of Richmond, Va., during the month of March, 1870. Our Virginia Conference was then in session in that city. Dr. Smith had been one of Bishop Janes' early friends; his house in New York city had been open to the Southern delegates of 1844; Dr. E. S. Janes, the able and popular Bible Agent, though not a member of that eventful conference was a favorite of Dr. Smith and others of the South, and when they left us they took this outside man and made him Bishop. He was the legacy to us of the retiring chiefs. We loved and honored him none the less, though never a member of a General Conference, and imposed on us by a Southern vote. His friend, Dr. Smith had fell, he adjourned his conference proceedings to secure the needed time, went to the church where the funeral service was conducted by Bishop Doggett and others, but there he was ignored and neglected, though the officiating ministers were informed of his presence; that holy man was deliberately snubbed by men unworthy to undo his shoe latchets. And now comes this second and really worse case. For one I will not submit to this thing in our Protestant Churches without an appeal to the morals of the New Testament for a speedy [illegible]. I will now venture the opinion that this will be the last of that class of cases.

J. MITCHELL.

Atlanta, July 5th, 1878.

Here and There.

Seven years ago, in company with a brother clergyman and several laymen, I left Shelbyville, Tenn., on a trip through Bedford, Marshall and Williamson counties, for the purpose of encouraging our scattered membership and extending our church work. Our services were held in private houses, the churches being closed against our kind of Methodists. Our appointments stood for 11 a.m., 3 p.m., and 7 p.m., and were generally four miles apart. Saturday night found us at father Smithson's; a very interesting meeting was held in his sitting-room. Sabbath morning, at 11 a.m., the congregation numbered about fourteen souls. At this point our church had the most bitter opposition to contend against. Our people, numbering about half a dozen, were looked upon with contempt and had little or no society. Their faith was in God, and through Him they expected to save souls and build up a church.

After an absence of seven years I was permitted to visit the above neighborhood. What a great change had taken place. Our people had succeeded in erecting a neat frame church; the membership had increased to sixty-five; every Sabbath an interesting Sabbath-school is conducted; class and prayer-meetings are regularly held, and a [illegible] school is taught by our [illegible]. Our mission was to [illegible] the closing of a five months [illegible] of this school. We found at [illegible] thousand people gathered, [illegible] the number were the [illegible] of the community [illegible] of the adjoining neighbor[illegible] we were invited [illegible] a table four hun[illegible] twenty feet long, filled [illegible] of this life" [illegible] supplied [illegible] have made [illegible] W. Hous[illegible]

during the day several Democratic candidates seeking the suffrage of our people—thus recognizing us and our labors.

Saturday and Sunday was the quarterly meeting occasion. Large congregations assembled to hear the preaching of God's Word by our ministry. Over half a hundred partook of the sacrament, among the number ten ministers of the gospel, representing the Cumberland Presbyterian and the M. E. Churches. At 7 p.m. a most excellent love feast was held.

The next point visited was Rover, Tenn. Here a substantial frame church had also been erected and the several church services regularly held, and numbers had united with the Society. From Rover we went to Shelbyville, my first charge in the South. Here we found the brethren preparing for the celebration of the 4th. Connected with this charge is a camp-ground containing fifty acres; a substantial, well-seated shelter has been erected, size 100x60 feet. It is the best thing of the kind I have ever seen.

L. A. RUDISILL.

Nashville, Tenn., July 8, 1878.

Books for Public Schools.

Mr. R. Q. Adams, of Holly Springs, Miss., writes that the following list of text books was recently adopted by a convention of the teachers of Marshall county, for the use of that county. The convention was composed principally of teachers connected with Shaw University, either as faculty or students:

1. Speller, Swinton's.
2. Reader, McGuffey's.
3. Grammar, Harvey's.
4. Mathematics, Robinson's.
5. History, Anderson's.
6. Geography, Swinton's.
7. Book-keeping, Bryant & Stratton's.
8. Natural Philosophy, Wells.
9. Chemistry, Steele's.
10. Rhetoric, Hepburn's.
11. Moral Science, Wayland's.
12. Mental Science, Wayland's.
13. Logic, McCosh.

Family Prayers.

We are far from thinking that the good old custom of having family prayers is being dropped from Christian households. It is a custom held in honor wherever there is real Christian life, and it is the one thing which, more than all other, knits together the loose threads of a home and unites its various members before God. The short religious service in which parents, children and friends daily join in praise and prayer, is at once an acknowledgment of dependence on the heavenly Father and a renewal of consecration to his work in the world. The Bible is read, the hymn is sung, the petition is offered, and unless all has been done as a mere formality and without hearty assent, those who have gathered at the family altar leave it helped, soothed, strengthened, and armored as they were not before they met there. The sick and the absent are remembered. The tempted and the tried are commended to God, and, as the Israelites in the desert were attended by the pillar and the cloud, so in life's wilderness the family who inquire of the Lord are constantly overshadowed by his presence and love.

There are many reasons which are allowed to interfere with and thrust aside the privileges of family prayer in homes where father and mother mean to have it daily. Breakfast is late, the children have a distance to go to school, the claims of business are pressing, the baby is fretful, neighbors call at untimely hours, and there are unforseen interruptions. Perhaps the family is boarding, and its hours and movements are to some degree dependent upon those of other people. Or a family is composed of fragments—uncles, aunts, connections, who have been assembled under the same roof, but who are not amenable to any special authority, and it is difficult to secure a place where those who desire to worship can do so undisturbed. This is not a mere fanciful difficulty. There are those who feel that they have no right to take the common sitting-room of the house for a religious rite, and it seems to them an unfit thing to go to their own private apartments with those who are [illegible] or who are constrained to [illegible] an act of worship. It [illegible] among the [illegible] night [illegible] as openly as they will [illegible] In other cases hus[illegible] [illegible] the other to engage in family prayer. The delicate withholdings and the unconquerable reticences upon these themes which have to do with the inner life of the soul, are not unfrequently most potential, as they effect those whose relations are the most intimate and tender.

Whatever comes in the way of a plain duty ought, however, to be set aside. If there be any among our readers who recognize the need there is in their house to have a daily open worship of God, let them begin it at once. They must find the time, choose the place, and appoint the way. The actual time spent in worship may be a few minutes only. A brief service which cannot tire the youngest child, if held unvaryingly as the sun, in the morning when the day begins, and in the evening when its active labors close, is far more useful and edifying than a long one which fatigues attention. The monotonous prayer which some memories recall, wherein the different themes were arranged like milestones, so that the boys knew that "the Jews" would bring them to the turn nearest to the end, did little good. If a religious ceremonial is regarded with indifference or endured with disgust, it is very likely to beget either hardness or hypocrisy in those who are compelled to assist at it by their presence. It is possible to have a daily worship which shall be earnest, vivifying, tender and reverential, and yet a weariness to nobody. Only let the one who conducts it *mean* toward the Father the sweet obedience of the grateful child, and maintain the attitude of one who goes about earthly affairs with a soul looking beyond and above them to the rest that remaineth in heaven. It is not every one who is able to pray in the hearing of others with ease. The timid tongue falters, and the thoughts struggle in vain for utterance. But who is there who cannot read a Psalm, or a chapter, or cluster of verses, and, kneeling, repeat in accents of tender trust the Lord's prayer? When we think of it, that includes everything.—*Christian at Work.*

Peeps at the Planets.

Neptune, the most remote of the planets in the solar system, is about 1,000,000,000 miles from the sun.

It is supposed that Mercury has mountains higher than the Himalayas, and volcanoes in a state of activity.

Out of all the myriad lights in the heavens, the Earth is only visible to the Moon, Mars, Mercury and Venus.

At certain favorable times Jupiter might see us with the aid of a telescope, but it would be only a small spot slowly crossing the solar face.

The earth is seven hundred and forty-six times smaller than Saturn, whose mean distance from us is over 91,000,000 miles.

Uranus can never see us at all, as it is about 1,753,000,000 from the sun.

Mercury can not be seen with the naked eye, as it is immersed in the rays of the Sun.

The temperature in Mercury is supposed to be seven times hotter than our torrid zone; therefore, if it is inhabited it must be a people very differently constituted from ourselves.

Fontenelle says the heat to which the inhabitants of Mercury are accustomed is so great that the climate of central Africa would freeze them through.

It is believed that Venus has an atmosphere much like ours, and mountain peaks five or six times higher than Teneriffe, their sides bright with flowers and birds of brilliant plumage.

The moon never leaves our globe, therefore it is called our satellite. Though to us it appears larger than the stars, it is really smaller than any of them, but is much nearer to us.

Astronomers have calculated that the mountains and extinct volcanoes in the moon are higher than any on our earth.

The moon has no atmosphere, according to careful and accurate observers, and its climate must therefore be very strange, passing suddenly from a heat equal to our torrid zone to a cold greater than the Esquimaux feels.

If there were any one on the moon to see it, the earth would appear to them as a magnificent ball. The planets and sun would move behind it in brilliant succession.

The planet Mars much resembles the earth in atmospheric phenomena and polar cold. It is supposed to be surrounded by a dense atmosphere.

Our globe appears to Mars as the morning and evening star.

Thoughts on Going to Sleep.

Thou makest darkness and it is night. (Ps. civ; 20.)

The day is thine, the night also is thine. (Ps. lxxiv: 16.)

The darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. (Ps. cxxxix: 12.)

He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. (Ps. cxxi: 3, 4.)

When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. (Prov. iii: 24.)

I will both lay me down in peace, and sleep; for thou, Lord, only, makest me dwell in safety. (Ps. iv: 18.)

He giveth His beloved sleep. (Ps. cxxvii: 2.)

At evening time it shall be light. (Zec. xiv: 7.)

And there shall be no night there. (Rev. xxi: 25.)

Thoughts on Waking.

I laid me down and slept; I awaked; for the Lord sustained me. (Ps. iii: 5.)

When I awake, I am still with thee. (Ps. cxxxix: 18.)

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. (Ps. v: 3.)

Cause me to hear thy loving kindness in the morning. (Ps. cxliii: 8.)

Be thou their arm every morning. (Isa. xxxiii: 2.)

I will sing aloud of their mercy in the morning. (Ps. lxix: 16.)

It is of the Lord's mercies that we are not consumed * * * They are new every morning. (Lam. iii: 22, 23.)

The day is thine * * * thou hast prepared the light and the sun. (Ps. lxxiv: 16.)

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. (Eccl. xi: 7.)

Lord, lift thou up the light of thy countenance upon us. (Ps. iv: 6.)

Make thy face to shine upon thy servant. (Ps. xxxi: 16.)

Be thou in the fear of the Lord all the day long. (Prov. xxiii: 17.)

Unto you that fear my name shall the son of righteousness arise (Mal. iv: 2.)

And the city had no need of the sun, for the glory of God did lighten it. (Rev. xxi: 23.)

I shall be satisfied, when I awake with thy likeness. (Ps. xvii: 15.)

Transfigured Sorrow.

You may not know how it is supposed the pearl is formed. A grain of sand or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, molds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existance.

God often introduces into human lives some element of discomfort, unrest, or suffering, a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are larcerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long, perpetual pain and poison. Others, recognizing the trial as Heaven-sent, and therefore not to be escaped, accept it, not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at the last proves to be the crowning, adorning attribute of their character—the especial quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Christian Weekly.*

Gen. John B. Gordon has purchased 6,400 acres of land in Worth county, Ga., for a sheep farm.

The Early Abolitionists.

It seems a little remarkable that such a large number of the original and life-long Abolitionists are still alive. Among those prominent in the anti-slavery cause are William Lloyd Garrison, rightly called the Father of American Abolitionism, aged 73; Wendell Phillips, 66; Ralph Waldo Emerson, 75; Lydia Maria Child, 76, (she wrote an *Appeal in Behalf of that Class of Americans called Africans*, one of the first distinctively anti-slavery books published in the country,) George B. Cheever, 71; Arad Gilbert, 76; Lucretia Mott, 85; Sidney Howard Gay, 62: Henry W. Longfellow, 71; Henry Ward Beecher, 65; A. Bronson Alcott, 79; Oliver Johnson, 69; John G. Whittier, 70; Henry W. Bellows, 64; Frederick Douglass, 61; Elizabeth Cady Stanton, 62; George Ripley, 76; Cassius M. Clay, 68; Harriet Beecher Stowe, 66; William Henry Furness, 76; Calvin E. Stowe, 76; James Freeman Clark, 68; James Russell Lowell, 59; Edward Everett Hale, 62; Park Godwin, 62; and dozens of others who might be mentioned, between the ages of 60 and 85. One reason, no doubt, of the longevity of the early Abolitionists is that they have entertained moral ideas, and these spring from moral conduct, which includes temperance in living and general conformation to hygienic law. A very small number of those who were distinguished pro-slavery advocates, are now living. Among the few that remain are Jefferson Davis and Robert Toombs.—*Buffalo Advocate.*

Kings of Judah.

Who was first chosen Judah's earthly king? Saul.

Who made to God the richest offering? Solomon.

Who loved the praises of the Lord to sing? David.

Who lost a kingdom by tyrannic boast? Rehoboam.

Who fought with Israel and slew a host? Abijah.

Who trusted greatly in the Lord on high? Asa.

Who saw his foes in strange confusion lie? Jehoshaphat.

Who for his evil deeds died in great pain? Jehoram.

What king sought to conform his throne in vain? Ahaziah.

What queen who counselled him was slain and cursed? Athalia.

Whose reign was good and prosperous at first? Joash's.

Who sought the Lord, but not with perfect heart? Amaziah.

What king presumed to act the priestly part? Uzziah.

Who became mighty, setting God before? Jotham.

Who trespassed greatly, sinning more and more? Ahaz.

What virtuous king relief in trouble found? Hezekiah.

Who for impiety in chains was bound? Manasseh.

Who humbled not himself as did his sire? Amon.

Who purged the land from heathen rites by fire? Josiah.

What three were carried captive far away? Jehoahaz, Jehoiakim, Jehoiachin.

And who fell last under Chaldean sway? Zedekiah.

A Touching Incident.

Not many years since, certain miners, working far underground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected—an agent prepared in the laboratory of nature—had effectually arrested the progress of decay. They brought it up to the surface, and, for a while, till thoroughly exposed to the atmosphere, it lay—the image of a fine, sturdy young man. No convulsions had passed over his face in death—the features were tranquil; the hair black as jet. No one recognized the face; a generation had grown up since the miner went down into the pit for the last time. But a tottering old woman who hurried from her cottage on hearing the news, came up, and she knew again the face which through all these long years she had not forgotten. The miner was to have been her husband on the day after that on which he had died. There were no dry eyes when the gray-haired old pilgrim cast herself upon the youthful corpse and poured into the deaf ear many words of endearment unused for forty years. It was a touching contrast—the one so old, this other so young. They had both been young these long years ago, but time had gone on with the living and stood still with the dead.—*Christian Neighbor.*

General News Items.

The whipping post law has gone into effect in Virginia.

A number of Georgia farmers are cultivating the tea plant, in the hope of making a paying industry.

Over two and a quarter million pounds of wool has been shipped this season from Corpus Christi, Texas.

Five thousand acres of Texas land, on the Medina river, have been sold to English capitalists for $11,000.

The husband of Mrs. Kate Southern has been appointed guardsman at the Georgia Penitentiary, where she is, that he may be near his wife.

A new enemy to the potato has appeared in West Virginia. It resembles a small grasshopper, and destroys whole patches in a single night by stinging the plant near the ground.

Since the close of the late civil war, the Marietta (Ga.) *Field* says, nearly a half million pounds of bullets have been gathered from the battlefields near that town. One man has shipped 64,000 pounds.

Dr. James C. Ayer, the celebrated patent medicine proprietor, died at Lowell, Mass., on the 3rd inst., of softening of the brain, aged about sixty. His estate is probably worth from $15,000,000 to $20,000,000.

Since the beginning of the year the value of domestic exports from New York alone has been $152,185,266. This is $34,000,000 more than the same period last year, and $103,000,000 more than the same period in 1876.

A man in Vermont died after suffering from dyspepsia for fifteen years. A post-mortem revealed thirteen cherry-stones imbedded in the lining coats of the stomach. The walls of the stomach which, in their healthy state, are as thin as the blade of a knife, were an inch thick.

Of the class of Cadets that entered West Point Military Academy four years ago, 168 strong, only forty-seven held out to the end, the rest having fallen out by the way, under the vigorous examinations to which they are subjected.

Ancient quarries of soap-stone have been discovered in Amelia county, Virginia, fifty miles south of Richmond. They bear the marks of having been worked by the aboriginal inhabitants of the continent. A great many specimens of pots and vessels made of it have been found and sent to the Smithsonian Institution. Further investigations are being made, under the direction of Professor Spencer F. Baird.

The San Antonio authorities are taking steps toward the identification of the graves of the heroes of the Alamo. The Galveston *News* says: "Col. King will also attempt to save what remains of the ashes of the heroes of the Alamo. In 1837, a year after the massacre, Capt. Juan Seguin had the charred and mutilated relics gathered together and placed in a large box, the names of the victims being inscribed on the inside of the lid. The box was interred at a triangular piece of land a few hundred yards from the Alamo. Col. King is sanguine of discovering this very box, which will be guarded from further neglect and desecration.

A party composed of eleven railroad hands and their wives went to Cave City, Ky., on a hand-car to attend church last week. While returning home at noon, they were overtaken by the Nashville passenger train upon an embank[illegible] a curve. The train was [illegible] the rate of thirty miles [illegible] Only a few yards interv[illegible] the engineer applied [illegible] brakes. At the same [illegible] party on the hand-car, [illegible] for himself and every [illegible] herself, began [illegible] each one after jumping [illegible] the embankment. [illegible] ahead, struck the [illegible] last inmate [illegible] the track and [illegible] One of the [illegible] by her fall, and [illegible] by rolling [illegible] ment.

[illegible] Southwestern [illegible]

[illegible] 18, 1878.

[illegible] the SOUTH- [illegible] the remainder of the year. [illegible] once [illegible] to your Congregations and [illegible] and money. Five min- [illegible] the Southwestern by all [illegible] next Sunday would give [illegible] cash Dollar Subscribers [illegible] Brethren, will you not [illegible] strong effort at once?

Cheap Organs.

[illegible] 00 Estey Or- [illegible] a $275.00 [illegible] for $92.00, cash. [illegible] are entirely new [illegible] from the [illegible] chance for [illegible] to get a [illegible] very cheap.

[illegible] Hymnal.

[illegible] first issue [illegible] hymnal [illegible] in [illegible] in another [illegible] orders to [illegible] Orleans. [illegible]

[illegible]

The Berlin Conference has closed. [illegible] peace for *Europe.* In this result all truly wise people will rejoice. The settlement of the dispute between the United States and England over the Alabama claims by arbitration a few years since was a great event, but this Berlin settlement is a much greater event. The former involved the interests of but two governments, and they on different continents; and the points of dispute related chiefly to matters of fact, which once proven, the remedy was practically settled by well established international laws. Not so in the Berlin Conference. All Europe was interested, and the accumulated complications of what has for generations been known as "The Eastern Question," all came to the front. Russia had just sacrificed two splendid armies of men and $300,000,000 of money to conquer Turkey, and had at Stefano dictated her own terms by which she was to gain vast territory and a large indemnity in money. This victory, if held by Russia, would go very far toward giving her what she has long been wanting, a foothold on the Bosphorus. When Russia went to Berlin she submitted all the fruits of her victory to the decision of counsellors. England had vast interests to look after. So had Austria and Germany, and Greece and France, while poor Turkey had her all in the balance. For such a Conference to meet and deliberate and settle upon a treaty that insures peace to Europe is indeed the greatest event of the age.

The results of the Berlin Conference are a triumph for Christianity. Turkey, the champion of Mohammedanism is practically driven from Europe. Her best European provinces are parcelled out to Christian nations or made independent with Christian rulers. Cyprus, the island gem of the Mediterranean, goes to Christian England. This island under Venitian rule had 1,000,000 people on it, but now it has less than one-fourth that number because of Turkish rule. Besides England will soon begin the building of a railroad in the valley of the Euphrates. The persecution of Christians under Turkish [illegible] now at an end, and [illegible] toleration is guaranteed [illegible] Turkey. Russia [illegible] civilization and [illegible] for fellow Eng- [illegible] in point of ed- [illegible] advanced views of [illegible] and popular free- [illegible] Berlin Conference gave [illegible] And we must [illegible] central figure of the [illegible] Bismarck pre- [illegible] genius and [illegible] did much to [illegible] is the cham- [illegible] civilization on [illegible] Berlin is another [illegible] Protes- [illegible] influences con- [illegible] and as a re- [illegible] mould and direct [illegible] western Europe and [illegible]

[illegible] are not past, [illegible] The days [illegible] are become [illegible] and effec- [illegible] profess [illegible] rapidly taking [illegible] "The king- [illegible] become the [illegible] and of his [illegible]

[illegible] the Conf- [illegible] of the M. [illegible] published in [illegible] to tell [illegible] speaking [illegible] days: [illegible] friends [illegible] we [illegible] are [illegible]

[illegible] public opinion con- [illegible] and your Church and people. You reviler, accuser, traducer, [illegible] up and do him honor, for the sake of the Church that sent him down here to disintegrate and absorb."

1. According to this paper Bishop Haven was not introduced because to do so would be to publicly recognized as a "reviler, accuser, traducer." Such remarks concerning a Bishop of the Methodist Episcopal Church in these days of professed fraternity, are a sad commentary upon the real sentiments of those who make them. A few years ago it was Bishops Janes and Ames and Simpson that were revilers and accusers and traducers of the Church South. There is not a Southern Methodist paper that has not at sometime since the war ridiculed and slandered these men. Bishop Janes is now in glory, and wears a brighter crown, because of the persecution for righteousness sake received in these Southern States. The point in former years was about *establishing* our work in the South. Now the point is about *maintaining and enlarging* that work. If Bishop Ames lived in New Orleans or Atlanta and was superintending our Southern work he would to-day be treated and slandered as is Bishop Haven. We are now glad that Bishop Haven was not introduced at Atlanta to the Southern General Conference. At first we considered the matter of but slight importance, but in view of what has been said by the Southern Methodist press, we have now come to regard the affair of very great importance. Bishop Haven needs no endorsement from the Southern Methodist Church. His ability, his character and his genius rank him so much above his Southern traducers that he can well afford to look down upon them with pity.

2. The Western Methodist tells the whole truth. The last few words tell all—"*the Church that sent him down here to disintegrate and absorb.*" It is not Bishop Haven, but the Methodist Episcopal Church in the South. No word or act of the Southern General Conference could by any means be interpreted as giving any countenance to our southern work while words and acts were not wanting which indicated a determination not to recognize that work. "Home rule," which is now the cry of Southern politicians is also the war cry of Southern Methodist leaders. In the one case it means the destruction of every organization and influence which can interfere with the propagation and maintenance of "Confederate" ideas in the South; and in the other it means either the driving out or controlling of all Methodistic influences in the South not inspired and directed by distinctively Southern notions. For this reason we thought that our delegates in Atlanta ought in plain words to have mentioned our Southern work. Herein lies the whole question of "fraternity." If we, as a Church, were not in the South, fraternity would long since have been settled not only formally, but in fact. But we are in good cheer. God has done too much in this Southern country the past few years to forsake it now. The *people* of all communions and beliefs are getting nearer to each other year by year and the inexorable law of the survival of the fittest is doing its work.

The Republicans of Alabama have decided to make no nomination for State offices. They are thoroughly convinced and upon the best of evidence, that were they to take part in the election their votes would not be counted and they would simply give a tacit acknowledgment [illegible] the fairness of a contest which they know to be fraudulent and corrupt. While taking this course, however, they do not for a moment falter in their fidelity to the principles of Republicanism, nor relinquish the belief that now as in 1872 and 1874, they have a majority of the legal voters of the State. They submit simply to force and fraud which they know they cannot hope to overcome. In doing so they issue an address which is most touching in its simplicity, earnestness, [illegible] truth. They declare that their [illegible] is one of poverty against [illegible] and hereditary timidity and [illegible] against courage and ag- [illegible]. Yet, having the truth [illegible] on their side, they are [illegible] that they will triumph [illegible]

[illegible] of Dayton, [illegible] of Rev. A. B. [illegible] the degree of D. [illegible]

Paris [illegible]

The exhibition appears to look more lovely every day. It is losing its very new looks; the alleys are free from pebbles of the type that must have slain Goliath; there are seats everywhere, and the restaurants are springing up like mushrooms. Since its recent opening, the pavilion devoted to the exhibits of the Minister of Public Instruction is much visited; the solar reflector is the object of special curiosity. While on educational matters, let the visitor not neglect the exhibits of Russia in this respect. In the model of a class there is a seat with a movable back, which permits the pupil to "stretch himself" without disturbing his work, or that quietness so difficult to obtain in childhood. There is also a small instrument which demonstrates if substances be permeable or impermeable to air—an India rubber tube, with the end placed against a morsel of brick, concrete or wood grain ways; all is in a glass of water; the latter will become agitated, when the air, slightly blown passes through the resisting medium. A. M. Nedata, of Finland, explains by a series of pictorial tables, the work of digestion by the stomach: under-done beefsteaks and under-cooked eggs, according to him, ought to be avoided. Pounded raw meat, at present so much in request, makes frightful ravages with the stomach, yet he recommends that as a "precaution against cholera." The effects of *vodki*, the popular brandy, produces the same burning effects on the stomach, as the air of mines, yet prisoners are condemned to the silver and mercury mines of Siberia though the pain of death be abolished. The *vodki* is the most fruitful source of indirect revenue, on a par in this respect with tobacco in France. There are many interesting cardboard anatomical models, of animals, insects, etc. Thus an infant can take assunder and replace the body and internal organs of a bee, a flea, a beetle, etc. Similarly with the human head, the model opens in two; the jaw bone can be taken assunder, the teeth "extracted," their system of connecting nerves examined. There are wax preparations to illustrate the development of a frog, and the transformation of a silk worm. The botanical plates are superb, and have been purchased by the French government. There are also twenty-two types of the various subjects of the Russian empire, most faithfully executed and clad. The Poles complain that they are not represented.

The Sweedish ethnographical section in the Trocadero is most attractive, from the number and variety of its wooden models of the peasantry, taken, as they have been, dressed, from life. The figures are so arranged as to represent scenes of ordinary occurences; the "setting out for church," is an actuality; every room in the house is presented to view, with its furniture, and a young lady giving the last touches to her head-dress, is charming. These exhibits will rank among the popular successes.

LOUIS.

Paris, June 28th, 1878.

A Colored Man on Liberia.

The New Orleans *Times* gives editorially the following synopsis of the views of a leading colored man on Liberia. Coming from one competent to judge and who speaks from what he has seen, these views are valuable. We quote as follows:

The Rev. Mr. Timaner, of the African Protestant Episcopal Church, in Washington, is a remarkable man. He is the grandson of an African prince, and as a thinker and writer he is one of the ablest, as he is one of the most unassuming men of his race. He had lived in Liberia twenty years and understands the country perhaps as well as any one in America, and has given his views at length. He says it is the very culmination of insanity for the negroes of the South to think of going to Liberia, and the reasons he gives are very clear and intelligent. "It is cruel and wicked," he said "to delude the colored man in to breaking up all his old associations, and going to a wild region, where disease and death await them, and where many who preceded them have relapsed into paganism."

On being asked how the colony at Liberia was progressing, he said: "Of from 17,000 to 20,000 colonists who have been carried thither by the Colonization Society you can't find 10,000 of them and their descendants to-day. Large numbers of them were of mixed blood. Mulattoes who go to Africa die like rotten sheep; the few children they have rarely reach maturity, and the blacks of unmixed blood fare but little better."

The reasons he gave for the failure of the colony, which was [illegible] very interest- [illegible] needed in Liberia were [illegible] slaves, enervated by the [illegible] of the institution of slavery, inferior, in fact, in mental, moral and physical stamina to their pagan [illegible]. Nine-tenths of all sent from the country were grossly ignorant, totally illiterate and without moral or religious culture. It was a mass of mingled ignorance and immortality. The forced labor to which they had been accustomed was suddenly exchanged for entire liberty. They were turned loose on the coast utterly unprepared for voluntary industry. There they are, such as survive, hatless, shoeless, shirtless—every man a voter—surrounded by hungry colored demagogues, with an election every two years, and kept in a constant worry and ferment about politics. The rain falls six months in the year. Then when the hot sun pours down on the soaked soil for the other six months the air becomes filled with miasma from the decayed vegetation and the malarial fever sets in like a pestilence. The heat it is true does not reach so high a degree as it does here, but it is more continuous and enfeebling, as it is relieved by no sudden change of temperature and has no compensation in the tonic of a winter."

This is not an agreeable picture and yet there is no doubt of its correctness.

When asked what he thought of the expedition to sail the latter part of the present month, and in which there are twelve families from this city, his answer was not encouraging:

"It must come to grief. It is a terrible responsibility that the promoters of it undertake. It is like a slaughter of innocents. There are a good many of my race in this country that could be spared with advantage, if not to themselves, to those they left behind. I see a Mr. Turner, of North Carolina, says there are something like a thousand negroes in the penitentiary of that State. It might be well to send these outcasts and criminals to Africa and take the chance of their destruction or survival. Penal colonies have been the basis of good results for civilization, as witness Australia and some parts of America two hundred years ago. But to keep the worthless and unthrifty blacks at home and hunt up and send away the industrious who have little homesteads and have made savings, is a great wrong."

The system of farming there is not like it is here. No plows are used. The tropical vegetation is too luxuriant, and it has to be burned off before the ground is planted, and kept down, while the crop is growing, with hoes. Dr. Timaner says there are no animals to plow with, if it could be done. The native horses from the interior, a small and scrubby stock at best, sicken and die when taken to the sea coast. There are some bullocks in use, but they are small, and most of the hauling and carrying is done by human strength.

Cotton and sugar can be grown in Liberia. The first grows about ten feet high, and lasts ten years. The fibre is coarser than that of cotton grown in the South. Sugar-cane rattoons for ten years, and grows to be twenty feet high, but is of slow growth, and is choked out by weeds, which grow very rapidly, and soon overshadow the young plant. Of the moral and religious condition of the Liberian, the reverend gentleman's description is not encouraging:

"When one native has become a Christian," he observes, "two immigrants have become pagans. There seems to be an almost invincible tendency to fall back into heathenism. I know of instances where colonists have gone into the Congo region, embraced fetichism and discarded clothing and all other incidents of Christian civilization."

These statements it will be remembered, came from an intelligent, educated man who is a pure African and knows what he is talking about. It is known that agents have been quietly at work in this city and many parishes of the State, dilating upon the beauties and benefits of Liberia, and the desirability of a government which is administered by the colored people themselves. Mr. Timaner has something of importance to say about this:

"A very bad government was fastened on Liberia. It is a pure Democracy there, or mighty near it. They need to be put under a provincial government. The tyranny of the mob is fully exemplified there. Ex-slaves make the worst tyrants in the world. During the last five years they have had two conflicts with the natives in consequence of trying to domineer over them. They were badly worsted, too, and they must eventually be swept into the ocean unless they are curbed by a protectorate."

What is really needed in Liberia, he believes, is a strong paternal government, and he thinks the colony will not prosper until it has something more stable than that at existing [illegible]

Wm. Taylor in South America.

We publish the following from the Pittsburgh Advocate, as it gives in few words an account of the great work inaugurated by Wm. Taylor in South America. Mr. Taylor's missionary labors in California, Africa and India are familiar to the church. We quote:

The days of great deeds are not past. I suppose the history of missions does not show a more marvelous work accomplished than that by Wm. Taylor during the past winter. He, with his brother, A. Taylor, left New York in October. In the few hours stop he made at Aspinwall, he so far set on foot measures to open a school there, that he expects soon to be called on for a teacher. Likewise at Panama and Guayaquil, he is looking for persons to fill those places. His real work, however, commenced when he got to Callao. Here he remained two months preaching, receiving suggestions as to the plan he should pursue. He got a Scotchman converted, but it so disturbed his congregation which he had gathered by overcoming the stolid indifference they have for all religious interests, that he saw he must go a little slow, or he would frighten all larger game. At last he started out and in less than seventy days accomplished the marvelous work of opening eleven places for missionary work, extending for 2,000 miles along the western coast, from Callao to Concepcion; places which not only agreed to give adequate support but to forward money in advance to pay the passage of persons going there. A month since he returned to New York to secure persons needed to fill these places. The following persons have responded to his call, and he has appointed them as follows: A. P. Stowell, with his wife and Miss Cora Benson, of Boston, go to Tacna. Mr. Stowell has just graduated from Boston University. G. S. Chilcoat, who graduated this year at the Ohio Wesleyan University, goes to Mollendo. J. W. Collier, who graduated last year in Boston University, goes to Iquque. J. W. Higgins, a member of the same class with Mr. Collier, goes to Coquimbo. S. C. Smith, a graduate of Baldwin University, and also of Boston, who expects to take a wife with him, goes to Copiapo. A. T. Jeffrey, who took his college course at Iowa Wesleyan University, and his theological at Boston goes to Antologasta. Ina H. S Fetra, a graduate of the Ohio Wesleyan and also of the Boston University, goes to Valparaiso. E. Chilcoat, who with his brother graduated at the Ohio Wesleyan this year, goes to Talcahuana. W. A. Wright, a graduate of Mt. Union, goes to Concepcion. Accompanying him as associate teachers are Misses Sarah E. Longley and Selia H. Waterhouse, graduates of the Maine Wesleyan College. Miss Waterhouse is a graduate of music and Miss Longley of the Art Academy of Boston. Other places are expected to be filled in the fall. Mr. Taylor used whatever plan was available. Where he could place a man to preach he did so. Where they would not support a preacher, he sends a man to teach and preach both. When even this was impracticable, he sent teachers, binding them to teach no creed, but by the power of Christly life and private influence to secure a recommendation for that religion which it is his aim to establish as soon as the way shall open. Tacna and Concepcion are places of this kind, and it is very necessary that persons addressing letters to Messrs. Stowell and Wright should recognize them only as teachers, leaving off the Rev., as this would prove a great barrier to them.

This entire party, excepting Mr. Smith, who will wait till July 31st, left New York, June 30th, and expect to commence their work about August 1st.

The work is undertaken in the missionary spirit, and although in some cases it was necessary to give a different name than missionary, yet the entire work is undertaken with the thought of lifting a continent nearer the throne and redeeming people who ought to be our special charge and whose resources may greatly aid in the onward march of truth and Christ. Rev. A. Taylor is stationed in Callao, where he is working away to do a grand work for God and the world.

The Suez Canal is eighty-six miles long from sea to sea, varying in width from 190 to 328 feet, with a depth of 26 feet, and a width at bottom of 72 feet. The saving of distance, by this route, as compared with that around the Cape to Bombay, 4,840 miles from England; 5,940 from Marseilles; from St. Petersburg, 4,840; and from New York, 3,600 miles.

There will be a big eclipse of the sun on the 29th of this month.

Our Southern Methodism.

Rev. J. B. Barnes, G[illegible], Tex.: "I am just home from one of my appointments at which there were three conversions and three accessions to the church. All the prospects on this work are encouraging. At this place in last few months our congregations have doubled in size."

Rev. Walter Ripetoe, Marshall Texas: "I have received fifteen persons this year in full connection and thirty on probation—have baptised twelve. This is a new work, and we are endeavoring to build two new churches, each 30x40. We have got the lumber for both. Times are hard, but the prospects for crops are good and the people are much encouraged."

Rev. I. Hayward, Baton Rouge, La.: "Our recent quarterly services were largely attended and full of spiritual interest. Our Presiding Elder, Rev. J. Gould, was in attendance. The pastor's report showed the church to be in good condition and a steady increase of members. The benevolent collections were good. The Sunday-school had largely increased in numbers since last quarterly conference."

Rev. James Pickett, Lebanon, Tenn.: "Our Church at this time is in good condition in both spiritual and temporal interests. Our collections are all well advanced. Of the $25.00 assessed for missions we now have $17.00, and will have the remainder of this as well as all our other assessments by end of conference year. There has been a great revival of temperance interests here in Lebanon, and our church has shared largely in it. Father Slay has labored as much in the ministry this year as his health would permit. He is at this time quite feeble. May this aged herald of the Cross long be spared to the church."

Rev. S. Gates, Presiding Elder of Austin District, Texas: "On June 30th, we were called to the joyful work of dedicating to the service of the Almighty God our new church at Seguin. We were aided in the service by the pastor, Rev. John Wright, and by Rev. Larkin Carper, from San Antonio. Heretofore our people at this place have had no house for public worship or for the use of the Sunday-school. It was with grateful hearts they came up to the service, and the Lord met with and blessed them. The Church Extension Society aided in this good work to the amount of $150.00. From Seguin we went to Oakland and held the quarterly services on work of Rev. P. Johnson. Many were prevented from coming to the meeting by the high waters, but those who did come found the Lord ready to bless them. Five persons united with the church and many weeping penitents presented themselves at the altar for prayers. The meetings will be continued. Our white friends of the Church South, are holding a Campmeeting at this place in which there have been some twenty coversions. From here I go to dedicate our new church at Lockhart. Our people at that place have been struggling for the past ten years to build up a church. Now they have a membership of thirty-five and a new house of worship ready to dedicate to the Lord with thanksgiving. We expect to spend two days at the campmeeting at LaGrange, July 21 and 22, and then three days, July 26, 27 and 28, at the campmeeting at Columbus."

General News Items.

Lieut. Flipper, the only colored graduate of West Point, is to be appointed military instructor of the colored branch of the Agricultural and Military college of Texas.

Secretary Sherman says he has not decided to announce the resumption of specie payments in advance of the first of January next, the time fixed by law. He says, however, resumption may come before that time by natural causes, or when the premium on specie shall disappear. We are now approaching that point. It is the duty of the Government to employ all legitimate means to produce such a result. Coin balance in the Treasury is about $200,000,000 and steadily increasing. As there is no idea the balance will fall below the present figure, this, with the present low premium in gold, forms a basis of general anticipation that resumption will occur before the 1st of January.

In a reply to an address from the Central Committee of the Catholic Total Abstinence Society, in the Diocese of Ferns, Ireland, Cardinal Manning says: "I thank God with you for the advance which has been made in these last years in rousing public opinion to the great national disgrace and national [illegible] of intemperance. It is touching classes untouched before—I mean women of every condition and children of tender age. I am thankful also to know that the great medical faculty is pronouncing a decisive verdict to the effect that alcohol is not necessary for food, and hardly ever necessary for medicine. With this we have a pledge of the future. A new generation is rising which will have never learned the taste, and, therefore, will be little tempted by the use of stimulants."

London, July 11.—England is to pay Turkey annually [illegible] pounds sterling for the occupation of the Island of Cyprus. The present estimated revenue from the island is 120,000 pounds.

Council Bluffs, Ia., July 12.—Forty tramps were captured on Thursday and placed in jail. They were tried, one at a time, under the vagrant act, and are now being worked on the streets with the thermometer indicating 95 degrees in the shade. All tramps will be similarly treated who try to make the city their headquarters.

Berlin, July 13.—The peace congress closed its labors to-day. The closing speech was made by Prince Bismarck, who was warmly congratulated by his confreres upon the excellent judgement and impartial decisions in presiding over the deliberations of the tribunal. In accepting the offered thanks Prince Bismarck expressed his sincere hope that a lasting peace would result from the Berlin treaty.

London, July 13.—The treaty of Berlin, the text of which is published to-day, forbids the election of any members of the reigning dynasties or great powers as Prince of Bulgaria. The stipulation is made that if the Russian or Turkish members of the commission, appointed by the congress to provide for the provisional organization of Bulgaria, shall disagree with the majority of the commission, then a fresh conference shall be held at Constantinople, which conference shall decide the point of difference.

Washington, July 12—The books of the Treasury show that up to July 1, and since the passage of the silver bill, there has been coined at the different mints $8,600,000. It is understood to be the intention of the Secretary of the Treasury to pay out this silver in meeting the current obligations of the government. It will be scattered all over the country in as equal proportion as possible, in order to bring it into more general circulation. It is understood also that fractional silver coin will be furnished in much larger quantities than heretofore to banks on demand. It is thought that this policy will entirely destroy the remaining premium on gold as against greenbacks.

Washington, July 12.—The superintendent of the New Orleans Mint, who has received his commission, is giving attention to the deed to be made by the city of New Orleans to the government for the ground on which the mint is located. The coiner, Dr. Bonzano, has been in Philadelphia for the past two weeks to ascertain what articles and fixtures will be needed. He leaves New York to-morrow for New Orleans. The bonds of the melter, refiner and assayer have been received at the Treasury Department and have been examined by the solicitor of the treasury and found to be satisfactory. Their commissions will be sent them to New Orleans without delay. It is expected that by the twentieth instant the preliminary organization will be completed and that in about ten days thereafter it is probable that the purchase of Mexican dollars at that mint will be commenced for coinage into standard silver dollars. It is not probable that regular coinage operations will be commenced before October.

Saints cannot now be created by the Church of Rome unless the person to be canonized has been dead fifty years, a circumstance which perhaps, is not without its compensation to the relatives of the late Pope, inasmuch as saintship was attended with such heavy fees that one of the descendants of Charles Borromeo is alleged to have said to his family, after paying all the expenses of canonization: "Be always good Christians, my dear children, but never saints; one other saint in our family and we are ruined."

Rev. Edwin A[illegible], pastor of our church at M[illegible], W. Va., recently received into membership twenty-four persons whom the United Brethren had excluded from being Odd Fellows.

There are 101 inmates in the Methodist Home at Philadelphia, all females, except about ten males. It requires about $10,000 to pay the current expenses of a year.

The Methodists in San Francisco, Cal., have [illegible] a "church union" for the [illegible] of greater unity among the [illegible].

Dr. George [illegible], of New Richmond, [illegible] has given [illegible] to Asbury University for a fund [illegible] the Latin chair.

Sunday School.

JULY [illegible], 1878.—JESUS AT NAZARETH.

[illegible]—Luke 4:16-30.

[illegible]—"And they were astonished [illegible]; for his word was with power.

[illegible] came unto his own, and his own [illegible] him not.—John 1:11.

[illegible] from National S. S. Teacher]

The Scriptures Read (16-19).—[illegible] returned to the little village of Nazareth, "where he had been brought up," he came back famous. He "returned in the power of the Spirit"—not in his own power be it noticed—"and there went out a fame of him through all the region round about." He had taught in other synagogues, and had been "glorified" by all of them. He had turned the water into wine, and had healed the nobleman's son at Capernaum, and these facts had traveled faster and farther than his preaching. When he came back the village was all astir, and, upon the Sabbath, the synagogue was [illegible] a congregation eager to [illegible] he would preach in it, [illegible] what he would have to [illegible]

The Scriptures Expounded (20-22). [illegible]

and before he pronounced a verdict in saying; "Verily I say unto you, no prophet is accepted in his own country."

The Scriptures Fulfilled (23 30).—Just as the multitude gave Paul audience unto the word, "for I will send thee far hence unto the Gentiles," so they listened unto Jesus in the Synagogue in Nazareth until "they heard these things," and then they were equally filled with wrath. They were angry with him for bringing up those instances where God had favored the Gentiles rather than the Jews—all the more angry that they were true. They were inflamed at his intimation that, like those prophets, he should disregard all local claims, and go to those who should exhibit the requisite faith. He did not say that he would do no miracles for them, but that they had no exclusive claim to him, and that even Gentiles might be the recipients of his mercy. But he did imply that a believing Gentile would sooner receive the favor of God than an unbelieving Jew, and that was enough to awaken all their animosity. It was this acknowledgement of the Gentiles which changed the cry of the Jews from "Hosanna"! to "Crucify him"!

They "rose up"—in the Synagogue—disregarding the day and the place, and thrust him out of the city, and would have cast him headlong down the precipice, on the brow of which their city was built, but he "passing through the midst of them, went his way." People are divided in their minds whether his escape was miraculous—the Savior making himself invisible—or whether by [illegible] a natural majesty of demeanor he overawed the boorish crowd that sought his life. In regard to this, it is to be [illegible] that the Scriptures themselves do not claim that there was anything [illegible] about it, and if [illegible] we have no right to do [illegible]

train will be of great advantage to the people of the city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 16mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

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Quarterly Meetings.

Note. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. Melton, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookeville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept. 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. Mason, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 28; Brownsville Circuit, August 3, 4; Alamo, August [illegible] Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit, August 24, 25; Henderson Circuit, August 31, and September 1; Waydes-[illegible]

S. Butler, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, [illegible] Hill, July 20, 21; Lillard's, [illegible] August 3, 4; Dunca-[illegible] Springfield, August 17, 18; [illegible] 25; Hartsville, Sep-[illegible] 7, 8; [illegible]

[illegible]

[illegible] (Miss.) District.

[illegible] ROUND.

[illegible]

[illegible] August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. Cole, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. Molloy, P. E.

Shreveport (La.) District.

SECOND ROUND.

Alexandria and Pineville, May 25, 26; Chaneyville and Holmesville, June 1, 2; Clouterville, June 8, 9; Cototeaux, June 15, 16; Natchitoches, June 22, 23; Campte, June 29, 30; Allensville, July 6, 7; Coushatta, July 13, 14; Mansfield, July 20, 21; Red Springs, July 27, 28; St. James and St. Paul, August 3, 4; Fairfield and Cross Lake, August 10, 11; Scott Circuit, August 17, 18; China Grove August 24, 25.

Samuel Davage, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Holly Springs, May 25, 26; Oxford, June 1, 2; Grenada, June 8, 9; Grenada District, June 11, 12; Winona, June 15, 16; Mount Pleasant, June 22, 23; Kosciusko, June 29, 30; Abbeville, July 6, 7; Elijah, July 10, 11; Chulahoma, July 13, 14; Byhalia, July 17, 18; Holly Springs Circuit, July 20, 21; Hickory Flat, July 24, 25; Ripley, July 27, 28; New Albany, August 3, 4; Greensborough, Aug. 10, 11; French Camp, Aug. 17, 18; Lafayette Springs, Aug. 24, 25.

J. G. Johnson, P. E.

Okolona (Miss.) District.

SECOND ROUND.

Corinth, May 18, 19; Tupelo, May 25, 26; Okolona, June 1, 2; Athens, June 7; Aberdeen, June 8, 9; West Point and Tampico, June 15, 16; Buena Vista, June 22, 23; Cotton Gin, June 29, 30; Columbus and Circuit, July 6, 7; Mt. Nebo, July 13, 14; Norton Springs, July 20, 21; El-Bethel, July 27, 28; Bellefontaine, August 2; Shady Grove, August 3, 4; Spring Valley, Aug. 10, 11.

D. McLachlin, P. E.

Waco (Tex.) District.

SECOND ROUND.

Waco, May 4-5; Waco Mission, May 9-10; Waco Circuit, May 11-12; Marlin and Big Creek, May 18-19; Bremond and Long Branch, May 25-26; Hammond, May 30; Calvert and Calvert Circuit, June 1-2; Port Sullivan, June 8-9; Davilla, June 15-16; Belton, June 22-23; Taylorsville, June 29-30; Sherman, July 6-7; McKinney, July 13-14; Dallas, July 20-21; Waxahachie, July 27-28; Corsicana and Battle Creek, Aug. 3-4; Mexia, Aug. 10-11; Springfield, Aug. 17-18; Georgetown, Aug. 24-25.

D. Gregory, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Meridian, May 4, 5; Brooksville, May 11; Starkville, May 18, 19; Mashulaville, May 19; Carthage, May 25, 26; Crawford, June 8, 9; Lauderdale, June 15, 16; Louisville June 22, 23; Meridian Circuit, June 23, 24; Whitfield, June 29, 30; Daleville, June 29, 30; Hickory, July 6, 7; Enterprise, July 13, 14; [illegible] May 20, [illegible] Lime, July 27, 28; Waynesboro, July 29, 30; Shubuta, August 3, 4; Shubuta Circuit, August 6, 7; Quitman, August 10, 11; Enterprise, August 17, 18; Paulding Campmeeting August 29, 30, 31, Sept. 1, 2, 3, 4; Claiborne, August 31, Sept. 1; Trenton, Sept. 1, 2; Shuqualak, Sept. 1, 2.

The Campmeeting on Enterprise Circuit will commence 15th and continue to the 22d of August.

M. Adams, P. E.

San Antonio (Texas) District.

SECOND ROUND.

San Antonio, May 11-12; Boerne, May 14; Hondo, May 16; Nockernut, May 18-19; Southerland Springs, May 21; Medina, May 28; Belmont, May 25-26; Gonzales, May 28; Floresville, May 30; Cuero, June 1-2; Riddleville, June 4; Wrightsboro, June 6; Victoria, June 8 9; Texana, June 11; Victoria Circuit, June 13; Goliad, June 15-16; Indianola, June 20; Corpus Christi, June 22-23; Rockport, June 25; Boxville, June 27; Lavernia, June 29-30; Cibolo, July 2.

G. W. Richardson, P. E.

N. B.—When the Quarterly Meeting in the above list comes on week day, it will be at 8 o'clock at night.

G. W. R.

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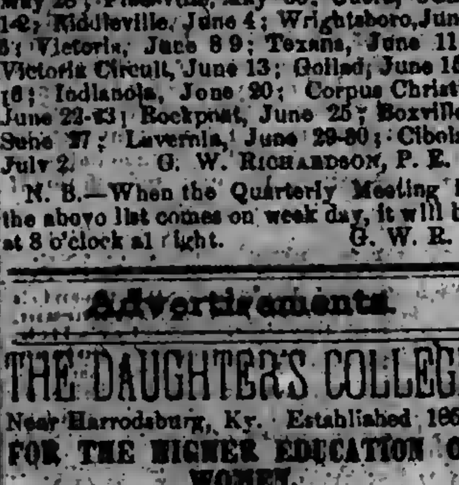

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6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Billous stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	50
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
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30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
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34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

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Nov. 8, 1877-1y.

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The term, however, is but a feeble expression of my high appreciation of its value, based upon my own personal observation. As a close observer, I have, while witnessing its positive results in the few special diseases incident to the separate organism of woman, singled it out as **the climax or crowning gem of my medical career.** On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly and in harmony with the laws which govern the female system, I am willing to stake my reputation as a physician. Nay, even more, so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the ailments for which I recommend it, that I offer and sell it under **A POSITIVE GUARANTEE.** If a beneficial effect is not experienced by the time two-thirds of the contents of the bottle are used, I will, on return of the bottle, two-thirds of the medicine having been taken according to directions, and the case being one for which I recommend it, promptly refund the money paid for it. Had I not the most perfect confidence in its virtues, I could not offer it as I do under these conditions; but having witnessed its truly miraculous cures in thousands of cases, **I feel warranted and perfectly safe in risking both my reputation and my money on its merits.**

The following are among those diseases in which my **Favorite Prescription** has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhœa, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or falling of the Uterus, Anteversion and Retroversion, Bearing Down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, Female Weakness, and very many other chronic diseases incident to woman not mentioned here. In all affections of this nature, my Favorite Prescription works cures—**the marvel of the world.** This medicine I do not extol as a cure-all, but it admirably fulfills **a singleness of purpose,** being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

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$500 Reward is hereby offered by the proprietor of these Pellets, to any chemist who, upon analysis, will find in them any calomel or other forms of mercury, mineral poison, or injurious drug.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For **Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of the Chest, Dizziness, Sour Eructations from the Stomach, Bad taste in the mouth, Billious attacks, Pain in region of Kidneys, Internal Fever, Bloated feeling about Stomach, Rush of Blood to Head, High-colored Urine, Unsociability and Gloomy Forebodings,** take Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of my Purgative Pellets over so great a variety of diseases, I wish to say that **their action upon the animal economy is universal, not a gland or tissue escaping their sanative impress.** Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with those pills which are put up in cheap wooden or pasteboard boxes. Recollect that for all diseases where a Laxative, Alterative, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction to all who use them.

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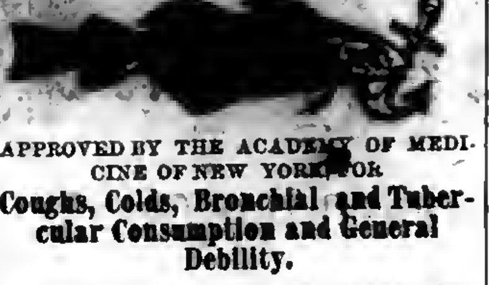

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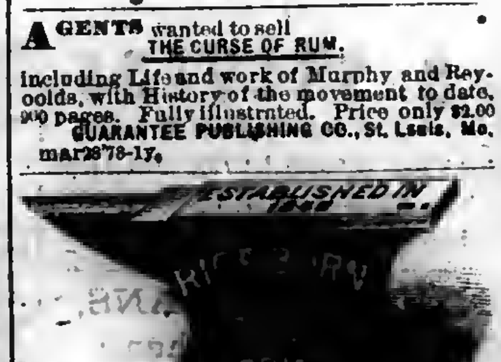

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Calendar for 1878 *and* 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.

Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

Meharry Medical Department:

Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.

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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

1.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. First Year.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To be Read.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. Second Year.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To be Read.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. Third Year.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To be Read.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. Fourth Year.—Review of the whole Course. Written Sermon.

To be Read.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. Harris, Secretary.

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[illegible] plays,
[illegible] greedy—
[illegible] ever-so-long,
[illegible] blow,
[illegible] sun goes down,
[illegible] again
[illegible] pall,
[illegible] the mischief out,
[illegible]

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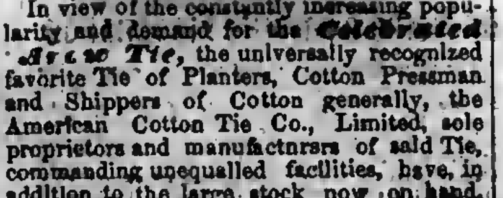

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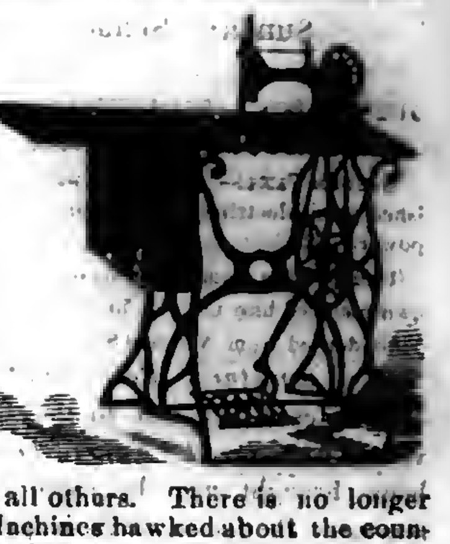

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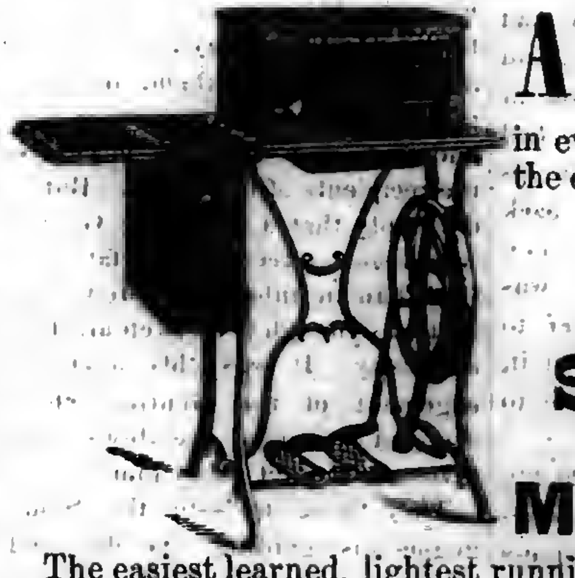

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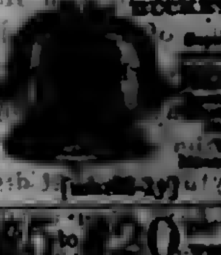

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VOL. 13—NO. 30. NEW ORLEANS, LA., THURSDAY, JULY 25, 1878. WHOLE NUMBER 312

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[illegible] THE SIGNALS.

[illegible] from the verge of death's [illegible] hour, [illegible] bright landscape all bloom- [illegible] to beckon her ever, [illegible] pinions—she longed to [illegible]

ance as light makes manifest darkness. No man has the sense of ignorance until knowledge begins.

This cry, "Help Thou mine unbelief," *reveals faith.* Faith alone cries and strives against unbelief. Not understanding this, many Christians suffer needless alarm. Some dare not say, "Lord I believe," but pray with all earnestness, "Help Thou mine unbelief." Be of cheer. The work of the divine Spirit must, at least, have begun in your heart." There is a difference between the *consciousness of faith* and the *act of faith.* "No man's salvation depends on his *believing that he believes;* but it does depends on his seeing and receiving Jesus Christ as his Savior. More emphasis should be placed on the "Lord" and not so much on the "I."

This cry must be more than a desire to be delivered from the cold negations of *intellectual unbelief.* It must be a personal matter between the soul and the Savior. The man must yearn for help against his unbelief as towards Christ.

Faith is the life-long foe of unbelief. This real battle of the soul is a perpetual conflict. Growth cannot be, save through opposition. So it is in nature. Faith is not a mere leaning and resting of the soul on "the everlasting arms." *It is the fighting force of the soul.* It gives no truce or quarter. It is the foe of *sense.* True faith has to battle against the usurpation of *reason.* The Trinity, the incarnation, the redemption, are inexplicable to reason and sense. Both use the telescope, or the microscope, to add to the reach of their investigations, and yet are unwilling to accept the higher and more needful help of faith. Faith battles against the ingrained tendencies of the soul to evil. Paul cries out, "The things I would not, those do I." Unbelief magnifies these inward foes, both as to their might and their multitude, while faith opens the eyes of the soul, to behold how the mountains roundabout are "full of the horses and chariots of fire," and to see that [illegible] with us are more than [illegible] against [illegible] But the greatest [illegible] of the soul is *self.* Self would reign, and not serve. There are outward enemies of faith. The atmosphere is saturated with evil influences, silent, swift gravitations away from God and heaven. What urgent need that we pray, "Lord increase our faith."

We must match our cry with effort, or we do not pray. We should [illegible] our spirits for the mighty [illegible] not against flesh and blood, [illegible] all the conspiring forces [illegible] and sin. [illegible] God help us to make the [illegible] the text the honest utterance of our souls—"Lord, I believe, [illegible] mine unbelief."—*Metro*[illegible]

Fraternity.

[illegible] for the cultivation of Methodist fraternity [illegible] rules the hour. [illegible] Father, we [illegible] of a true [illegible] Christ [illegible] with all [illegible] however, be a [illegible] We lost it [illegible] placed [illegible] to [illegible]

any other enterprise of the denomination.

Our Church is established in the South as it is in every other part of the country, and there by God's help we mean to stay. We not only have a mission there, we have a right to stay there and work there. The North is open to all. If all do not enter, it certainly is not because the way is barred or access denied.

Our work in behalf of the colored people is providentially appointed. We purpose to prosecute it as diligently as we may, and no true follower of Christ will hinder us. Christianity and patriotism compel us to do our utmost. The question of color and caste do not enter here, and are not recognized. "God hath made of one blood all nations of men." These are Christ's poor and they are our brethren. That is all we know or desire to know.

Our bishops, agents, editors, and secretaries are all to be equally trusted and respected. They are our representatives wherever they may be located. This may be the appropriate place to say that Bishop Haven, who seems to be specially identified with our Southern work, needs no defense at our hands. We have heard of no act connected with his administration of our affairs in the South which we do not most cordially indorse and approve. His eulogy over the murdered heroes of the Chisholm family has created responsive sympathies and convictions in all our hearts. A million and a half of approving hands and hearts are a sufficient "wall of defense" around Bishop Haven and his fellow-laborers. If fraternity does not include these men and these interests in its embrace, it includes none of us and nothing of us. We open our arms to receive all. We are one—one in heart, one in purpose. In this oneness we are received or not at all.

If one goes out from us into this Southland, and his eyes are "holden" that he does not see all these interests, charge not the blindness to any others of us. If in moments of "supreme gush" representative men in any instances have gone astray, they will recover from their error—never fear. We may be surprised and chagrined when now and then some good brother or some official, traveling or abiding in the South, fails to see the true Church in the little faithful flock which represents freedom and education and manhood for all, and fails to cast in his lot with that flock. And when we see such a procedure we can but exclaim, "For shame!"

But these are only spots in our unity, and flecks in our charity. We know all our fold. We claim all our factors. We maintain all our interests. And these do not—not one of them, in any place—antagonize fraternity. They are in perfect accord with it and promotive of it. We open all our hearts and extend all our hands to our Southern brethren. We might criticise, cavil, and condemn as they do. But we will not. We have not the time nor the inclination. Give us like measure. Let this true, all-comprehensive fraternity prevail, now and everywhere.—*Western Christian Advocate.*

Claflin University, Orangeburg, S. C.

Dr. Rust, in the *Western*, gives an interesting account of the Commencement week at Claflin University, Orangeburg, S. C.:

Gen. Wade Hampton, Governor of South Carolina, the State Superintendent of Education, Dr. [illegible], Bishop Haven, Secretary of the Freedmen's Aid Society, Dr. Webster, Rev. M. Dunton, Dutton, Cardoza, Buckley, Hon. Mr. Elliott, and other eminent men on the platform.

The agricultural college of South [illegible] the State has been connected with the Claflin University for the past few [illegible] fact may be at[illegible] of Governor [illegible]

followed with a pleasant reference to his residence in Georgia, and to the relations of his State Georgia to South Carolina. He spoke of the deep interest of our church in the South, and her efforts for the education and salvation of all the people. The remarks of the Bishop were full of deep solemnity and were listened to with almost breathless silence.

The orations and essays by the students were impressive and gave promise of able preachers and orators in the future. Noble sentiments in behalf of freedom and humanity thrilled the hearts of those present, and the grand old flag waved in triumph, as one of the speakers in words of beauty and tenderness described its magic power.

If Claflin University can be sustained and aid extended to the needy students that throng its halls, it will become a mighty power for God and Methodism, and millions of this poor people shall be assisted in their efforts to become good citizens of the State and useful members of Christ's church.

For the Freedwomen.

Dr. Edwards, of the *Northwestern Advocate*, Chicago, quotes our late editorial on Freedwomen, prefacing with the following timely remarks:

At three or four separated points of time we have heard of movements to carry the delivering gospel of both worlds into the homes of Southern freedmen. These people have public teaching from the pulpit and very many of their children are in schools, but a special want remains.

The unit of civilization is the home. Slavery buried a dagger into the bosom of this idea. The very colored man who was brought from the wilds of Africa had [illegible] of a home there than he had [illegible] he reached captivity and slavery in a "Christian" country. The slave trade was finally declared [illegible] but when a slave-ship slipped into a Southern port the poor [illegible] found that there was some American questions tougher than Calvin's. Even when the pulpit defended slavery poor Africans wandered in a quandary when he saw his home instincts trampled upon, and even his membership in the church did not give him clearer vision on the subject. We wonder that the entire race did not become infidel and a hater of a church that permitted and indorsed such outrage.

The freedman is an American fact which must be treated on its merits. No white man is more of a fact than is Africanus. If the latter has a home, he has wife and children to whom the white women of the land have a mission. The straggling thoughts, of which we made note at the opening of this article, deserve continued and continual stirring. If the freedman's home can be regenerated in certain social respects, the real enfranchisement of that people will be near to its consummation.

Mamie.

"I'll stand here and watch, doctor, to see that you go straight." So spake a child of five years to a gentleman at my gate in the city of New Orleans in 1871. He had called to see me about the dwelling of a sick man who had sent for him. Being away, my little niece met him, anticipated his inquiry by directing him thus: "Go straight ahead, [illegible] street, turn [illegible] gate, then [illegible] the second door."

Astonished at her words and manner, after looking at her tiny form and baby face a moment, he moved slowly away as directed. Strange and powerful feelings were stirred in his mind by her last words first above quoted—"I'll watch you go straight," he repeated over and over [illegible] he would always go straight; [illegible] know to his sorrow. Most excellent in his profession, he was [illegible] in appetite. Often the [illegible] allured him from the right way.

"Will she watch me? I wish she would; I might go straight all the [illegible]" he murmured, [illegible] angel as you to watch me all the time, I would always go straight.'

"Instantly on my coming home she told me this, word for word. Her command of language was wonderful, as was her exact perception of facts. "But, Uncle Lucious, what did the doctor mean, and why did he almost cry?"

The answer given to her question was a brief summary of the following facts: "He had been a member of the Presbyterian church, yet was frequently intoxicated, and sometimes almost a maniac, and on the verge of suicide. One day pistol in hand (or pocket), he left home determined to die, met a minister of one of our German churches, whom he addressed and told his purposes. Unable to address him in good English, he brought the doctor to my gate; within they knelt with us in prayer. That night he came forward to the altar for prayer after a full confession of his sins publicly. Afterward he joined the church, but always rejoiced with joy and trembling lest his enemy should conquer him at last."

Thus he stood when Mamie first met him at our gate. She stands now among the little ones with the Heavenly Father. What good angel watches him now I cannot tell. Perhaps it is Mamie.—*Rev. L. C. Matlack, D. D., in S. S. Worker.*

Conference of Switzerland and Germany.

Rev. L. Nippert writes from Zurich, Switzerland, under date of June 24:—"Last Thursday the Conference of Germany and Switzerland closed its twenty-third annual session at Basle, after looking very minutely into the different interests of our work in these lands. We had the pleasure to look back on a prosperous year, and the minutes show an increase of 500 members. Although the Conference found itself very much embarrassed for want of the necessary means to carry on and extend our mission, yet we have faith in God and the church, and look forward with the expectation that we shall be able to plant the standard of Methodism all over Germany and Switzerland. The session was a most pleasant and profitable one. Public services were largely attended. Bishop Bowman was among us in the spirit of his Master, and captivated the hearts of the preachers and people. On Sunday the Bishop preached to about 1,000 persons in the Music Hall; the congregation were edified and deeply affected by the sermon. Regarding our Bishops, we feel pretty much like the child who answered to the question whom it loved most, father or mother? 'I love them both most!' We thank God for the Methodist Episcopal Church."

"Come and See."

Wiser counsel than this would be impossible to conceive! If Philip had reproved Nathaniel's unbelief, he might have driven him back for many a day, and given offense. If he had reasoned with him, he might have failed to convince him, or might have confirmed him in his doubts. But by inviting him to probe the matter for himself, he showed his entire confidence in the truth of his own assertion, and his willingness to have it tested and proved. And the result shows the wisdom of Philip's words. Nathaniel owed his early acquaintance with Christ to that frank invitation, "Come and see."

If we call ourselves true Christians, let us never be afraid to deal with people about their souls as Philip dealt with Nathaniel. Let us invite them boldly to make proof of our religion. Let us tell them confidently that they cannot know its real value until they have tried it. Let us assure them that vital Christianity courts every possible inquiry. It has no secrets. It has nothing to conceal. Its faith and practice are spoken against just because they are not known. Its enemies speak evil of things with which they are not acquainted. They understand neither what they say nor whereof they affirm. Philip's mode of dealing, we may be sure, is one principal way to do good. Few are ever moved by reasoning and argument. Still fewer are frightened into repentance. The man who does most good to souls is often the simple believer who says to his friends, "I have found a Savior; come and see him."—*Ryle.*

It Don't Pay.

It don't pay to have fifty working men poor and ragged in order to have one saloon-keeper dress in broadcloth, and flush be of money.

It don't pay to have these fifty workingmen live on bone-soup and half-rations, in order that the saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rags, and starved into the semblance of emaciated scarecrows and living in hovels, in order that the saloon-keeper's wife may dress in satin, and her children grow fat and hearty, and live in a bay-window parlor.

It don't pay to have one citizen in the county jail because another citizen sold him liquor.

It don't pay to have ten smart, active, and intelligent boys transformed into hoodlums and thieves, to enable one man to lead an easy life by selling them liquor.

It don't pay to have one thousand homes blasted, ruined, defiled, and turned into hells of disorder and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to keep six thousand men in the penitentiaries and hospitals, and one thousand in the lunatic asylum, at the expense of the honest, industrious tax-payers, in order that a few rich capitalists may grow richer by the manufacture of whisky.

It never pays to do wrong; your sin will find you out. Whether others find it out or not, the sin knows where you are, and will always keep you posted of the fact. It don't pay.

A saloon-keeper sold a drinking man one pint of new rum, making fifteen cents clear profit. The man under the influence of that pint of rum, killed his son-in-law; his apprehension, confinement in jail, execution, etc., cost the county more than one thousand dollars, which temperance men had to earn by the sweat of their brows. It don't pay.

The loss sustained by society, morally and financially, the sorrow and suffering, the misery and destitution produced and augmented, and what is infinitely a greater consideration than all else, the destruction of soul and body, the inevitable result of using or trafficking in intoxicating liquors, these all attest the truthfulness of the verdict, it don't pay.

An Elephant's Revenge.

Elephants have so much sympathy with depraved human nature as to think with Byron, "Sweet is revenge." An anecdote of an elephant's revenge, translated from the French, is published in the *Christian Union.*

Upon one of the plantations was an English overseer named Bennett, an exceedingly cross and disagreeable man who was employed by the master because of his great capability in directing affairs. Upon the plantation was an elephant named Dourga, that Bennett greatly disliked, and upon whom he often played mean tricks.

His employer, after reproving him several times for his unkindness to the animal, warned him that if he carried his tricks too far, Dourga would pay him back with interest. Finally the time came when Dourga's patience was tried beyond endurance.

He was in the habit of receiving every morning from his driver a huge corn-cake covered with molasses, of which he was very fond. One morning, as this cake was being carried to him on a bamboo hurdle, Bennett, who was passing with a pot full of red pimento, threw it upon the cake, and then stopped to watch and mimic the grimaces made by the elephant when he swallowed it.

The result was easy to see. The poor animal, his mouth on fire, passed the day in a marsh trying to calm the thirst that was devouring him, and to appease the inflamation produced by the fiery dose he had swallowed.

When evening came, the hour when Bennett brought the coolies from work, the elephant pounced upon him, picked him up with his trunk and pitched him headlong in a large reservoir or pond of water, which was thirty or forty feet deep.

Bennett, who knew how to swim, quickly swam to the edge. Dourga allowed him to climb up the bank, when he picked him up again as if he had been a wisp of straw, and threw him back in the water.

This was repeated as many times as Bennett attempted to escape, until he was compelled to remain in the water, keeping his head up as well as he could.

The affair would have ended with sure drowning for Bennett if one of the coolies had not come to his rescue and forced Dourga away.

The poor elephant never forgot the injury done him, and rarely allowed an opportunity to escape to still further revenge himself upon the overseer.

Sometimes he would throw a paw full of sand slap in Bennett's face; again it would be a spout of water thrown over him; at another time he would be pitched into a cactus bush from which he would scarcely get out alive, so horribly scratched would he be.

It was impossible to correct Dourga and make him behave. The upshot of the whole affair was that Bennett was obliged to leave the plantation, which was not large enough for him and Dourga, together, and his employer valued the elephant more than he did his overseer.

Fun with a Spider.

Spiders in many respects are just like other animals, one can be tamed and petted and taught a great many lessons which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the good side of them.

One day I had been reading in a book how spiders managed to get their webs across streams and roads and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment.

I took a stick about eighteen inches in length and fasted a piece of iron to one end of it so that the stick would stand up on that end of itself. Then I put this stick in the center of a large tub half full of water, and placed the spider on top of the stick. I wanted to see if he could get to the "land," which was the edge of the tub, without any help. He ran down first one side of the stick and then the other. Each time he would stop when he touched the water, and shaking his feet as a cat does, he would run up again. At last he came to the conclusion that he was entirely surrounded by water—on an island in fact. After remaining perfectly quiet for a long time, during which I have no doubt he was arranging his plans, he began running around the top of the stick and throwing out great coils of web with his hind feet. In a few minutes, little strings of web were floating away in the slight breeze that was blowing. After a little, one of these threads touched the edge of the tub and stuck fast, as all spider-webs will. This was just what Mr. Spider was looking for, and the next minute he took hold of this web and gave it a jerk as a sailor does a rope, when he wishes to see how strong it is, or make it fast.

Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it quickly to the shore; a rescued castaway, saved by his own ingenuity. Spiders are not fools, if they are ugly, and he who made all things has a thought and care for all. The earth is full of the knowledge of God.—*Congregationalist.*

Things God Freely Gives Us.

The Lord loves to give good things to his children. He has given his only begotten Son to redeem us. He has given his Holy Spirit to sanctify us. He has given his sacred Scriptures to instruct us. He has given all things necessary to a goodly life. He gave us grace in Christ, before the world began; he sent us his gracious promises by Christ; and he has promised to give us every good and perfect gift through Christ. We may look around on creation, and we may look into the world of grace, and say, "All things are ours. Whether Paul, or Apollos, Cephas, or the world, or life, or death, or things present, or things to come; all are ours, and we are Christ's, and Christ is God's." We had no claim upon God for one single good thing, but in the infinite riches of his sovereign grace he has freely given us all things. All things to use; nothing to abuse. All things that we can turn to a good account now, and everything that he has promised or provided we shall possess in fullness by-and-by.

General News Items.

There are nine daily newspapers published in Georgia.

A gentleman in Blackville, S. C., has begun the culture of silk.

A new military college was opened at Tokio, Japan, June 10, on a plan similar to that of West Point.

In the United States there are 530 females practicing as doctors, forty-two as dentists, five lawyers and sixty-eight as preachers.

The President's Private Secretary, Mr. Rogers, is dangerously ill with consumption, and it is feared that he will not long survive.

Miss Maria Mitchell, the professor of astronomy at Vassar College, Mr. Edison, and a great many other scientists are going to Colorado, to view the total eclipse of the sun.

In 1859 Minnesota exported its first wheat, amounting to 450 bushels. This year its wheat crop will be between 40,000,000 and 50,000,000 bushels.

A new enemy to the potato has appeared in West Virginia. It resembles a small grasshopper, and destroys whole patches in a single night by stinging the plants near the ground.

A terrible tragedy befel a picnic party on the 4th of July on the Alleghany river above Pittsburgh, Pa. A sudden storm coming up, the party took refuge under trees which being uprooted by the cyclone fell with violence on them, killing ten persons and injuring fifteen others.

Corpus Christi (Texas) *Gazette:* The shipments of wool from this market for this season have already reached over two and one-quarter million pounds, and although the season is pretty well advanced, there yet remains unaccounted for over seven hundred thousand pounds, which will make the probable spring clip about three millions pounds.

A remarkable statement occurs in a report by one of the Government naturalists on the injurious insects of the West, namely: that in the United States the loss of agricultural products through the ravages of insects amounts to probably "more than $200,000,000 each year, and that from one-quarter to one-half this sum might be saved be preventive measures."

Asheville (N. C.) *Citizen:* Our special correspondent on the spot telegraphs us that, for the past few days, Bald mountain has been in a high state of excitement and uproar. Two days ago some parties visited the side which has split, and discovered the opening to be wider, and on looking close, saw the entrance to a large and unfathomable cave. It is now a settled fact that the whole mountain is hollow. Parties are organizing for a thorough exploration. Visitors are flocking daily to witness the extraordinary phenomenon.

During the twelve months ending June 30, 1878, issue of ordinary postage stamps by the Postoffice Department amounted to $19,468,618 as against $18,181,676 the preceding year. Issues of newspaper stamps increased from $1,000,005 to $1,093,845, the issue of stamped envelopes and wrappers from $4,616,932 to $4,905,774, and the issue of postal cards from about 170,000,000 to 290,063,000. Total amount of increase in issues for sale to the public was $1,975,169, or [illegible] per cent. as compared with the previous year.

Iowa and Wisconsin are overrun by tramps, many of whom are on their way to Minnesota. On the 11th inst., a large number of tramps boarded a freight train approaching Council Bluffs. Upon the arrival of the train at that city forty-one of the tramps were arrested. Other trains have been boarded and some taken possession of in Iowa and Wisconsin. At Madison a large number of tramps have been arrested and sentenced [illegible] at breaking stone [illegible] The Northwest seems to be [illegible]ing with tramps and [illegible]ties are dealing with [illegible]ously.

"Habit" is hard to overcome. If you take off the first letter, it does not change "a bit." If [illegible] another you still have [illegible] if you take off another [illegible] "it" remains; if you [illegible] it is not "t" totally [illegible] which goes to [illegible] to be rid of a [illegible] throw it off [illegible]

Southwestern.
[illegible] St., New [illegible]
THURSDAY, JULY 25, 1878.

ONE DOLLAR.

[illegible] for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of our Agents next Sunday would give us a thousand cash Dollar Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

Cheap Organs.

We will sell a $200.00 Estey Or[illegible] for $100.00 cash, and a $275.00 [illegible] $99.00 cash. [illegible] are entirely new [illegible] directly from the [illegible]. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

The New Hymnal.

[illegible] days after its first issue [illegible] copies of the new hymnal [illegible] Nelson & Phillips, in [illegible]. [illegible] the price list in another [illegible] your orders to [illegible] New Orleans.

[illegible] a Year.

The SOUTHWESTERN accounts [illegible] for the six months [illegible] show that the pa- [illegible] financial- [illegible] In the matter [illegible] advertisements [illegible] much as [illegible] of 1877, [illegible] is, for the [illegible] accounts, [illegible] this mat- [illegible] what [illegible] forward. [illegible] are [illegible] but their [illegible] scarcely a [illegible]

[illegible]

[illegible] South [illegible] District [illegible] includes [illegible] appointments, which have twenty-two preaching places. Eight of the sixteen appointments and eleven of the churches are in this city. Our remaining seven churches in this city are in the North New Orleans District. We have just completed the second quarterly visitation of our District, and in justice to the pastors and their work we make the following notes:

Ames Church, New Orleans, Rev. J. H. McCarty, D.D., pastor, holds its own in the midst of the hard times financially. Many of its supporters have lost their positions and are without employment. A debt of $5,000 burdens the church. The pastor is laboring well and efficiently, and plans now in course of execution promise success. A series of Murphy Temperance meetings have been held lately on Sunday evenings, which have been largely attended and productive of much good. The Sunday-school, under the Superintendency of Mr. Shute, is one of the very best in the city. New Orleans is a Roman Catholic city, and the difficulties met in building Protestant churches are very great. Ames makes an excellent showing when compared with the average Protestant churches of the city. The present membership is 125.

First Street, New Orleans, Rev. Henry Green, pastor, is a church of 394 members and over 100 probationers, is self-sustaining, and has a church property worth $8,200 and no debts. Money is now being raised to build a parsonage. The choir has lately bought a splendid organ, and with the new Hymnal gives music that is in every way creditable. The Sunday-school is large and well organized under the direction of Brother Campbell. The pastor is one of our old men, and by his success proves that old men are not only good for counsel, but also for war.

Sixth Street, New Orleans, Rev. Wm. Smith, pastor. This congregation has had a hard struggle for years, but under the leadership of Brother Henry Green last year made a good beginning toward buying property. It is expected that some purchase will be made. Bro. Lewis, a local elder, co-operates heartily with Bro. Smith. There is [illegible] Sunday-school, and a membership of 108.

[illegible] Zion, New Orleans, Rev. C. [illegible] pastor. This congregation [illegible] point of enterprise is one of [illegible]. With 238 members and [illegible] probationers, most of them poor, it [illegible] struggling to carry a heavy debt [illegible] by the building of a large [illegible] church. The enterprise [illegible] began when the times were [illegible] under Bro. Hayward. Bro. [illegible] is now in the midst of his [illegible] year, and supports himself [illegible] by teaching in the public [illegible] of one of which he is principal. The property will be saved. [illegible] value is $8,000.

[illegible] Church, New Orleans, [illegible] W. R. Forest, pastor. This [illegible] numbers 183 members and [illegible]. A few months since [illegible] gracious revival. About [illegible] church building [illegible] destroyed by fire. [illegible] from the insur- [illegible] twenty [illegible] three-quarter [illegible] and [illegible] their. [illegible]

A Commercial Convention.

A committee of forty leading merchants and citizens, representing the Chamber of Commerce, Cotton Exchange, and the city of New Orleans, met on the 17th inst. and resolved to call a great national and international council and river convention, to assemble in this city on the 19th of November next. Representatives are to be invited from all the cities and towns interested in the extension and development of the export trade of the country, the establishment of steamship lines, improvement of navigation of the Mississippi River and its tributaries, and the construction of a Southern Pacific Railway. The South American States and Mexico will be invited to send delegates. General Cyrus Bussey, President of the Chamber of Commerce, was elected President of the permanent committee, with A. H. May and Duncan F. Kenn, Vice Presidents. Numerous sub-committees were appointed to make suitable arrangements for the meeting of the convention.

Certainly one Fool yet Lives.

The St. Louis Christian Advocate, Southern Methodist, of July 10th, publishes a "theological" article, from J. M. Wright, which closes as follows:

The white race alone are the descendants of Adam and Eve. The Scriptures teach clearly this history. All the prophets confirm this view, and that the white race will be ultimately saved in the resurrection; and why, because they worship God and trust in Him for eternal life.

The black and yellow races are, as races, idolatrous, don't worship and trust in God as the white races do, consequently they all cannot be saved in the last day; while, therefore, universal salvation is free to the whole white race for what they do, it is not free to the black and yellow races, because they refuse God, and put their trust in idols and the spirits of departed friends and heroes for eternal life, instead of a trust in God; and from this arises the whole missionary system with the white races, and their many good works to save idolaters and prevent its influence among their own people.

I am perfectly confounded at the proceedings of our last General Conference. A great ecumenical conference for all Methodists—Negroes, Chinese, Indians, etc., etc. This is one of the greatest errors the Church ever made; it is sure to end in another revolution. The Bible so teaches. Another item of its proceedings: "There never has been any difference between the Northern M. E., and the Southern M. E. Churches only in name." In the name of God, were the South M. E. spies for the North M. E. during the war? All abolitionists working together. Poor local preachers—nothing good for them—a chance to be a licentiate for life.

I am done; never will return to the Church any more; I can never be an abolitionist; the Word of God forbids that I should be.

Lord Beaconsfield's Triumph.

We spoke last week of the results of the Berlin Conference in which England gained through Lord Beaconsfield's diplomacy a great victory. We spoke simply of the fact of the victory but not of the tricks resorted to to gain it. The *Nation* thus describes the duplicity of Beaconsfield:

"As we pointed out last week, the cause of this controversy, which was put forward after Lord Derby's retirement from the Cabinet, was the attempt of Russia to settle the fate of Turkey, or, indeed, to regulate her relations with Turkey and the condition of the Christian population, separate and apart from the other signatories of the treaty of Paris. The working of the [illegible] San Stefano was, in fact, pronounced objectionable mainly [illegible] it was a violation of the public law of Europe and made the [illegible] of one Power over Turkey paramount, to the exclusion of the proper and legitimate influence of the others. It seems scarcely [illegible] but is nevertheless true, [illegible] Lord Beaconsfield, [illegible] neither shame nor [illegible] point was to be [illegible] Lord Salisbury, while [illegible] of preaching this [illegible] the 30th of May [illegible] with Russia, [illegible] of [illegible] of England [illegible] So that Lord Beaconsfield actually appeared at the Congress as the defender of the 'public law of Europe' with two secret treaties in his pocket, by one of which he conspired with Russia to deprive Turkey of her territory in Europe, and by the other of which he conspired with Turkey to withdraw her completely from the influence of every power but England. What is worse still, his followers, who were cast down by the discovery of his trick, have produced the second as an atonement for it, and chuckle over it as his last and greatest card. We do not think it any exaggeration to say that tortuous and dark as the ways of despotic diplomacy are said to be, nothing can be produced from them within the present century quite equal in duplicity to this performance of the representatives of a constitutional government acting under responsibility to a Parliament and under the criticisms of a free press."

* * *

The July number of the *Methodist Quarterly Review* has just reached us. The contents are as follows: The Doctrines and Discipline of the Methodist Episcopal Church, by Chancellor E. O. Haven; Mysticism, by Prof. J. R. Latimer; Schleimann's Trojan Researches, by Professor H. D. Baird; Case and his Contemporaries, by Rev. Edw. Barrass; Egyptian Chronology, II, by Professor James Strong; Bible Wines, by Professor F. D. Hemenway; Tyerman's Life of Whitfield, by Rev. J. I. Boswell; and The "Atonement" of the Early Church No Price Paid to Satan, by Prof. H. C. Sheldon. There are also thirty-one pages devoted to "synopsis of the Quarterlies;" Foreign Religious Intelligence; Foreign Literary Intelligence, and the quarterly Book Table. The heat of Summer does not seem to decrease the vigor of Dr. Whedon's pages. The number is not surpassed by past issues.

* * *

The recent heat wave which passed over the Northwestern States and portions of Canada was of unprecedented intensity. From all parts of that vast territory come accounts of prostrations and deaths from the great heat. St. Louis and Chicago suffered most. In the former city one hundred and 45 deaths from this cause were reported in one week, and some two thousand persons under medical treatment. The thermometer ranged from 95 at midnight to 105 at midday in the shade, and from 35 to 40 degrees hotter in the sun. Business was suspended, the street cars in many instances were stopped by the horses falling dead in the streets. All nationalities seemed to suffer alike except the Chinese—no Chinaman was reported as overcome with the heat. But a great percentage of the victims were dissipated persons—drunkards, and the habitual users of beer and strong drinks.

* * *

The *Methodist Advocate* says: Bishop Haven has a stronger hold upon the white people of Georgia and the South than ever before. He has recently made several trips to the country and preached to white congregations in Georgia, Tennessee, and North Carolina. On all of these occasions he has made numerous acquaintances and friends. The people have been delighted with his administrations and personal acquaintance. The studied effort of the General Conference to prevent him from having access to the people is operating quite differently from from what they expected. All will see before long that hatred and opposition to him have their origin in fear of his influence. In appealing directly to the people, regardless of the leaders, he finds cordial welcome and ample backing.

* * *

The *Central* of July 17, says: "Bishop Simpson and family were in St. Louis two days of last week, guests of Benj. Horton, Esq. They left on Friday morning expecting to spend Sunday at Emporia, and thence via Pueblo to Denver Colorado. It was the Bishop's first thought to visit New Mexico before the session of the Colorado Conference, but the visit is postponed till he returns from the Nevada Conference. His conferences in the West are Colorado, at Golden, August 7; Utah, at Ogden, Aug. 22; Southern California, at San Buena Ventura, Sep. 5; Nevada, at Truckee, Sept. 19.

* * *

The New Orleans *Democrat* thinks the opposition to the Democratic party in this State is coming to be very formidable. It thinks the only hope of that party continuing in power is a living, absorbing question, such for example, as the election of delegates to a convention to frame a new constitution. The [illegible] believes [illegible] Legislature [illegible] and [illegible] the control of the State. [illegible] Democratic State Convention meets soon in Baton Rouge and no doubt the question of a constitutional convention will be a chief question.

* * *

The New York *Advocate* of July 11, says: "Rev. Dr. J. H. Vincent returned from his European visit on Friday last. During his absence of eight weeks he did much sight-seeing in England, France, Belgium, Germany, and Switzerland, but omitted his proposed visit to Rome because of the heat of the season, which made it unsafe to hold in midsummer the proposed Sunday-school Congress. Dr. Vincent held, however, a Methodist Episcopal Sunday-school Congress (the eighth of the series which he has held) in the city of Basle, Switzerland, Bishop Bowman presiding."

* * *

A correspondent of the *Methodist* referring to the illness of Bishop Ames says: "The Bishop is emaciated, and his sufferings are very acute. He is kept very quiet. Two weeks ago he assisted at a church service near Baltimore, and from that time he has been steadily growing weaker. His brethren and friends have extended to him evidences of their profound sympathy, and his recovery was invoked publicly in the prayers of the pastors on Sunday, July 7."

* * *

In regard to the New Hymnal with Tunes, *Zion's Herald* says: "The important thing to be done, is, at once to organize a series of praise meetings under a proper leader, to learn its tunes and to become familiar with the hymns. The authorized book will never take the place of others unless some such effectual and reasonable step is taken. Good singing will not come by accident."

* * *

The eclipse of the sun on the 29th inst. will be total from Irkoutsk, Siberia, through the western part of the British possessions, Denver, Colorado, and northern and eastern Texas, entering the Gulf of Mexico to disappear a little southeast of San Domingo. The exhibition will be visible as a partial eclipse over all the United States, Mexico and British America that afternoon.

* * *

There have been many examples of the saying of the Apostle, "Love never faileth," said Rev. Daniel De Vinnie in a recent address in New York. "I am now eighty-seven years old, and my memory fails me in many things, but I love God as intensely as I ever did."

* * *

Dr. Revels, of the African Methodist Episcopal Church, Richmond, Indiana, who was stricken with paralysis of the brain some time since, is lying very low, and his friends have not much hope of his recovery.

General News Items.

Washington, July 18.—The superintendent of the mounted recruiting service has been ordered to forward to Fort Garland, Colorado, for assignment to the Ninth Cavalry all available colored recruits.

Salt Lake, Utah, July 21.—Secretary Schurz having been informed that the Mormons have sold arms and ammunition to the Indians in Idaho, ascertained that the co-operative stores at Logan, Ogden and other northern stations have been supplying the Bannock Indians.

Galveston, July 20.—A *News* special from Round Rock says: A squad of Lieut. Reynold's men, State troops, captured Sam Bass, about seven miles from here, this morning. Bass was badly wounded.

Jacksonville, Fla., July 19.—The Republican Convention in the First District, which met at Monticello yesterday, nominated S. B. Conover, the present Senator, for Congress on the third ballot. Resolutions indorsing Hayes' Southern policy and Conover's course in the Senate were adopted.

Washington, July 18.—Such arrangements have been made by the Treasury Department that the standard silver dollar may now be had at any sub-treasury or depository in the United States for greenbacks. This is even the case in New York, Baltimore and other points where such disposition of the dollar had been stopped, owing to the fact that customs duty was paid in them to avoid the gold premium.

Brooklyn, July 20.—The reported cases of yellow fever from the receiving ship Vermont are admitted by the Board of Health to have been genuine. No new cases were reported since Monday until late last evening when two more of the men belonging to the Vermont were taken sick with the malady. Of the six cases already reported three have proved fatal, and the remaining patients are convalescent and, it is believed will recover.

Albany, N. Y., July 21.—At 4.10 p.m. to-day a cyclone struck the southern part of this city, known as [illegible] Albany, carrying destruction before it. The damage to houses in the vicinity was alarming, two of them being blown down. [illegible] were [illegible] but [illegible] narrow escapes occurred. The cyclone came from the south, passing over [illegible] a quarter of a mile, and lasted about one minute and a half. The damage is estimated at $1,000,000.

London, July 20.—Hot weather prevails here and on the Continent. The heat is very severe in Paris, and in some parts of the Exposition building the heat is unendurable.

Washington, July 19.—Information has been received at the Treasury Department, through the Department of State, that the Japanese trade dollar of 420 grains, fineness 9.10, has been made a legal tender throughout Japan, and the charge for coining the same at the Imperial mint has been reduced from 1½ to 1 per cent. This establishes the double or bi-metalic standard in the Japanese Empire, on the relative valuation of 16 28 100 to 1. The tendency of this will, as long as the price of silver remains below 58 pence, be to increase the circulation of silver to the exclusion of gold. It will also open a new market for the silver produced on the Pacific coast.

Washington, July 21.—The transportation of specie from one point to another under the near approach to specie resumption, becomes a question for consideration. Heretofore express companies have been relied upon, but their charges, while perhaps not extravagant, have necessarily aggregated large sums. On Saturday morning Secretary Sherman notified the Postmaster General that he proposed to avail himself of the facilities of the postal system and send his coin by mail as third class matter, postage on which is one cent per ounce, packages being limited to four pounds. This would make the cost of four pounds of gold (about $1000) sixty-four cents, where the expressage would be from $5 to $10. Of course any number of four pound packages could be made up. The Postoffice Department would prefer to have coin sent, as it sends its own stationery, envelopes and postal cards, in registered packages, but this would, without any actual increase of expense, make it appear much greater as letter postage.

General Religious Items.

The colored Baptists of Kentucky are making an effort to establish in Louisville an institution for the education of colored Baptist preachers. The colored Baptists of Alabama have also bought the Selma Fair Grounds, on which they intend to establish a Theological Institute for the education of colored Baptist ministers.

A "mass-meeting of Christians at Philadelphia and vicinity," held last week, Bishop Simpson presiding, passed resolutions calling on the Mayor to enforce the law of 1794, which binds individuals, societies and corporations to abstain from worldly business upon the first day of the week, and imposes a penalty upon any person who shall "do or perform any worldly employment or business whatsoever on the Lord's Day, commonly called Sunday, works of necessity and charity only excepted."

Among the legacies bequeathed by Mrs. Mary A. Lapsley, of New Albany, Ind., are the following: Presbyterian Board of Home Missions, $20,000; Board of Foreign Missions of United States of America, $10,000; American Bible Society, $10,000; Trustees of General Assembly of Presbyterian church of the United States, in trust for the Ministerial Relief Fund, $10,000; Board of Foreign Missions in trust for Woman's Foreign Missionary Society, $5,000; Trustees of Hanover College at South Hanover, Indiana, $20,000; American Tract Society, $4,000; President and Fellows of Yale College for Silliman's Fellowship, $5,000. The residue of her estate to Board of Foreign Missions of the United States (Presbyterian.)

From Our Mission Rooms.

The first session of the Foo Chow Annual Conference of the M. E. Church was held at Foo Chow, December 20-25, 1877. This Conference sets up for itself with 776 probationers, 1,235 members and $50,000 worth of property. It [illegible] its crutches as good only for five years, expressing its "opinion" that nearly all the circuits in the older work ought to be able to fully support their own preachers in five years from this time. It provides parliamentary aid to secure this end by (1) recommending that missionary money be not paid to the preacher but to the stewards as supplemental to whatever they can do, and to be administered by the stewards; and (2) by laying down the "rule" that the amount appropriated to any circuit should gradually diminish from year to year and [illegible] entirely within a limited period.

The new conference puts itself right on the subject of the opium curse, the abolishment of which the Chinese think would be better than the establishment of 10,000 hospitals and preaching halls. We note several things that any previous reports of the Conference failed to impress us with. There were one American and two Chinese Secretaries of the Conference, and the thoroughly indigenous character of the work is shown by the fact that the whole five districts are manned by Chinese presiding elders. It was decided to print in the Annual Register the obituaries of those of our preachers and their wives who have died and left a good testimony. "I should not die happy away from my post," is amongst the latest utterance of Ling Ching Ting, a member of the Indiana Conference, who died at Teng-tiong in the Fookeen Province, China, May 19, 1877, and whose memoir is given in these "Minutes." He was ordained by Bishop Kingsley in 1859. On hearing of the Bishop's death, he wept like a child. He endured "trials of cruel mockings and scourgings; yea moreover of bonds and imprisonments." Six students are reported as having been received into the theological school. A committee of seven boys, representing the Ching Sing Tong Sunday-school with the cards of all the scholars, was announced as desirous of waiting on the Bishop with their salutation and were introduced to him in conference, and the Bishop addressed them very fittingly.

The next conference is to meet in Tiengang Tong, Foochow, Oct. 10, 1878. A committee was appointed to form an anti-opium society, and sent their salutations to the anti-opium secretary at Canton and to the Anglo-Oriental Society for the suppression of the opium trade, which demands (1) that the British Government of India shall not encourage and promote the opium trade; (2) that all coercion shall be withdrawn from China, and thus the government of China shall be left absolutely free to prohibit the entrance of opium altogether, or to lay upon it what taxes it pleases. In these propositions and purposes the Foochow Conference wished at its first session to pledge its sympathy, support and practical co-operation.

Pittsburgh Female College Commencement.

This ably managed and successful Ladies School, under the Presidency of Rev. Dr. I. C. Pershing, closed the year under the most prosperous circumstances. Commencement week was a joyous week, and from beginning to the end was a triumph.

Opening with a rigid examination of nearly four days, the interest was greatly enhanced by the contests for prizes. The higher classes, besides the seniors, were generally examined by experts and professionals, who had no personal interests to subserve. Among the chief contests was the "Mrs. Bishop Simpson" prize, in Mathematics. Then the "Holmes Latin" prize, and one for proficiency in analogy.

The chief public entertainments in the evenings, as usual, were crowded with the best people in the city in and out of the church. The opening was the Music Contest, a feature of Commencement week for many years. The contest was for the "Thomas McKee" prize, a superb golden medal. Next in importance was the reading contest, with some the feast, because of the exquisite music which is interwoven with the readings. This was the "Mrs. Margaret Davidson" prize, a silver cup. There were ten contestants, and the judges were so puzzled, that after awarding the cup to Miss Helen R. Pershing, the youngest daughter of Dr. Pershing, they had to duplicate the prize for another—Miss Butcher. We name in this connection the Annual Address, by Mrs. Mattie M. C. Brown, on "Character Building." She was an old graduate of the College, and was for years an editor, and now a popular lecturer. Rev. Dr. C. E. Felton, pastor of Christ Church, delivered the Baccalaureate sermon, in fine style.

Commencement week hinged for excellence on the graduating performances. The class was larger than usual (10) and a very promising one, namely: Sallie W. Wilson, Ella Canfield, Conie Baird, Annie E. Amos, Mary E. Murray, Sadie Poppino, Laura Reddick, Annie Poppino, Sadie M. Wilkinson, Mary G. Unger. The address to the graduates by Rev. Dr. S. F. Scovel, a Presbyterian pastor, was in fine taste and abounded with practical sense.

For many years this College has occupied a high place. Graduation has been made difficult, and for this reason of the large number that start towards the goal, some fail to reach the standard. If students could smuggle through no doubt the graduating classes would be larger.

The musical education, secured through the Conservatory of Music, in connection with the College, is unsurpassed and has scarcely a rival. With a large and able faculty, well trained and experienced, pupils enjoy special advantages. For the purpose of enjoying greater results the College instruction is divided into eight departments, with special teachers for each.

The expensive and spacious buildings of the most approved modern finish, elegantly furnished and equipped, no doubt has something to do with its prosperity. The room and table comforts are all that one could desire, and no better evidence of the fact than that there was no complaint last year. The location, healthfulness of the city, and and its accessibility renders it a desirable place.

The ample provision for the ornamental branches and French and German, in connection with the more solid branches, is all that could be desired.

Fall sessions begins September 4th. Write to Rev. Dr. I. C. Pershing, Pittsburgh, Pa., for particulars.

K.

A Southern Educational Convention.

We are glad to announce that there will be a Convention of the Educators of the Southern States held at Chattanooga, Tenn., Aug. 6, 7, and 8, 1878. The purpose is to organize a Southern Educational Association. The programme includes the discussion of many important topics by well known educators. The invitation to attend is as follows:

Prof. H. D. Wyatt, Superintendent of the City Schools, Chattanooga, writes, that hotels will entertain at reduced rates, and that arrangements will be made for the accommodation of a large delegation.

All persons, east, west, north and south, who are in favor of a broad system of free schools, and who are opposed to ignorance and crime, are urgently called upon to summon every effort within their power to make this the largest and most important educational gathering that ever assembled in the South."

"We must educate or we must perish."

For further information address either of the State Superintendents of the Southern States, or

T. C. H. VANCE, Carlisle, Ky.
July 1, 1878.

Germany and Switzerland Conference.

Bishop Bowman writes from Basle, Switzerland, June 20th: "The Germany and Switzerland Conference has just closed a harmonious and pleasant session in this place, and as many of your readers are interested in the preachers, I herewith send the appointments for the next year. The brethren, with one or two exceptions, were all at Basle in good health. One only (brother Huegel) had died. The last year has been apparently a good one. There has been an increase of four hundred and forty in the membership. Several new preaching-places have been taken up, and many more could be if they had the men and the money needed to send them. There have been nine new chapels built and four parsonages. There has been a slight falling off in the missionary, tract, and Sunday-school collections; in all other respects advances have been made. The people are poor at best, and are now suffering with the general depression in business. Many cases were mentioned where families for months had no money in their houses. The preachers cannot afford to keep horses, and hence these large circuits have to be traveled by them on foot. When asked how far apart their appointments are, they generally answer, "So many hour's walk." They also meet with great opposition from the State Churches. In some places their lives are in danger. Just a few weeks before Conference one young brother was thrown into a well, and left for dead, by a band of ruffians, but was saved by some friends. And yet with all this discouragement, the members of the Conference were cheerful and happy, and went to their work with strong faith and hope. Our work in these regions is full in all departments of Church life, and if we had done nothing more than stir up the dead Churches to greater activity and zeal, we should be amply repaid for all labor and money expended."

Eight preachers were received on trial. Two were admitted into full connection. Five preachers were ordained deacons, and seven were ordained elders. None were returned [illegible] superannuated. One located. One had died during the year. The official returns give the following summaries:

	This Year.	Inc.
Lay members	[illegible]	462
Local preachers	48	...
Baptisms	[illegible]	36
Churches	[illegible]	9
Parsonages	[illegible]	4
Sunday-schools	[illegible]	24
Teachers	1,380	46
S. S. Scholars	[illegible]	1,193
Benevolent contributions	[illegible]	[illegible]

The next annual session of the conference is to be held in Bremen. Elsewhere we give the appointments.

Sunday School.

[illegible] 4, 1878.—THE DRAUGHT OF FISHES.

SCRIPTURE [illegible].—Luke 5: 1-11.

[illegible] And when they had [illegible] to land, they forsook [illegible]—11.

[illegible] Christ.

[illegible] S. S. Teacher[illegible]

[illegible] (1: 3)—Christ was a [illegible]. "The people [illegible] hear the Word of God." He was unpopular only with the scribes and Pharisees. Almost always the common people heard him gladly." The multitude more eager to hear the preacher than careful of his comfort, pressed him to the very verge of the shore. Seeing the empty fishing smacks, [illegible] which [illegible] inside of a convenient [illegible] could not be crowded, was one that could not be passed by. [illegible]. The boat was Simon's. He entered. The [illegible] sat down in the boat and taught them. [illegible] mostly [illegible] be said in the [illegible] taught the Word of God. [illegible] a Bible class [illegible] by the sea.

Letting Down (4-7)—The lesson over, the Saviour's next request to [illegible] was move the second. He had [illegible] belt. It was but a slight [illegible] under the circum[illegible]

[illegible] "Fear not, from hence [illegible] shalt catch men." It was an assurance not only that, sinful as he was, he would be tolerated, but also that he would be employed in Christ's service. He had felt too sinful to have Jesus stay with him—Jesus did not consider him too far beneath his notice to make him a helper in his work. He was not only to be saved himself, but, also, was to help others. He set before him no life of indolence. He had come upon them as busy men. Had they been idlers he never would have called them. When God wanted Moses he was tending the flock of his father-in-law; when he wanted Gideon he found him threshing wheat by a winepress; he took David from following the sheep; when Elisha was called he was in the field behind twelve yoke of oxen. It would have been contrary to all his previous acts if he had taken his disciples from the ranks of those who have nothing to do. Lazy men now are the very last ones to be touched by a revival. [illegible] having found them busy, he [illegible] to keep them so. He exalted their calling instead of taking away their occupation. Fishers of men hereafter—instead of catchers of fish.

A New Church at Mason, Texas.

Rev. C. H. Botkin, of the Austin Conference, reports the dedication of a new church at Mason, Texas. The enterprise was begun by that noble hero, Rev. I. D. Peterson, who died at his post a year or more ago. [illegible] Bro. Peterson's [illegible] engaged in [illegible] one [illegible] window [illegible] for a [illegible] be[illegible] he closed his eyes in death, [illegible] The [illegible] to take [illegible] and of [illegible] continue [illegible] made [illegible] as we [illegible] and [illegible] being [illegible] much [illegible] church, [illegible] structure, the [illegible] stands [illegible] furnished. Our dedication [illegible] 11 a. [illegible], in [illegible] his very able sermon [illegible] Rev. F. Brush, Jr., [illegible] preached with true [illegible] 7:30 p.m. At this [illegible] to provide, [illegible] with a margin

[illegible] Springs, Miss.

[illegible] is in a prosperous [illegible] the second quarter [illegible] twenty-one conver[illegible] twenty-one baptisms and [illegible] accessions to the church [illegible] At Asbury [illegible] matri[illegible] and Mrs. [illegible] Springs [illegible] and [illegible] of our [illegible] Wells [illegible] He was [illegible] M. E. [illegible] in May [illegible] alt, in [illegible] Savior. [illegible] tor.

[illegible] write for order [illegible] ment [illegible] or conscien[illegible]

[illegible] of Okolona, [illegible] ional evi[illegible] which the [illegible] 1878 [illegible] of the Middle [illegible]

thorough system of ballasting that has been undertaken. This [illegible] great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-In-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, July 24, 1878.

COTTON—	
Low Ordinary	9 @ 9¼
Ordinary	9 @ 9¾
Good Ordinary	9¾@10
Low Middling	10 @10¼
Middling	11 @11¼
Good Middling	11½@11¾
TOBACCO—	
Inferior lugs	2½ to 3
Low lugs	3 to 3½
Medium	4½ to 4¾
Good to Fine	4 to 4¾
Low Leaf	4½ to 5½
Medium	7 to 9
Good	9 to 9½
Fine	9½ to 9¾
Selections	10 to 12
SUGAR—	
Common	@ 7
Strictly Prime	@ 8½
Yellow Clarified	9 @ 9¼
White	9½@ 9¾
MOLASSES—	
Common	23 @25
Choice	40 @42
Strictly Prime	36 @38
COFFEE—	
Ordinary	14½@14¾
Fair	16 @16½
Good	17 @17½
Prime	17½@18
MESS PORK—per bbl	$10 75
BACON—	
Shoulders	5½@ 5¾
Clear Rib Sides	6½@ ..
Clear Sides	7½@
BEEF—	
Medium Western	9 50to10 00
Choice Extra Western	.. to12 00
HAMS—	
Plain	8½@ 9½
Sugar Cured	10½ a 11½
BUTTER—	
Choice New York	32 to 33
Good New York	25 to 30
Choice Western	20 to 22
Good Western	14 to 15
CHEESE—	
Ohio Factory..fine	7 to 7½
Ohio Factory..good	6½ to 7
Western Factory..skims	6 to 6½
Western Factory..hard	5 to [illegible]
New York Cream	11 to 12
LARD—	
Refined	8½ a 8¾
FLOUR—	
Common	$2 50 to [illegible]
Extra	3 00 to 3 [illegible]
Double Extra	3 50 to 4 00
Family	5 00 to 5 40
Choice Fancy	5 50 to 6 70
CORN MEAL—℔ bbl	2 65 to 2 70
GRITS—	
Hudnut's	3 00 to 3 [illegible]
Western	3 00 to 3 25
CORN—℔ bu.	
Mixed	48 to —
White	[illegible] to —
Yellow	[illegible] —
Bulk, mixed	43 to 44
Bulk, white	46 to 47
BRAN—℔ cwt	60 to —
HAY—℔ bale	
Prime	11 00 to 12 00
Choice	13 00 to 13 50
DRIED FRUIT—	
Apples	3 to 4
Peaches	12 to 20
LA. POTATOES—℔ bbl	2 00 to 2 25
SWEET POTATOES—℔ bbl.	2 75 to 3 00
ONIONS—℔ bbl	1 75 to 2 00
CABBAGES—	
Louisiana, per crate	2 50 to 3 00
RICE—℔ ℔.	
Common	4½ to 5½
Fair	6½ to 6¾
Prime	6½ to 7½
Choice	7½ to 7¾
BEANS—	
Northern	3 to 3½
Western	2½ to 2¾
COW PEAS—℔ bu.	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	60 to 90
CANDLES—℔ ℔	
Sperm	35 to 40
Star	12 to ..
POULTRY—℔ doz.	
Old Chickens	4 25 to 4 50
Young do	2 00 to 3 00
Ducks	2 00 to 3 00
Geese	3 00 to 4 00
Turkeys	9 00 to
EGGS—℔ doz.	
Western	8 to 10
Louisiana	12 to 15
FISH—	
Mackerel, ℔ kit	.. to 1 90
Codfish ℔ box	90 to 1 10
Herring ℔ box	80 to 1 00
Salmon ℔ box	1 75 to 2 00
SALT—	
Liverpool per sack	90 to 1 12
Turk's Island, per bu.	30 to 30
Pockets	1½ to 7½
[illegible]	
Dairy	9 to 10
Louisiana Clear	1½ to 20
Lake	[illegible] to 22
HIDES—	
Steer hides over 85 lbs. ℔ ℔	— to 7
Steer hides, 70 to 84 lbs, do.	— to 7½
Steer hides under 70 lbs, do.	— to 6½
Cow hides, as they run, do.	4½ to 5½
Kips, 20 to 24 lbs, ℔ ℔	6½ to 7½
Kips, [illegible]	6½ to 6¾
Calf skins, each	— to 75
Country hides, flint 25 lbs	9½ to 11½
Country hides, damaged	half price
Beeswax, prime yellow ℔ ℔	— to 24
Of horse, each	— to 6
Tallow, ℔ ℔	6 to 7

[illegible] are very dull at last week's rates [illegible] a fair demand at [illegible] to [illegible] cents, [illegible].

The Methodist Hymnal, AND Hymnal with Tunes.

[illegible] to fill orders for the [illegible] the "METHODIST [illegible]

[illegible]

ments of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

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We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior Just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. [illegible], P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 28; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. [illegible], P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Huntsville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dennisville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chapel, [illegible] 3, 4; [illegible] Creek, Aug. 17, 18; Love's [illegible], Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

[illegible] July [illegible] Circuit, [illegible] 8, 9; [illegible] June [illegible] July [illegible] 8, 10;

[illegible] M. COLE, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

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1	Fevers, Congestion, Inflamation	50
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3	Crying-Colic, or Teething of Infants	50
4	Diarrhoea, of Children or Adults	50
5	Dysentery, Griping, Billous Colic	50
6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Billous stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	50
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Suff'rings at Change of Life	1 00
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THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz:

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For Board and Washing, $1.62½ per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The Fall Term will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

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I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.
2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.
3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

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Nov. 15, 1877-1y.

[illegible]

A young man was in the employ of a large commission firm in New York City during the late Civil War.

The firm sent the young man to negotiate with a certain party for a large lot of damaged beans. The beans were purchased, delivered, and spread out upon the floor of the building occupied by the firm.

Men were employed to turn them over and over, to sprinkle them with a solution of soda, so as to improve their appearance and render them more salable. A large lot of the first quality of beans was then purchased; some of the good beans were first put into the barrels, then the barrels were nearly filled with the poor ones; after this the good ones again put on the top, and the barrels headed up for sale.

The employer marked the barrels, "Beans—A I." The clerk, seeing this, said:

"Do you think, sir, that it is right to mark those beans 'A 1'?"

The employer retorted, sharply: "Are you the head of this firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

At length a shrewd purchaser came in (no man so sharp in business but he will often meet his equal) examined the sample in the office, inquired the price and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock.

An open barrel was shown, apparently of the same quality of the sample. The buyer then said to the clerk:

"Young man, the samples of beans shown me are of the first quality, and it is impossible to purchase such beans anywhere in the market for the price at which you offer them; there is something wrong here. Tell me, are these beans the same quality throughout the entire barrel as they appear on top?"

The clerk now found himself in a strange position. He thought:

"Shall I lie for my employer as he undoubtedly means I shall, or shall [illegible] the truth, come what will?"

He decided on the truth and said: "[illegible] sir, they are not."

"[illegible]" said the customer, "I do [illegible] want them," and he left.

[illegible] clerk entered the office. The employer said to him:

"[illegible] you sell that man those [illegible]?"

[illegible] said: "No, sir."

"[illegible] not?"

"[illegible] sir, the man asked me if [illegible] were of the same quality [illegible] the entire barrel as they [illegible] top. I told him they [illegible]. He then said, 'I do not [illegible],' and left."

"[illegible] cashier," said the employer, "[illegible] get your wages; we [illegible] no longer."

[illegible] his pay and left the [illegible] that he had not lied [illegible], benefiting the sordid [illegible] deceiving and [illegible]

[illegible] after this the firm [illegible] young clerk, entreating [illegible] back again into [illegible] him three [illegible]

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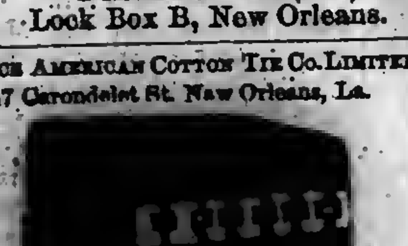

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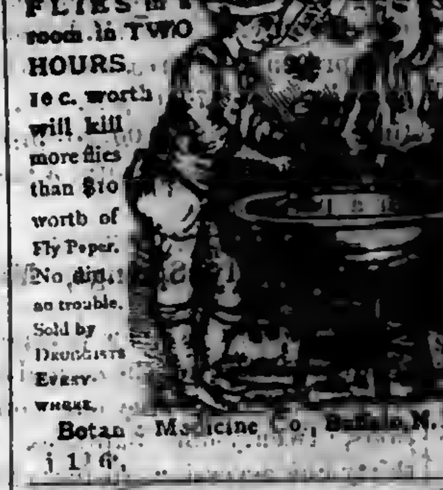

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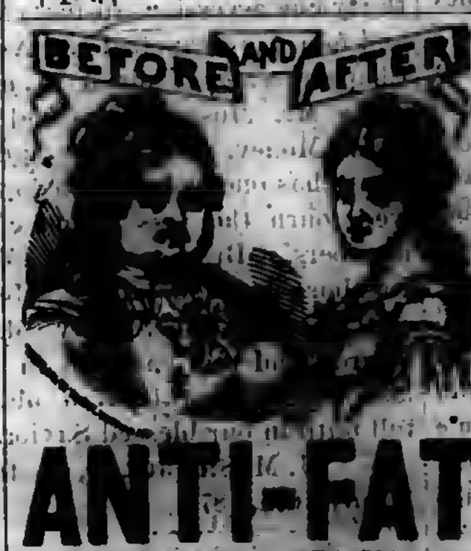

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Southwestern Christian Advocate.

[illegible]O. 31. NEW ORLEANS, LA., THURSDAY, AUGUST 1, 1878. WHOLE NUMBER 313

[illegible] Agents. [illegible] D., Editor. [illegible] in Advance.

are doing this same thing. We select two illustrations:

(a.) A young man says to another, "Let us go to a certain place. Will you go if I will?" "Yes." And so another decides what is your duty. You put your welfare in his hands. So you go to the prayer meeting, to the theater, the ball-room, to heaven or to hell. You are calling another man to take your soul in his own hands. He that is wise, is wise for himself; he that sins, alone must bear it. Young man, young woman, when you surrender your own conscience you are partaker in the guilt. The plea, If it had not been for another I should never have done so, will not avail. God required that you be wise for yourself.

(b.) The second illustration is this: when Jesus is presented to them they depend upon another's decision: "If my wife will make a profession I will." One waits for the other. "You don't expect one to leave his wife behind?" say they. True, one may honestly rest in this self-deception; but, alas! that will not save him. Follow Christ is the command. Young men and young women, sitting besides those who do not rise for prayer, you, for yourselves, follow Christ. Alone you must die, and alone you must give an account to God.

2. This choice of Barabbas, in the end, exalts the eternal principles which underlie the government of God. Jesus was the divine Head of that Government; He died the [illegible] for the unjust. Barabbas is [illegible] symbol of sin; while the Jews [illegible] Barabbas eternal justice [illegible] to be released. The [illegible] God and Creator of [illegible] the base transgressor, [illegible] release Barabbas. Yet the eternal purposes of God are [illegible] had not Jesus died, [illegible] no salvation, no [illegible] story of the [illegible] over death, no [illegible] of Barabbas [illegible] to be re- [illegible] your uniqueness [illegible] a free man, [illegible] arise and walk [illegible] some will spurn [illegible] —*Metropolitan*

[illegible] Letter

[illegible] of last [illegible] event [illegible] was [illegible]

the Place de la Concorde enforced admiration, so lavishly was it lit up. The Place Vendome was also very brilliant, and the Opera and other public buildings were most effectively illuminated.

A curiously built locomotive attached to the Pullman Palace car, and placed outside the Champ de Mars building in the Western avenue, is the object of a good deal of attention on the part of the public. This engine belongs to the Philadelphia and Reading Railroad Company, and forms a part of the exhibit made by that Company, with a view of opening up a European market for American anthracite coal and by relieving the overstocked home supplies, alleviate the long continued depression and suffering in the coal trade and its kindred interests. This endeavor to find a trade with Europe is watched with interest throughout the whole coal region and eastern Pennsylvania. Not only the destinies of the Reading Railroad Company promise to be effected by it, but every operator, miner, laborer, manufacturer and general trader in the region, if the enterprise succeeds, will see his way out of the present stagnation, which causes so much suffering in that part of the country. Some idea may be formed of the far reaching extent to which the prosperity of eastern Pennsylvania may be effected by this undertaking when it is known that the Reading Railroad and the Coal and Iron Company together have 23,000 employees, thus making, at a fair estimate, 100,000 people dependent upon them.

In presence of a large and brilliant assembly of the scientific and fashionable Society of Paris, Mr. Henry M. Stanley, the African explorer, was on Friday evening last presented with a grand gold medal of the French Geographical Society. The ceremony took place in the Amphitheater of the Sorbonne. On his entrance to the hall Mr. Stanley was received with loud cheers.

After M. William Auber had read [illegible] the Society, the President presented the grand gold medal to Mr. Stanley in recognition of the services rendered by him to science and humanity. In doing so the President, who spoke in good English, said it was a duty of which he was proud to be commissioned by the Geographical Society to deliver to Mr. Stanley their gold medal, the highest award of their Association. In returning thanks Mr. Stanley expressed a hope that we would soon see the time when Central Africa would be as well known as Senegal or Algeria. LOUIS.

Paris, July 12, 1878.

Sunday-School Work.

BY REV. J. B. FORD.

I have just closed a six weeks' campaign in Middle and West Tennessee, and a busier six weeks I never before put through. I traveled about five hundred miles by private conveyances over some of the roughest roads to be found in the State. I attended five institutes, two conventions, and lectured and preached at nine other points. I averaged two hours' talk per day. Under the superintendence of Brothers Rippetoe and Chandler, our Sunday-school work is destined to make rapid progress. They both recognize the Sunday-school as one of the very important departments of church work. I was surprised at [illegible] little done by the Church South in this department. For thirty [illegible] they had exclusive control of these sections, and yet the people know but little, and in many places nothing, about Sunday-school work. [illegible] doing all these [illegible] paying more at- [illegible] "peculiar institution" [illegible] education of the [illegible] Church [illegible] to neg- [illegible] for [illegible] of [illegible]

traveling and local preachers, exhorters, Sunday-school superintendent and teachers in a given section of the district to attend said meeting of the Society. Each meeting could be conducted as a convention or institute, and would be found to be of great value to the general work of the district. I will take pleasure in attending as many of the sessions as I possibly can. Union District Sunday-school Conventions or union Sunday-schools will not accomplish all we want to accomplish. We need and *must have* denominational schools at all of our preaching places. While giving special attention to the Sunday-school work we need not neglect any others in the districts just traversed over. I found every other department of the church alive and pressing on with fine prospects of complete triumph. We are still on the "winning side." Let us, therefore, press with vigor on.

An Unjust Accusation.

A few weeks ago, while in Switzerland, I was greatly surprised by reading an editorial on our Southern work from the *Northwestern Christian Advocate*, in which the following passage occurs:

We as a Church are here, and we mean to stay, notwithstanding the asserted declaration by Dr. J. H. Vincent, who, during the recent International Sunday-School Convention at Atlanta, seemed to be quite convinced by Southern opinion that we have no right to be in the South. * * * While all are proud of the impression made by Dr. Vincent, they will never forget the more-than half slights put upon our brethren here.

Since my return to America I have read from an editorial in the *Southwestern Advocate* a statement to the effect that Dr. Vincent has asserted that "the M. E. Church has no business in the South." Dr. Fuller, in an editorial in the *Atlanta Advocate*, says:

But when Dr. Vincent assumed that as a Church we have no [illegible] in the South, he did that which was very unwise and [illegible] to [illegible] to what was said to our presiding elder, this remark was made to a lady who in social standing and moral worth is the equal of Dr. Vincent, etc.

I desire hereby emphatically to deny the charge involved in the above statements. I have too much love for the M. E. Church, too much confidence in her work in the South, too profound an admiration for many of her ministers there, to be guilty of any such wholesale declaration as are here charged upon me.

I went to Atlanta to attend the International State Convention. Concerning my incidental services there for my own Church, Dr. Fuller, in the editorial above referred to, says:

Dr. Vincent lectured here for the Marietta street M. E. Church, and gave $160 (proceeds) toward the liquidation of the debt of that society. Further, he made no engagement to preach or render other service outside of the International Convention, or of the M. E. Church, without voluntarily consulting the editor of this paper, who advised him to accept the invitation from the First Church in the morning and Trinity at night. * * If there is blame at this point it falls upon us, not upon him. He also held a meeting of from twenty to thirty of the ministers of our Church for consultation in reference to their Sunday-schools. We wish to give full credit for all he did in behalf of the M. E. Church while here, and now record that we hope he will again visit the South.

After this recognition of my services in Atlanta, Dr. Fuller proceeds to quote a remark made, as he says, by me to the Presiding Elder of the Atlanta District, to the effect that as a Church "we have no business in the South."

Half truths are more damaging than downright falsehoods. Concerning the perversion and publication of the fragment of private conversation I have the following to say:

1. In view of certain astounding facts concerning our white church in Atlanta, which were given to me in answer to several questions, I asked privately in a little circle, [illegible] the use of this [illegible] overheard [illegible] It was not [illegible] he at once [illegible] be a good [illegible] papers. I call at- [illegible] of Dr. Vincent's

conversation, and the question is not for publication. I protest against any such use of it. It would unfairly represent me and my position on this subject, and I shall feel very much wounded to have it made public." He persisted in asserting that it would be useful to answer that question, as there were other people who asked it, and to give my name in connection with it would call the attention of the people to it.

4. Three times I protested against the publication of a private remark. Believing the Presiding Elder to be a gentleman, I dismissed the subject from my mind. Nor did I recall the conversation until the severe editorial of Dr. Edwards' was clipped from the *Northwestern* and forwarded to me in Europe. The statement of Dr. Fuller concerning the "Presiding Elder" makes it all clear."

5. I never did say, nor do I for a moment think, that there was no use for the M. E. Church in the South; but, surprised at the statement referred to concerning a particular church, I did ask a question.

6. The *Northwestern* says that I was convinced by Southern opinion that there was no need, etc. I here declare that although I mingled with Southern Methodists in Nashville and Atlanta, I heard no discourteous remark made concerning the M. E. Church by any of them. I was delighted at the genuine fraternal spirit which in private conversation they manifested.

7. Concerning the "half slights" put upon our brethren in the South by myself, and the "social" slights to which the *Southwestern Advocate* alludes, I am, of course, utterly in the dark. I am not conscious of having said a word or performing an action worthy of the slightest disapproval.

In conclusion, I regret exceedingly the use made of my name by any paper against the interests of our work in the South; but I leave it to every candid reader to decide who is responsible for this, I [illegible] who have made public [illegible] after my frequent and fervent request that it should be kept private, seeing that the remark reported out of its connection would do damage to myself, and also to the Church.

J. H. VINCENT.

New York, July, 1878.

Our Educational Interests in Liberia.

Rev. R. J. Kellogg, writing from Monrovia under date of June 5, and also on June 14, giving an account of the re-opening of the Monrovia Seminary under himself as principal. He left New York April 12, and arrived in Monrovia, via England, May 25, and on May 28 issued a circular announcing the proposed opening of the Seminary. The circular was heartily endorsed with the signatures of Mr. Gardner, President of the Republic of Liberia, James S. Payne, ex-President, and prominent names in the Methodist Church of the country.

The school was opened June 10, when fifty-six pupils were enrolled. The number increasing by June 14 to ninety-one with numerous other applicants waiting to be students. Several of these students are from villages a few miles from Monrovia, who board in the city for the purpose of attending the school.

This is a very favorable beginning, even to those who were most sanguine concerning the prospects for renewing this enterprise. It is still more encouraging that with three exceptions all these pupils are paying their tuition fees and purchasing their books. "Pay as you go" Brother Kellogg says is the motto. There are five departments in the school—Primary, Intermediate, Higher English Scientific and Classical, Musical and Theological.

Brother Kellogg had heard from Brothers Bovard and Osgood as late as June 12.

To Presiding Elders.

Brothers—We are anxious to increase the number and efficiency of our Sunday-schools. Your position gives you an opportunity of doing very much in this work. Will you [illegible] inquire of each pastor [illegible] the instructions in Discip- [illegible] 158, ¶251, has been carried out. I suggest that you or- [illegible] district into a Sunday [illegible] Society, and hold [illegible] sessions each year at [illegible] points, request- [illegible] and local preach- [illegible] Sunday-school superintendents and teachers in a given section to attend. Our districts are far too large to be reached by one or even two sessions. Each meeting could be conducted as an institute or convention. I suggest that some time during the session you give a model Sunday-school exercise, by organizing the institute into a Sunday-school.

The people need instruction upon how to conduct, as well as the importance of the Sunday-school. Have with you specimens of our Sunday-school literature and explain their use and value. Such an organization will give you an opportunity of increasing the much needed interest in this department of church work. You can hold these in connection with a quarterly meeting by beginning on Wednesday night or Thursday morning.

To make our church *permanently* strong, we must increase the number and efficiency of our Sunday-schools. Union Sunday-schools will not answer. We must have schools of our own, supplied with our own literature.

Now, brother, if possible, give increased attention to this very important department of work.

J. B. FORD,
Agent Methodist Episcopal S. S. Union for the South.

Our Liquor Bill.

Professor Henry A. Ward, of Rochester, N. Y., having been applied to by a member of the British Parliament for the statistics of the liquor traffic in this country, in turn applied to the Secretary of Interior, who directed the Commissioner of Internal Revenue to furnish the information. The inquiry produced the following letter:

WASHINGTON, June 24, 1878.

SIR—Your letter of the 15th inst., to the honorable the Secretary of the Interior, asking for some statistics in regard to the liquor traffic in the United States for a member of the English Parliament, was referred to this office on the 18th inst. In reply I have the honor to state that the only information I can give you on the subject is derived from returns to the Treasury Department of the quantities of domestic spirits and malt liquors on which tax has been paid, and imported liquors that have been withdrawn for consumption. The returns for the fiscal year ending June 30, 1877, are as follows:

Spirits distilled from whatever materials, gallons	57,459,989
Ale, beer, lager beer, and porter barrels	9,902,353
Imported spirits of all kinds, gallons	1,386,670
Imported wines in casks and bottles, gallons	5,723,469

The following is a statement of the amounts of special license taxes paid to the government by dealers in liquors during the same year:

Retail dealers in spirituous liquors, $25 each	$3,840,469
Wholesale dealers in spirituous liquors, $100 each	449,729
Retail dealers in malt liquors exclusively, $20 each	147,801
Wholesale dealers in malt liquors exclusively, $50 each	42,001

Thus it appears that there were upward of 166,000 liquor-dealers in the country that year.

From the above, and other data, the Hon. Edward Young, Chief of the Bureau of Statistics, estimates the amount of money annually expended in the United States for liquors by consumers to be nearly $596,000,000. Respectfully,

GREEN B. BAUM, Commissioner.

After reading the above, which gives the truth, well may the *Central Christian Advocate* say:

There is one fact staring us in the face that we cannot escape. We are spending $700,000,000 a year for intoxicating drinks. From every city and village in the country comes up the cry of "Hard Times;" we meet hundreds of anxious looking men on the streets, out of work and under the pressure of actual want; hungry women and children are hiding away in tenement houses, and yet there is no perceptible diminution of this expenditure that is impoverishing the country. Saloons and the "beer-rooms" of corner groceries are more regularly and liberally patronized than any other places of business. There is but one reason for nine-tenths of the poverty that is constantly appealing to us. The prohibition of the traffic in spirituous liquors—liquors drank in the dram-shop—would enrich the country more certainly than the harvests we are now reaping. In truth, as it is, the harvests are wasted in ministering to a depraved appetite that is ruining body and soul, nursing crime and disease. And yet Christian men vote for liquor sellers and drunkards.

After the Battle in Bulgaria.

Our people will wish to know just now what Brother Flocken found in that country on his return to it, after a pretty thorough investigation of the reports. Bro. Dimitry Ivanoff has been all the while at Rustchuck. The effects of our missionaries were stored in a cellar, but when the Russians entered the proprietor of the house rented it to the Austrian Consul General lest it should be taken for a hospital by the Russian army, and thus the furniture and books had to be removed from the cellar to other quarters, and were much injured. Bro. Ivanoff held religious meetings without interruption at any time. Brother Gabriel Elieff remained all the while at Rustchuck, but he and his family have suffered great privations and want.

Brother Flocken found it difficult to get quarters because all the houses were occupied by Russian officials or as restaurants and drinking saloons.

At Loftcha seven of our members and preachers were killed and we have only three or four members left. At Plevna Brother Jordaky Zwetkoff and family were locked up during all the seige. "They suffered beyond description and were reduced to such a degree that they were only recently able to undertake their journey to Sistof where their friends reside."

Brother Todor A. Nicolef fled from Widin to Sistof when the bombardment commenced, and he will remain there. Brother Stefan Getschoff, who has had charge of Orchaula, was obliged to flee to Samakoff for a short time, but soon returned to his post. Bro. Ivan Christoff, who had received constant opposition and persecution from his wife in his religious life, had died happily at the last, exhorting his wife to repent and believe.

Brother Flocken preached at Sistof to about twenty hearers, and held Sunday-school. He says the Russians are spending a fabulous amount of money, and that there has been literally no government, every one being allowed to do as they pleased.

"The people seem to be greatly surprised at the treatment received at the hands of the Russians. Efforts were made in various places to prejudice the Russian officials against the Bulgarians, but no attention was paid to it and all were left to do as they pleased." The war had of course had a demoralizing effect, as all wars have, and the moral and religious tone of the people lowered.

Perhaps the most important statement made in the correspondence of the Superintendent was that the Bulgarian teachers have left the schools to prepare for official positions in the new administration, and the schools are closed.

The Slavic Committee at Moscow had promised to establish two high schools and as many lower grade as were required, but nothing has been done as yet and our mission has now a rare opportunity in the educational direction.

The Alligators and the Ox.

The Tallahassee *Floridian* says: "That the alligator should attack an ox will be surprising news even to those who are thoroughly familiar with the habits of the fresh water monster. The *Floridian* has been furnished by an eye-witness with the interesting details of the strange encounter last week at Cake Jackson. The ox went into the lake to drink, and was attacked by the alligator, whose mouth closed on the foreleg of the animal, crushing the bone. The ox started immediately out of the water dragging the alligator. Enraged with pain, the poor animal reared and plunged wildly, endeavoring to horn his antagonist. Meanwhile the edge of the lake was black with the snouts of alligators which had smelled the blood that ran from the ox when first struck in the water. Four or five of the monsters crawled out, and, with wide open mouths, started for the attack. Meanwhile the ox loosened the hold of his antagonist, and smarting under the wound, went in with infuriated ardor to the assault of the reinforced assailant. He caught one of the alligators on his horns and threw him high in the air, the clumsy thing falling heavily to the ground, where it lay stunned. Another was tossed far into the lake. But the gallant ox was, by a false maneuver, again in the water, in which element his activity was impeded, [illegible] by his [illegible] one of which caught him by the nose and pulled his head under water, he soon fell a victim by drowning."

General News Items.

Very fine specimens of lead ore have been discovered in the town Denison, Texas.

Hon. Edward Young, Chief of the Bureau of Statistics, estimates the amount of money annually expended in the United States for liquors by consumers to be nearly $596,000,000.

There is a family in Lampasas county, Texas, which numbers over one hundred members. Mrs. Elizabeth Greenwood is the mother, grandmother, and great grandmother.

Mr. Wade Henry, living three or four miles from Austin, on the north side of the Colorado, is bringing peaches to market, twenty-four of which fill a peck measure. He is said to raise the finest fruit in Texas.—*Statesman.*

A man in Hunt county, Texas, has raised eleven hives of bees from one hive in two years' time, and has taken 200 pounds of honey from them this spring, and feels confident that as much more can be taken from those that have not been robbed.

The Washington Monument, at Washington City, which has been neglected for some [illegible] years, is to be completed. [illegible] yet decided whether its height shall be 485 or 550 feet. The latter height would make it the tallest [illegible] in the world, not excepting the Pyramid of Cheops or the Cathedral of Cologne.

An electric light in Chicago, on the roof of a building at the corner of Center and Howard streets, when directed upon the proof room in the Tribune Building, exactly half a mile distant, was so powerful, although unsteady, that matter in solid nonpareil and agate, the smallest size of type used in the paper, could be read with ease.

A company has been formed to utilize the power of Niagara Falls by using it to compress air. The compressed air will be conducted in pipes to the city of Buffalo and used as a substitute for steam power in water-works and manufactories. A similar use of water power was made in boring the Mont Cenis Tunnel, the air compressed by water power driving the drills and at the same time furnishing pure air to the workmen at the headings on either side.

A farmer named John Daniels, who resides in Hunt county, Texas, celebrated the 4th of July by grubbing an old stump out of his field. While so engaged his pick struck something hard, which proved to be an old iron pot containing four hundred and twenty-six dollars in silver. On removing the silver he found at the bottom of the pot fifteen twenty dollar gold pieces. An old silver goblet, with the following engraved thereon: "To John Myrick, from his mother," was found on top of the money. During the war a family named Myrick did live in that neighborhood, but where they went or what became of them nobody seems to know.

The development of the Black Hills within a year past is one of the marvels of American [illegible]. An exchange says: In these twelve months forty-eight quartz mills, aggregating 810 stamps, with a capacity of nearly 2,000 tons of ore per twenty-four hours, have been constructed. That is to say the miners of the Black Hills have in their first year set more [illegible] stamps to crushing native [illegible] are to be found in [illegible] combined; more than there [illegible] Montana, Idaho, Arizona and [illegible] Mexico combined, and [illegible] many as are in operation [illegible] of the great mining [illegible] of Nevada and California. [illegible] mills in process of [illegible] month ago and projected [illegible] summer swell the [illegible] five, with a total of [illegible] stamps. The capital [illegible] vested in mills and [illegible] gates fully $3,[illegible] of quartz mines [illegible] preparation and [illegible] estimated at from [illegible] 000,000; the [illegible] ating as much [illegible]

"Ye men of [illegible] Dean of Ch[illegible] other day—[illegible] and I do [illegible] the Zoological [illegible]

[illegible] of which we have charge, and shall now speak of the remainder.

First German Church, New Orleans, Rev. Dr. Braun, pastor. This church is steadily growing in all respects; membership sixty, church property nine thousand dollars, including a new two thousand dollar parsonage. The Sunday-school numbers twenty-seven officers and teachers, and in point of organization and efficiency is one of the best. There have been several conversions and accessions since conference; the remaining parsonage debt is being paid, a Church Extension loan is being returned, and the congregations are larger than ever before.

Third German Church, New Orleans. Dr. Braun has, also, this church in charge and during the past six months has been assisted by Rev. J. Ueber, a local elder. Brother Matthai, of the Central German Conference, it is expected, will be transferred September 1st to assist Dr. Braun. This church enjoyed a gracious revival early in the year, and among the converts were seven Roman Catholics. The present membership is over sixty; property, four thousand dollars; good Sunday-school with fifteen officers and teachers and sixty scholars; the remaining debt on property is being provided for, and in all respects there is a steady growth.

[illegible] *German Church*, New Orleans, Rev. J. J. Kienle, pastor. [illegible] has a membership of [illegible] church property consisting of [illegible] lots and building, four [illegible] dollars; excellent Sunday-school [illegible] officers and teachers, [illegible] and scholars two hundred [illegible]. Nearly five hundred [illegible] have been paid since conference [illegible] of the church. [illegible] have largely in[illegible] church, under the [illegible] of Brother [illegible] an extended in[illegible] in the upper par[illegible]

[illegible] *Church*, Rev. G. [illegible] Thibodeauxville [illegible] people, [illegible] our church [illegible] and has a [illegible] to [illegible] school [illegible] visit to [illegible] interesting [illegible] George [illegible] a coha[illegible] of [illegible] with [illegible] a [illegible] come [illegible] con[illegible]

[illegible] Col. Andrew[illegible] [illegible] charge the work [illegible] [illegible]ing at times several [illegible], is a strict temperance [illegible] forbids the sale or giving away of intoxicants at Port Eads. The result is that there are no fights or quarrels and the Sabbaths are quiet. The jetties, planned and executed by Capt. Eads, are a wonderful triumph of human genius, and we trust that, with God's blessing, the Church may add her benediction by planting her institutions permanently at this point.

St. John's and St. Charles Churches, Rev. E. P. Royal, pastor. St. Charles Church is located at Hahnville, a new village on the Mississippi river thirty miles above New Orleans. The membership is small, and the people mostly poor. The church building is a good one, but is burdened with debt. St. John's Church has a new church building located sixteen miles further up the river, and is an enterprising, growing congregation.

White Hall and Ashland, Rev. Prince King, pastor. Over three hundred members and good church property with a well organized Sunday-school. There are two preaching places and at a third point ground is being purchased preparatory to the erection of another church. These points are on or near the Mississippi River, in the parish of St. James.

Donaldsonville Church, Rev. Pierre Landry, pastor. Donaldsonville is on the Mississippi River, seventy-five miles above the city of New Orleans, and is a thriving town. Our church has a fine property, worth forty-five hundred dollars; membership one hundred and sixty-five; Sunday-school only moderate; congregations very large. Through the enterprise and efficiency of the pastor the church has been greatly improved in every respect since conference when he took charge. Three new preaching places have been established in as many different directions from the town. At one a large Sunday-school has been organized, and it is expected that ground will be bought at two of these points and the erection of churches begun before the next conference.

This brief survey of the South New Orleans District mentions only a few of the principal points of interest, and does not do justice to the enterprise and faithfulness of the several pastors and their official brethren. Financially the times are hard every where, and several of the pastors receive but scanty support, but everywhere in the District there is a cheerful, hopeful feeling. We feel confident that in the matter of benevolent collections there will be a good advance over last year.

Dr. Vincent's Reply.

We publish on first page Dr. J. H. Vincent's statement concerning his late visit to Atlanta, Ga. That our position may be fully understood we quote all we said in our editorial concerning Marietta street Church and Dr. Vincent in Atlanta. We said in our issue of June 6:

Marietta street Church, Brother Thurman, pastor, is well located, has a beautiful edifice and while [illegible] strong in membership yet fills [illegible] place in our [illegible] work in Atlanta. Like other [illegible] our churches in the South [illegible] it is not strong, but [illegible] represents the purpose [illegible] of the church in Georgia, [illegible] be treated, like weak [illegible] in Illinois and New [illegible] is, *helped and encouraged*. [illegible] membership are Col. [illegible] of the Georgia *Re*[illegible] [illegible], Mr. Eis[illegible] who, in social [illegible] otion to the [illegible] to Methodism in [illegible] would be in the best [illegible] church. The remark [illegible] to a group of [illegible] the late [illegible], that as [illegible] *business in At*[illegible] unkind. The [illegible] Atlanta as a [illegible], and Sunday-[illegible] manager and in[illegible], be it said [illegible] gave the pro[illegible] to Marietta [illegible] First South[illegible]. This was [illegible] such good [illegible] is capable of [illegible] the above [illegible] entertainments, ex[illegible] than half [illegible] socially [illegible] are remem[illegible]

[illegible] says: [illegible] to America I [illegible]

[illegible] good deal more which might have been written. The matter is wholly between Dr. Vincent and [illegible].

Methodist Union in Ireland.

The Primitive and Wesleyan Methodists of Ireland have united and are now one body. The London *Methodist Recorder* rejoices in the union. That paper says:

The divisions of Methodism have been its bane and its blot; who does not hope and pray that old animosities and controversies may be oblivionised, and that a spirit of reconciliation and reunion may preside over the counsels and policy of the Methodism of the future? In Canada and in Ireland Methodist union is a fact; when will it be so in England and in America? Can we do better than follow in the path which our Canadian and Irish friends have taken? To begin with, why should there not be at once fraternal recognition and intercourse between the different Methodist communities to prepare the way for united action? We should like to see the convocation of a Pan-Methodist synod, in which all the branches of the Methodist family should be represented. We have Pan-Presbyterians and Pan-Anglican synods; why not a congress and a confederation of universal Methodism?

The Negro Race Not Dying Out.

A South Carolina planter writes to the Charleston News and Courier to dispute the statement that the negro race is dying out. The mortality among colored people is greater in cities than before the war, but he denies that it is greater in the country. He has kept a record book of births and deaths of negroes on his plantation all his life, and he finds that the annual decennial increase before the war was 25 per cent., and that since the war, for the period between 1868 and 1878, it has been 21 per cent.—a difference too slight to be worthy of notice. From his own experience and that of other planters in South Carolina and Georgia with whom he has conversed, he is of the opinion "that negroes in the South are not dying out as some persons imagine, and the next census will show considerable increase."

Rev. John Potts, of Toronto, Canada, related the following in the Atlanta Sunday-school convention: In the Province of New Brunswick, Ex-Gov. Wilmot has been for years a Sunday-school superintendent. When he was elevated to the governorship of his province, the officers and teachers of his Sunday-school approached him with an address of congratulation, and an earnest hope that his exalted position would not sever him from the school. The governor thanked them for their address and said, "If my acceptance of the governorship from the queen would require me to resign my position as your superintendent, I would decline the governorship and cling to the Sunday-school."

The Bloomington, Ill., *Leader* says: "Miss Rankin, of this city, has recently received a legacy of $5,000 from the estate of the late Mrs. C. M. Street, New Haven, Conn., which she appropriates to mission work in Mexico, her former field of missionary labor."

The *Wesleyan Christian Advocate*, of Macon, Ga., takes on the quarto form and comes to hand filled with good reading. Dr. Haygood is editor, and John W. Burke is assistant editor. We like the spirit of the editorials.

A Chinese Tract Society, organized on the principles of the American Tract Society, has been formed at Shanghai. Its Board of Managers is to be half of foreign missionaries and half of native Christians.

Marshall District Conference.

The Marshall District Conference, of the Texas Annual Conference, convened at Paris, Texas, July 11, 1878. The Conference assembled at 9 A. M. Devotional exercises were conducted by the Presiding Elder Rev. F. C. Moore. The Conference then proceeded to business, the Presiding Elder in the chair. The roll was called and the following members of the Conference were found to be present: F. C. Moore, W. W. [illegible], George Harris, C. H. Hen[illegible], J. R. Price, Elijah Wells, B. [illegible], [illegible] Pratt, Anderson Wil[illegible], [illegible], S. S. Wright, C. P. [illegible], Andrew [illegible], W. H. Good[illegible] [illegible]itchell, Reuben Rivell, Tay[illegible], William Loggins, Wi[illegible], W. H. Davis. The Conference adopted its time of session from 9 A. M. to 12, and from 2 P. M. to 4.30. The preachers then reported their several works. Most of them were able to give favorable accounts. Reports from exhorters, stewards, class-leaders and sunday-school superintendents showed that good work was being accomplished. The usual committees were appointed. Prominence was given to the cause of education, and the Conference was urged to take immediate steps, by the Presiding Elder's assistance, to raise the amount asked of this District by the last Annual Conference for the purpose of erecting new buildings for Wiley University. The causes of Church, Literature, Sunday-Schools and Temperance received a good share of attention. Addresses were delivered by different members of the Conference. In these addresses the cause of the Sunday-School was specially urged. Throughout the session harmony prevailed. Good order was characteristic of all the business meetings. The Conference was well entertained by the brethren and citizens of Paris, for which kindness and hospitality the Conference passed a resolution of thanks. A vote of thanks to the Presiding Elder was also passed for his wise administration throughout the Conference sessions. Religious services were held every evening, and were all, including Sabbath services, spiritual and impressive. The Conference adjourned Monday, 15, and all left the place with the praise of the city and people of Paris on their lips.

F. C. MOORE, Presiding Elder.
J. R. PRICE, Secretary.

July 24, 1878.

Foreign Letter.

The Annual Methodist Conferences are being held, the Methodist New Connexion Assembly and the Primitive Methodist met simultaneously—the former at Ashton, under Tyne, and the latter at Manchester. The numerical strength of both of these denominations has been increased. That of the New Connexion by nearly 1,000 and of the other by almost 2,000.

The New Connexion is the first and oldest secession from the parent body, and in every subsequent agitation aided the seceders. A more paternal and pacific spirit prevails now, and brotherly intercourse is frequent and cordial. The Rev. John Ogden was elected President. It has a half dozen of D.D.'s among its ministers and some of these are distinguished as theological scholars and authors.

The Primitive body is thrice as large although younger by a quarter of a century. The Rev. Henry Phillips was elected President. It has one Theological Institute (college) and is establishing another. It has a Ladies' College in London, which is prospering. It has only two D.D.'s among its 1,200 ministers, and these are brothers.

Each of the denominations has a Book Concern, and the periodicals issued by these have a prosperous patronage.

The two Wesleyan bodies in Ireland have agreed to unite. This union was consummated in Dublin at their respective Conferences which have just closed. Henceforth, therefore, there will be a united Methodism in the Emerald Isle. In this instance union will be really strength and success and the day that effected the union was verily a glorious day for Irish Methodism.

For the first time laymen will meet in the English Wesleyan Conference, to be held in a few weeks in Bradford. Of the 240 there are five members of Parliament; five Mayors of towns, and thirty-nine county borough Magistrates. Methodism has become a people in a social as well as every other sense. Its voice is heard in the legislature and its influence felt on all questions of public national importance. This is progress, verily, in an old aristocratic country like England, where the castes arising out of an established church is still felt.

July 16, 1878. BENTLEY.

From Meridian, Miss.

Rev. M. Adams, Presiding Elder of the Meridian, Miss., District, writes that there is to be a grand educational meeting, August 17, in Meridian, in the interests of Meridian Academy. We regret that we cannot accept his urgent invitation to be present and deliver one of the addresses. Rev. Dr. Bedwell, pastor of the Meridian Presbyterian Church and Dr. Jones, President of the Methodist College in that city are to speak.

Bro. Adams also states that his District camp-meeting will begin August 16. The camp ground is [illegible] Meridian and a large attendance [illegible]. The [illegible] Academy will be [illegible] on the 7th of August.

[illegible] Confederates.

There was a reunion of the "Twelfth" and "Nineteenth" regiments of Texas Confederate soldiers, at Waxahachie, Texas, July 4th. John S. C. Baird, of Rockdale, Texas, in the Galveston *Christian Advocate*, gives a letter on the occasion. The following is an extract. If such sentiments prevailed at all Confederate reunions in the South the more we have of them the better. Mr. Baird says:

But this reunion of the Twelfth and Nineteenth Texas Cavalry is not a mere sentimentalism, confined to the members of the two regiments of men who desire once more to see each other's faces, but seems rather to be born of a *spirit* of reunion that just now burns in the breast of every brave, true-hearted American citizen—a spirit that forgives the injuries and forgets the passions and prejudices of the past; a spirit that would not only stretch forth the arm of brotherly love to "shake hands across the bloody chasm," but would *fill the chasm up* and strew garlands of rare flowers over the new earth in token of our restored confidence and plighted faith. This is a very strange year. Our country has never had such cause for rejoicing since the British Lion gathered up his munitions of war and left the Goddess of Liberty in undisputed possession of the new born nation of the "Great West." Reunions, hand-shakings and festivals of all kinds. The iron horse is actually fatigued drawing the tremendous excursion trains between the two sections of our nation. All this is having the effect to destroy the spirit of strife and strengthen the bonds of *union*. Some have said that our great Methodism drove the entering wedge that finally divided the Union. Be that true or false, it is a question I do not propose to discuss now; but if the muttering thunders of the war cloud were first heard in the General Conference of 1844, surely the General Conference of 1878 has waved the olive branch of peace.

Our Southern Methodism.

Rev. W. A. Primus, Stoney Point, La., sends an interesting account of a Sunday-school exhibition of the scholars on his work, but our space will not admit of details of such exercises.

Rev. E. P. Royal, of St. Charles, La., reports a union meeting held at Hahnville, La., July 7th. A large audience attended. Revs. Stephen Priestly and A. Moore, of New Orleans, were present and rendered good service. $22.00 were raised.

"Rev. D. Moore, Brooksville, Miss.: "Our new church is a frame building, 55x40 feet in dimensions. The dedication sermon was preached by our presiding elder, Rev. M. Adams. There were ten accessions to the church on the occasion."

Rev. Joseph Hardin, Beaumont, Texas: "The funeral services of Mary Renfro, one of our deceased members, in which we were assisted by Rev. J. E. Shackleford, were blessed of the Lord in sending conviction to the hearts of many of the people present. The altar was filled with penitents inquiring what they should do to be saved. Six united with the church."

Rev. E. Graves, Meadville, Miss.: "The Lord has been very gracious to us on this work. Recently the revival influence has been abroad among the people at every appointment. Here there have been seven conversions and six accessions to the church. Our Sunday-schools are largely attended. At this place a comfortable parsonage has been recently completed."

Rev. E. E. Cooper, Fayette, Texas: "The Lord is blessing us with a gracious revival. There have been several conversions and the altar is crowded at every meeting with seekers of all ages, from twelve to eighty years. We labor under many disadvantages. We have no house of worship, but for the present our white friends have kindly let us have the use of theirs, for which we are greatly obliged to them. May the Lord direct us to the good of souls and his glory."

Rev. Jas. Hayward, Franklin, La.: "An old debt of two hundred dollars has been hanging over our church, which was very annoying to us. Recently we have undertaken the work of getting this troublesome debt out of the way by paying it off, and up to this time have reduced it to forty dollars. And spiritually our church is prospering. The number of communicants at our last celebration of the Lord's Supper was unusually large. After the service in the church we went with a few of the members to offer the emblems of the broken body and shed blood of our once crucified but now risen and ascended Lord to some of the sick and afflicted at their homes. The Spirit was poured out upon us all as we communed together."

Rev. A. M. Gregory, Waco, Texas: "Our church is prosperous and our people more and more united. At our recent love feast every Christian heart present seemed to be made happy in the love of God. Our Sunday-school is growing and prospering. Our superintendent, [illegible] Bro. B. [illegible] of the best in the State. Our camp-meeting at this place will commence the second Sunday in August. All Christian workers are invited to attend, and especially we desire the attendance of some of our able ministers from neighboring works."

General Religious Items.

The *Christian at Work* says that the Baptist ministers of Philadelphia have decided that women may preach if they have the necessary gifts, graces, education and other accomplishments.

The "Baptist Year-book" for 1878 gives the following figures: Associations 1,048, churches, 23,908, ordained ministers, 14,586, additions by baptisms, 102,292, by letter, 35,486; total membership, 2,024,224.

The Hebrew Council, which was in session at Milwaukee last week, instructed its executive board to expend from $1,500 to $2,000 for the purpose of employing agents to organize Sabbath-schools, and to solicit aid for the union.

The Episcopal Church Congress will meet on Wednesday, Oct. 16, 1878, in Pike's Opera House, Cincinnati, at 9 o'clock A. M. A devotional service will be held on Tuesday evening, 15, and the Communion Service only will be celebrated early on Wednesday Morning.

The Union Methodist Church, of Philadelphia, has celebrated its Seventy-seventh anniversary. It has had 40 pastors, among whom are two who became Bishops, and many who were prominent in the Church. The church has been the mother of six others, and now has the oldest Methodist member in the country in the person of Miss Sarah Morton, who joined on probation of 1803.

The most remarkable results of evangelistic work among the Jews are found in Sweden. Great multitudes attended the public services of the Rev. Mr. Wilkinson, of England, and Mr. Adler at Gottenberg, the chief seaport of Sweden. Upon the Sabbath, 4,000 people, many of them Jews, filled a large Lutheran church. Drawing room meetings are also held with great success.

General News Items.

A recent Cuba decree provides that an ex-slave of Cuba may be elected deputy to the Cortes, when he has been six years a freedman. Colored men are electors, this provision extending to ex-slaves who have been free three years. This is progress. In 1868, when the rebellion broke out, the slaves in Cuba formed about one-fourth of the population.

San Francisco, July 27.—Volunteers to fight against the Indians, with the exception of Perry's company, are being dismissed. The war is considered over, though there may be one fight more before the Indians reach their reservations.

New York, July 24.—There are said to be two or three cases of genuine leprosy in the Charity Hospital on Blackwell's Island. One of the isolated sufferers is an ex-member of the volunteer fire department.

Charleston, July 25.—The emigrant bark Azor, which left this port on last Easter Sunday for Monrovia, with 350 exodists, arrived here yesterday, having made the return trip from Monrovia in thirty-six days. She brought a special correspondent and sixteen colored passengers, who are returning from the promised land and are bound for Mississippi, from which State they emigrated some years ago.

Washington, July 28.—Cohen, the ring-leader of the strikes in this city, was arrested at a late hour last night and held for trial to-morrow on the charge of inciting a riot. The authorities have taken every precaution deemed necessary to prevent any serious disturbance. The police force have been armed with Springfield rifles in addition to revolvers, and marines, numbering over 100 effective men, are held in readiness to assist the police in case of any further attempt being made to interfere with the laborers who are willing to work at the prices offered.

From a summary of over two hundred reports, received by a leading commission firm from points in Wisconsin, Iowa and Minnesota during the past three weeks, the damage to the wheat crop by late storms and excessive heat averages 17 per cent. in Wisconsin, 27 per cent in Iowa, and 27 per cent in Minnesota.

The proposition of the United States to hold a monetary conference to settle the question of the relations of gold and silver has been accepted by France, Belgium, Switzerland, Italy, Greece, Holland, Austria, Russia and England. Germany may also take part in its discussions, but this is not certain. The sessions will probably begin at Paris on the 10th prox.

The report on the progress and condition of the growing [illegible] crop for the [illegible] up by the [illegible] dicates a [illegible] generally expected, and yet its conclusions seem to be borne out by the facts that are presented. There were heavy and general rains early in the month which caused many fields to get badly "in the grass;" some of these were abandoned and in others more or less damage was done. Louisiana, North Carolina and Arkansas appear to have suffered most from the bad weather but even in those States a period of clear, dry weather would repair most of the injury that has been done.

The season down to the 1st of June was most favorable to the planting and early growth of cotton, and the bad weather since that date has not been sufficient to impair the prospects of one of the largest if not the largest crop, that has ever been grown in the United States. The estimates which were then adopted, almost uniformly, of a yield of from five to five and a quarter million bales have not been seriously shaken, and receive renewed credit from the exceptionally good weather which has prevailed at the South for the past week or more. The largest crops heretofore have been the following: 1859-60, 4,861,000 bales; 1870-71, 4,347,000 bales; 1875-6, 4,632,000 bales; 1876-7, 4,474,000 bales, and that of the current season, now near its close, which may be set down at 4,700,000 bales, or the largest since the war.

There would be reason to apprehend an excessive supply from the estimated increased yield for the coming crop year but for the fact that the growth in other countries has diminished. We have nearly a monopoly of the staple. Besides, in spite of the dull times, the consumption of cotton has been maintained, and that of American cotton has increased. The receipts of cotton at the American ports since the first of September last have been 286,000 bales in excess of the corresponding period last season, and yet the visible supply of American cotton is 220,000 bales less than one year ago, showing an excess in the consumption for a little more than ten months of more than 400,000 bales. The visible supplies of cotton of all growth in the markets of the world, as last made up, were 585,500 bales less than one year ago and [illegible] bales less than two years ago. The deficiency is an important one, at [illegible] but is relieved somewhat by the fact that the growing crop is a week or ten days earlier than last year, and that the facilities for moving cotton have materially increased of late years. By means of these, should the exigency arise, the supplies of new cotton may be greatly increased in September, and even in August.

Of course a large yield of cotton from the growing crop is by no means assured as yet; danger will not be wholly past till near the 1st of November. Renewed rains would be disastrous and an early frost a great calamity. The doctrine of chances is, in truth, against a great yield after two large crops. Still, as we find it, the situation promises a large yield and that it will be wanted at good prices. With that let us be content.—*World*.

Hold of Papa's Hand.

The patter of little feet on my office floor, and a glad voice exclaiming: "Papa, I've come to 'scort you home!" made known to me the presence of my little six-year-old darling, who often came at that hour "to take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor little blind girl; and you must let me hold your hand tight, and you lead me along, and tell me where to stop and how to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on, till we had safely arrived, and the darling was nestling in my arms, saying, "Wasn't it nice, papa? I never peeked once!"

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of trusting love came the answer: "O, no, mamma! I had a tight hold on papa's hand, and I knew he would take me safely over the hard places."

Sunday School.

August 11, 1878.—THE CENTURION'S FAITH.

SCRIPTURE—Luke 7:1-10.

GOLDEN TEXT.—"According to your faith be it unto you."—Matt. 9:29.

TOPIC—Faith.

Condensed from National S. S. [illegible]

The Request of Faith (1-5).—This gem of a miracle has—as it should have—a beautiful [illegible] between the Sermon [illegible] and the raising of [illegible] widow of Nain. It has [illegible] the [illegible]

[illegible] Sunday-School Map.

M. A. Coudy, 2938 Thomas St., St. Louis, Mo., has published another International Sunday-School Map of Palestine, of the time of Christ. This map is 40x60. Illustrates the International S. S. Lessons, carefully prepared from the best authorities and latest surveys. Large type, easily read at a distance, tables of distances, length of rivers, height of mountains, etc., a system of concentric circles by which any place can be readily found.

And by distinguished marks showing the following:

All places mentioned in the New Testament, the location of which are known; those mentioned in N. T., the location of which are conjectural. Those not mentioned in N. T., but in existence at the time of Christ; the locations of which are known, also, those conjectural. Where exact location is doubtful, so designated. Admitted to be the largest, cheapest and best [illegible] Map published for the money [illegible] of [illegible]

No. 2. Canvas paper, [illegible]

No. 3. On fine white [illegible] colored.

No. 4. White paper, mounted [illegible] countries colored [illegible]

No. 5. Same as No. 4, [illegible] spring rollers.

Don't fail to order the International S. S. Wall Map U.

M. A. Coudy, Publisher,
2938 Thomas St., St. Louis, Mo.

The August number of the *Golden Hours* opens with the charming typical picture, "Our Daily Bread," [illegible] the beauty, peace and [illegible]

[illegible] made by their passage. Only one change of cars which is made at Columbus [illegible] is taken in the [illegible] at that place at 5 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

New Orleans, August 1, 1878.

COTTON—	
Low Ordinary	9¼@ 9½
Ordinary	9¾@ 9⅞
Good Ordinary	10¼@10½
Low Middling	10¾@10⅞
Middling	11 @11¼
Good Middling	11¾@12
TOBACCO.	
Inferior lugs	2½ to 3
Low lugs	3 to 3½
Medium	4½ to 4¾
Good to Fine	4¾ to 5¼
Low Leaf	5½ to 7
Medium	7 to 9
Good	9 to 9½
Fine	9½ to 9¾
Selections	10 to 12
SUGAR—	
Common	@ 7½
Strictly Prime	@ 8¾
Yellow Clarified	9¼@ 9½
White	9¾@ 9⅞
MOLASSES—	
Common	23 @26
Choice	40 @42
Strictly Prime	36 @38
COFFEE—	
Ordinary	14¼@14½
Fair	16 @16½
Good	17 @17½
Prime	17½@18
MESS PORK—per bbl	$11 50
BACON—	
Shoulders	5¼@ 5
Clear Rib Sides	6½@ 7¼
Clear Sides	7¼@ 7½
BEEF—	
Medium Western	9 50 to 10 00
Choice Extra Western	to 12 00
HAMS—	
Plain	8½@ 9
Sugar Cured	10½ a 11
BUTTER.	
Choice New York	32 to 33
Good New York	25 to 30
Choice Western	20 to 22
Good Western	14 to 16
CHEESE.	
Ohio Factory, fine	7 to 7½
Ohio Factory, good	6½ to 7
Western Factory, skims	6 to 6½
Western Factory, hard	5 to 5½
New York Cream	11 to 12
LARD—	
Refined	8½ a 8¾
FLOUR.	
Common	$2 50 to —
Extra	3 00 to 3 25
Double Extra	3 50 to 4 00
Family	5 00 to 5 50
Choice Fancy	6 25 to 6 50
CORN MEAL—℘ bbl.	2 65 to 2 75
GRITS.	
Hudson's	3 90 to 4 00
Western	3 90 to 4 00
CORN—℘ bu.	
Mixed	50 to —
White	56 to —
Yellow	54 to —
Bulk, mixed	45 to 46
Bulk, white	46 to 48
BRAN—℘ cwt.	60 to —
HAY—℘ bale	[illegible]
DRIED FRUIT.	
Apples	3 to 4
Peaches	12 to 20
LA. POTATOES—℘ bbl.	2 [illegible] to 2 25
SWEET POTATOES—℘ bbl.	2 75 to 3 00
ONIONS—℘ bbl.	1 75 to 2 00
CABBAGES.	
Louisiana, per crate	4 00 to 4 50
RICE—℘ lb.	
Common	4½ to 5¼
Fair	6¼ to 6½
Prime	6¾ to 7¼
Choice	7½ to 7¾
BEANS—	
Northern	3 to 3½
Western	2½ to 2¾
COW PEAS—℘ bu.	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	80 to 90
CANDLES—℘ lb	
Sperm	35 to 40
Star	12 to [illegible]
POULTRY—℘ doz.	
Old Chickens	4 00 to 4 50
Young do	1 50 to 3 00
Ducks	2 00 to 3 00
Geese	3 00 to 4 00
Turkeys	9 00 to 10 00
[illegible]—℘ doz.	
[illegible]	5 to 10
Louisiana	15 to 20
FISH.	
Mackerel, ℘ kit	[illegible] to 1 90
Codfish ℘ box	90 to 1 10
Herring ℘ box	80 to 1 00
Salmon ℘ box	1 75 to 2 00
[illegible]	
Liverpool per sack	90 to 1 12
Turk's Island, per bu	30 to 39
Pockets	1½ to 7½
WOOL.	
Burry	9 to 11
Louisiana Clear	20 to 21
[illegible]	22½ to 23
[illegible]	— to 7
[illegible]	[illegible] to 7½
[illegible] lbs, ℘ lb	5¾ to 7¼
[illegible]	[illegible] to 8
[illegible]	— to 7½
[illegible] lbs.	9½ to 11½
[illegible]	half price
[illegible]	— to 6
[illegible]	6 to 7

[illegible] dull at last week's rates [illegible] a fair demand at [illegible] to [illegible] cents.

[illegible] delay. In view of these facts, and the amount of work involved in issuing so many editions, it [illegible] that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

NELSON & PHILLIPS.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 16mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

Special Notices.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

Given Away.—A superb pair of 9x12 Chromos, worthy to frame and adorn any Home, and a Three Months subscription to Leisure Hours, a charming 16 page literary paper, full of the Choicest Stories, Poetry, etc., sent Free to all sending fifteen cts. (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William st., N. Y., Guarantee every one Double Value of money sent. $1500 in prizes, and [illegible] given to agents.

A Fine Head of Hair is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstine and Bentley, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

Note. We will insert notices of Quarterly and District Meetings free of charge. But our space is now so limited that we cannot insert them more than twice.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground, Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. Melton, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. Mason, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August [illegible]; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. Butler, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Marshville, September 1; Murfreesboro, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. Pickett, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; [illegible], June 29, 30; [illegible] [illegible] 7; Durant, July 13, 14; [illegible] [illegible]

[illegible] P. E.

[illegible] District.

[illegible] ROUND.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination to open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. Molloy, P. E.

Advertisements.

Boston University. SCHOOL OF THEOLOGY. Opens Sept. 18. Address James E. Latimer, S. T. D., Dean. SCHOOL OF LAW opens October 2. Address E. H. Bennett, LL.D., Dean.

Wedding & PARTY Invitations, Envelopes, &c., College & School DIPLOMAS, SENT BY MAIL. Write for Circulars to Alfred L. Sewell, 180 Clark Street, CHICAGO, ILL.

HEARING RESTORED. Great invention by one who was deaf for twenty years. Send stamp for particulars. Verey & Harper, Lock Box 86, Madison, Ind. july25-2t.

$4 TELEPHONES!

For short lines my Acoustic Telephone is the best in use. I have a test line 1 mile in length that transmits the voice with such power as to be heard in all parts of an ordinary room. Send 3c. for Illus. Circular J. R. HOLCOMB, Mallet Creek, Ohio. july25-4t.

1,000 AGENTS WANTED. ERRORS of the ROMAN CATHOLIC CHURCH." By the ablest Divines of the different Denominations. Price $2. Illust. Sells rapidly. Best terms given. J. H. CHAMBERS & CO., St. Louis, Mo. july25-2t.

REED & BARTON,
Established 1824,
Manufacturers of
SILVER-PLATED TABLE WARE
OF EVERY DESCRIPTION,
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Piano Beautiful Concert Grand Pianos, cost $1,600 only $425. Superb Square Pianos, cost $1,000 only $255. Elegant Upright Pianos, cost $800, only $155. New Style Upright Pianos, $112.50. Organs, $35. Organs, 12 stops, $72.50. Church Organs 16 stops, cost $390, only $115. Elegant $375 Mirror top Organs, only $105. Tremendous sacrifice to close out present stock. Immense New Steam Factory soon to be erected. Newspaper with much information about cost of Pianos and Organs SENT FREE. Please address DANIEL F. BEATTY, Washington, N. J. Organ

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HUMPHREY'S
HOMEOPATHIC SPECIFICS.

Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, and money, averting sickness and suffering. Each single specific the well tried prescription of an eminent physician.

Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	25
2	Worms, Worm Fever, Worm Colic	50
3	Crying Colic, or Teething of Infants	50
4	Diarrhea, of Children or Adults	50
5	Dysentery, Griping, Bilious Colic	50
6	Cholera Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Bilious stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	50
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Sufferings at Change of Life	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

FAMILY CASES.

Case, Morocco with above 35 large vials and Manual of directions	$10 00
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These remedies are sent by the case or vial, to any part of the country, free of charge, on receipt of price. Address HUMPHREYS' SPECIFIC HOMŒOPATHIC MEDICINE CO. Office and Depot, 109 Fulton St. N. Y. For Sale by all Druggists. Nov. 8, 1877-1y.

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Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

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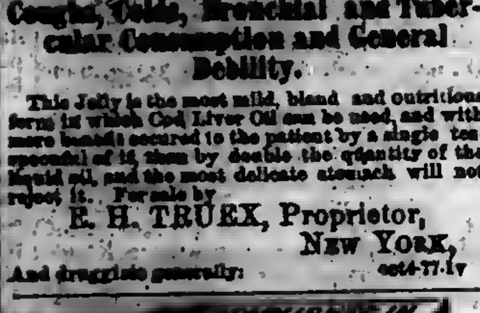
New York,
And druggists generally. oct4-77-1y



89 and 91 CAMP STREET,
Branch Store 597 Magazine Street,
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Importers and Dealers in
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EDGE TOOLS, IRON, NAILS,
CASTINGS, GRATES, ETC. TINNERS'
STOCK, TOOLS AND MACHINES.
COOPERS' TOOLS. HOUSE
FURNISHING GOODS OF
EVERY DESCRIPTION.
[illegible] Tin and Japan Ware.
[illegible] FOR THE
[illegible]
[illegible] OAK
[illegible] Stoves.

ALCORN UNIVERSITY.

FACULTY:

Rev. Hiram R. Revels, D.D., *President and Professor of Mental and Moral Philosophy.*

George B. Vashon, A.M., *Professor of Ancient and Modern Languages.*

Henry H. Baker, *Tutor in Mathematics and Natural Philosophy.*

Herbert A. Clark, *Tutor in the English Language and Literature*

This University, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz:

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For **Board and Washing, $1.62½** per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The **Fall Term** will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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Calendar for 1878 *and* 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.
Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

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Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.
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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. First Year.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To be Read.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. Second Year.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To be Read.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Rurter's Church History—1 vol., 8 vo.

IV. Third Year.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To be Read.—Wesley's Sermons—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. Fourth Year.—Review of the whole Course. Written Sermon.

To be Read.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

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MY NEIGHBORS.

I sit by my window at early eve,
Rocking my baby to sleep;
While the twilight shadows with sunset beams
Are playing at bide and peep.
And, crooning a time-worn slumber-song
Dreamily o'er and o'er,
I watch my neighbors who live near by,
As I've watched them often before.

My neighbors live in the old elm tree,
Whose branches, many and strong,
At morning and night have nodded to me
Full many a summer long.
The sunbeams fall from the golden sky,
And merrily play and shine
The live-long day on the little pair
Who have builded their home near mine.

We are very happy, my neighbors and I—
Intimate friends are we;
I sing them a song of my own, sometimes,
And they merrily sing to me.
And now, as I sit by the window here,
My neighbor is on her nest,
And both of us watch with tender love
Our little ones in their rest.

She folds her wings with a warble low
Over her babies three;
And my arms are clasping my baby girl
And holding her close to me.
And the twilight shadows are falling fast
Over the mountain side;
And the breeze which has rustled the elm-tree leaves,
Grows still with the even-tide.

—*Independent.*

To Girls.

Never marry a man who has only his love for you to recommend him. It is very fascinating, but it does not make the man. If he is not otherwise what he should be, you will never be happy. The most perfect man who did not love you should never be your husband. But though marriage without love is terrible, love only will not do. If the man is dishonorable to other men, or given to any vice, the time will come when you will either loathe him or sink to his level. It is hard to remember, amid kisses and praises, that there is any thing else to be done or thought of but love-making; but the days of life are many and the husband must be a [illegible] be trusted—a companion, a friend, as well as a lover. Many a girl has married a man whom she knew to be anything but good because he loved her so. And the [illegible] has died out on the hearthstone of home before long, and beside it there has been sitting one [illegible] she could never hope would lead her heavenward, or who, if she [illegible] him as a wife should, would [illegible] steps to perdition. Marriage is a solemn thing—a choice for life; be careful in the choosing.—[illegible]

The Curse of a Ruined Woman.

[illegible] will ever prosper who [illegible] of a ruined woman [illegible]. The murderer of the [illegible] tried and executed by [illegible] laws, but the murderer [illegible] tried by heaven's law [illegible] as sure as divine [illegible] Betsy said this as [illegible] the white hands of a [illegible] put white flowers [illegible] about the marble [illegible]. There was a tiny [illegible] the girl mother. The [illegible] and there was [illegible] few know. Half [illegible] and child were [illegible] of the family [illegible] and office of burial [illegible]. A [illegible] ruined home!—[illegible] and [illegible] the [illegible] is there, and the [illegible]

[illegible] Sales.

[illegible] the [illegible] call [illegible] be [illegible] giv[illegible] attention. [illegible] in his [illegible] to [illegible]

The Tallest Couple in the World.

Capt. Martin Van Buren Bates was born in Whitesburg, Letcher county, Ky., November 9, 1846. He is seven feet eleven and one-half inches in height, and weighs 418 pounds. His father was about six feet tall and his mother was a lady of ordinary stature. In 1849 Miss Anna H. Swan was born in Colchester county, Nova Scotia. She was as tall as her mother when six years of age, but she continued to shoot upward until to-day she is exactly the same height as her husband—seven feet eleven and one-half inches—her weight being 413 pounds. These two were married in London some years ago, and on returning from their bridal tour, found an order from the Queen awaiting them, requiring them to present themselves at Buckingham Palace. They had previously appeared before the Prince of Wales, and the members of the Masonic Lodge of which he is a member, and it is probable that he had aroused his mother's curiosity by his description of them. She made them both bridal gifts. The Captain received a massive gold striking watch, the case weighing nine ounces and the entire watch over a pound, while with the immense neck-chain the whole weighed over three pounds. The bride was presented with an immense diamond cluster ring, containing seven white jewels. Both the lady and the gentleman are perfectly proportioned, every member corresponding and aiding to produce a symmetrical but colossal figure. Mrs. Bates requires for an evening dress eighty yards of material.

"I Shew You a Mystery."

An employer, to requite some special service, gave to his servant a silver goblet. The man was exceedingly careful of his present, valuing it very highly. One day by accident, the cup fell into a vessel filled with aqua fortis; but the man supposing it to be only water, and having something of importance to do just then for his master, left it to his return. A fellow servant coming into the same room when the cup was nearly dissolved, and glancing at the aqua fortis, asked what had been thrown into the vessel. The owner of the cup entering answered that his cup fell accidently into the water; whereupon he was informed that it was not common water, but aqua fortis, and that his cup was almost dissolved. Rushing to the vessel he saw the last remnant of his cup gradually disappearing, and yet the liquid was as clear as if nothing had been dissolved in it. As the last vestige of the cup vanished from his sight the poor fellow bitterly bewailed his loss, despairing of ever seeing any portion of it again. Pitying his helpless grief, his fellow servant told him that his master could restore it all to him again. But this impossibility only served to aggravate his feelings, and he broke out: "Why talk thus? Do you not know the cup is utterly dissolved, not a particle to be seen? How, then, can my master, or any man alive reproduce the silver? It cannot be. I give it up for lost." All the reiteration of his fellow-servant to the contrary was in vain.

While they were thus debating the employer came in and was told all the circumstances. Turning to the man who had lost the cup, he said: "What you so positively pronounced to be impossible you shall see me do with little trouble. Bring me [illegible] pour it into the vessel containing the aqua fortis. Now look, for the silver will presently fall to the bottom of the vessel in a white power." The owner of the cup saw the precipitation of the silver; the aqua fortis was drained off, the powder was taken up, melted, reduced to one solid piece, and then by the silversmith refashioned into a cup of the same shape as before.

There are men like the servant spoken of, who deem that to be impossible which nevertheless can be accomplished; and there are others [illegible] say, with Job, "If a man die, shall he live again?" who declare [illegible] it is "incredible that God should [illegible] the dead." [illegible] the story of the cup, it [illegible] possible to gather all and re[illegible] the beautiful memento of past [illegible] so has God the power to [illegible] together the dissolved portions of a human body and restore [illegible] in the undying tene[illegible]. As to [illegible] will be ac[illegible]. Of its [illegible] by Him [illegible]

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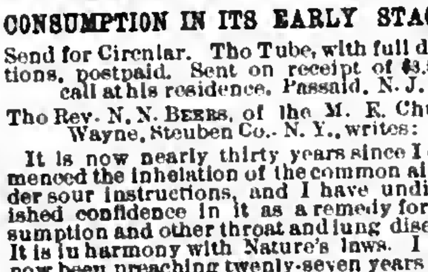

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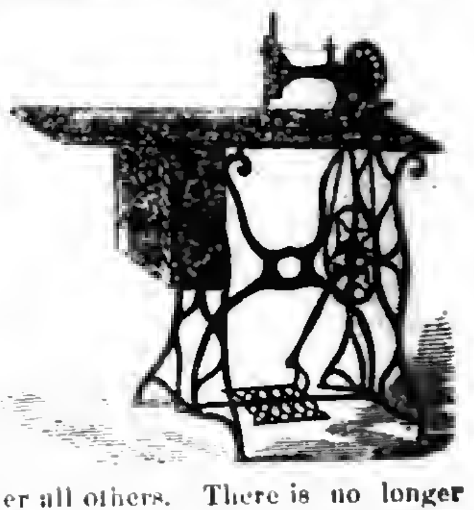

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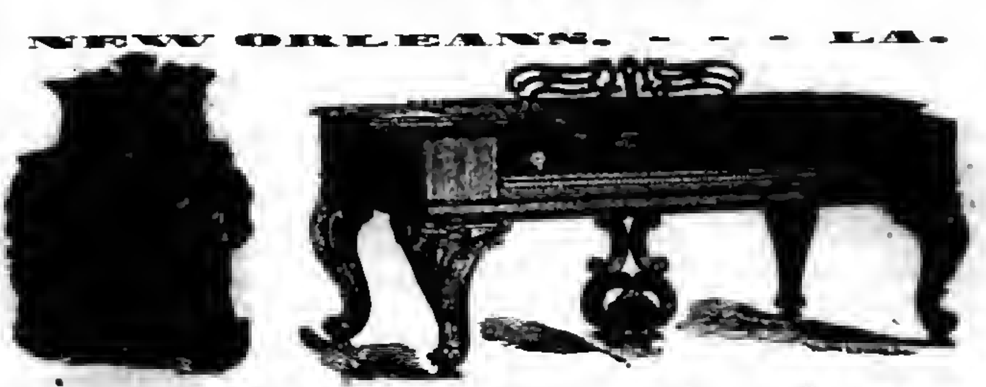

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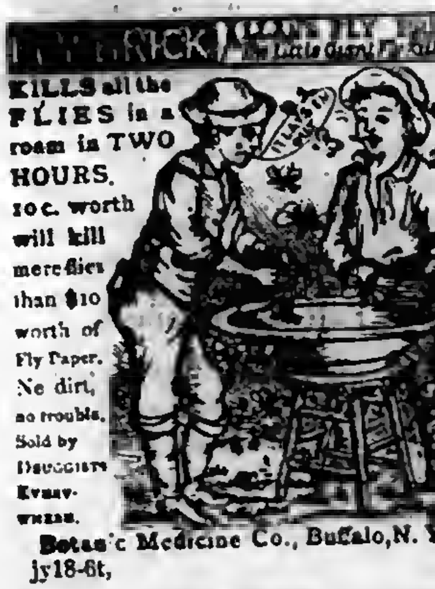

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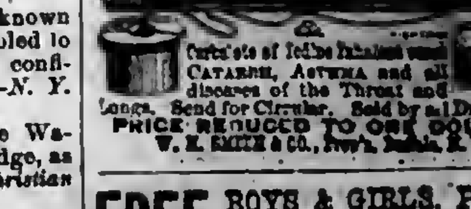

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VOL. 13—NO 32.
NEW ORLEANS, LA., THURSDAY, AUGUST 8, 1878.
WHOLE NUMBER 314

Southwestern.
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Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold;
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever,
Out of the resting place.

* * * * *

A ship came sailing and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she.

And the spars and broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land.

Prayer.

BEFORE SABBATH MORNING SERMON,
BY [illegible] H. HEPWORTH, D. D.

[illegible] Thee, Almighty Father, that [illegible] possible for us to come to [illegible] tell Thee all the story of [illegible] and woes. Our eyes [illegible] Thee, and yet our hearts [illegible] hear every word [illegible] have never felt the Di[illegible] of Thine hand, and yet, [illegible] are sure that that [illegible] in the way by day [illegible] have never looked [illegible], and yet Thou hast [illegible] and seen us in, the [illegible], and in the midst of [illegible] Thy look is our [illegible] thank Thee that [illegible] Thee and confess to [illegible] we have sinned [illegible] how many wrong [illegible] cherished, and how [illegible] we have done. We [illegible] we can confess to [illegible] we have [illegible] and toward [illegible] ungenerous [illegible] great causes [illegible] fullest sym[illegible] that we can [illegible] there are [illegible] which ought [illegible] that we have [illegible] ought not to [illegible]

[illegible] Thou art our [illegible] that Thou [illegible] are dust, we [illegible] will forgive [illegible] and for all [illegible] lives, it [illegible] our penitent [illegible] to our best [illegible] to the [illegible] that has [illegible] forget [illegible] things [illegible] around a new mile-stone in life's solemn but beautiful journey, we may take upon our souls new resolutions and new responsibilities.

Father, help us that we may be born again; help us that we may be baptized with Thy spirit of self-sacrifice and self-denial. Oh, Christ Jesus help us that we may forget ourselves and remember others; that, in forgetting ourselves, we may find Thee, and in remembering others, we may get encouragement and good cheer for the hardships of life.

Father, bless those who have congregated here in their wonted place of worship that they may burn the incense of gratitude to Thee once more. So richly bless that they may be cleansed of all their impurities from this hour. So truly guide their thoughts that they may be strengthened for the great conflict of life which awaits them. Bless, Father, with Thy choicest benedictions, our dear brother who ministers to this people, who is not only loved by them, but by us, also, Father, hold him in the hollow of Thine hand, and protect in all ways. Give unto him the rod of Aaron and Moses, that when this people are thirsty because of their wanderings, he may smite the rough rock that from out of its depths may flow the blessed stream of eternal life to quench their thirst withal. Bless him, oh, God, that as he speaks to this people they may feel that it is with God's authority.

We pray that Thou will take into Thy special care and keeping all who are poor and all who are greatly tried; all who are sick and all who need great patience to endure Thine afflicting hand; all who are struggling amid the darkness of doubts, and who cannot find the light; all who are covered over with the stains of sin and guilt. Father, take them all into Thy keeping, and pour into their hearts Thy Fatherly love in such large abundance that it shall wash away all their uncleanness, and leave them white as snow.

Hear this, our morning prayer, and answer according to Thine own will, and in Thine own good time, and we will ascribe unto Thee, Father, Son, and Holy Ghost, all praise, and dominion, and power, and glory, forever and ever, Amen.

The Republic of Liberia.

The New York *Times* has the following excellent article on Liberia:

During the thirty years preceding the war the opposing forces of "radicalism" and "conservatism" were represented by the Abolitionists and the Colonizationists. The latter worked through the American Colonization Society, which, in 1820, made the beginning of the present Republic of Liberia by sending 88 negroes, who first settled on Sherbero Island, (at the western end of Liberia,) but in 1822 removed to the mainland at Cape Mesurado, which is now the center of the population. This original expedition was taken at the public expense, Congress having appropriated $100,000 in 1819 to carry back "surreptitiously imported" Africans. The prevalent idea, however, was that, as the negro came from Africa, he ought to go back, and no distinction was attempted between those of African birth and those of African descent; sustained by moderate contributions, the society went on in a quiet way until the war intervened and changed the conditions of the case. Then the plea was urged that fusion of, and concord between, the two races are alike impossible, and that in this country the colored race will always be virtually if not legally slaves; to both white and black, it was said that only in his own country could the negro ever become a man and have a chance for himself. Colonization efforts were not relaxed; up to 1872 there had been sent out by the parent society, 13,958; by the Maryland branch, 1,227; by the Government, 5,722; total, 20,907. Two trips have been made this year, the latter very recently.

Liberia occupies the southern corner of the north-west coast of Africa, being what is known as the "grain coast;" it has a coast line of [illegible] miles, and covers about 100,000 square miles, of which about [illegible] are occupied. The population is estimated at 701,000, aborigines, and the 21,000 emigrants from this country. The chief farming region is on the principal river, the [illegible], at the mouth of which is [illegible] the capital, with an estimated population of 13,000. From 1870 the public revenues [illegible] a year, of which [illegible] from Customs duties; [illegible] duties were [illegible] and the expenditures at $115,500. The first public debt was contracted in 1871, when a loan of $500,000 fifteen-year 7 per cent. bonds were negotiated in London at 85. The Government is modeled upon that of this country. Information obtainable respecting the productiveness and growth of Liberia is exceedingly meagre, and its commerce is so slight that the statistics are not seperately made up. The exports from Great Britain to the "western coast of Africa" were $9,082,095 in 1871, and the imports $4,381,800; the exports rose in the next year and the imports in the two following years, but in 1875 the former had sunk to $8,255,355, and the latter to $3,462,090. During the fiscal year ending June 30, 1877, this country sent to Liberia 1,100 barrels of flour, $7,403 worth of fish and oysters; there is also recorded an export of butter and cheese during twenty years past, but not exceeding $5,000 value in any years. Something more is, of course, included in such unseperated items as "all other countries," and also in indirect trade through Great Britain, that country, for reasons unimportant at present to specify, having the bulk of Liberian commerce. The chief articles of exports are palm-oil, rice, ivory, dye-woods, ginger and coffee; the last is claimed to be so superior in quality that a good demand has arisen for it, and 70,000 coffee plants have been sent to Brazil and California.

As to the advantages of Liberia for emigration there is a great dispute. The Colonization Society has appropriated $5,000 to carry out the latest lot of emigrants and support them until they can produce crops upon land which is given them at a nominal price. Rev. Abraham Hansom, formerly Resident Minister of the United States, testifies to the general growth and prosperity of the colony, and so does Bishop Gilbert Haven, who has lately made an official examination of the missions of his Church in Western Africa; so does Commodore Shufeldt, who has twice visited Liberia, and letters of like tenor from residents to their friends in this country. On the other hand, Senator Bruce, of Mississippi, has written an earnest letter of remonstrance, arguing that the negro in America is not African, but American; that he has no advantages here which he can afford to abandon in order to go to Liberia, where "he would find a farm without either a plow or the beasts of burden to draw it, a land without roads and without vehicles of transportation, a community without a system of public schools, a Republic without a press." Mr. J. Milton Turner, Resident Minister, has been more minute in discouragement. He says that cutlasses, hoes and bill-hooks are used for agriculture, and that there is not a plow in the colony; that although horses are found in the interior, neither horses, mules or donkeys can endure the sea-coast climate; that miasma prevails during half the year, and the heat of the sun the other half makes work almost impossible to any but the natives; that acclimation is a process so severe that only the strongest survive it; that Liberia has never yet been able to produce food enough for home consumption, and has to import even rice from England; that flour has never been below $14 a barrel, butter $1 a pound, and hams $5 to $8 each; finally, that at the end of six months, after outside aid ceases, the emigrants are left nearly helpless and so anxious to get back that he has never known of the sailing of a vessel to this country without a dozen applications for passage.

In considering these conflicting statements it should not be forgotten that Liberia is fully tropical, lying between extremes of 4½° and 9½° of latitude, the same belt of latitude comprising the northern States of South America, Central and unexplored Africa, Ceylon and the Pacific Island—all of this territory barbarian or semi-civilized. Of course, this peculiarity in the equatorial belt is not purely accidental; man will be what his climate makes him, and he can never, in one generation or fifty, become superior to it. As nature is fervid and bountiful, man is lazy and has more time than energy. There are no good reasons why the negro should abandon civilization in order to try the experiment of building up a Republic in the torrid zone. If he has less ability than the whites as an independent colonist, his risks are all the greater from that fact; if he is equal to the white on a fair field, surely it would be throwing away the advantages of position in this country. Everything is in his favor here except the single fact of his inferior social position, and as to that time and patience are the only remedy. His labor is in demand here, if anywhere in the world, and his social position must be left for time to work out with the other problem of his labor. It is only thirteen years since he ceased to be a chattel, and those who feed his restlessness by urging that he can never prosper in the United States are not good advisers.

"If Thou Hadst Known."

Jerusalem was standing in all her pride and splendor. The pinnacles of her gorgeous temple sparkled amid the glories of an eastern sunset. Her palaces and halls echoed to the voice of mirth, and her dwellings were filled with wealth and luxury. The publican was feasting his guests on the fruits of extortion. The Pharisee was pompously praying at the corners of the streets. The common people, in busy crowds, were seeking pleasure or profit. The hum of business, the noise of mirth, the sound of the viol, the tabret, and the pipe; the ever swelling, ever varying music of city life, in its manifold strains of gladness and grief, were proof that the people there "regarded not the work of the Lord, neither the operation of his hands."

To one looking only upon the outward appearance, Jerusalem, thus filled with wealth and splendor, with joy and song, would seem to be fortunate and happy. The lover of nature standing over against the city by the Mount of Olives, would see in the magnificent view before him enough to kindle his whole soul with a glow of admiration. Yet, when Jesus beheld the city, on his way thither, accompanied by a joyous multitude, he duly silenced their acclamations, and stood in mute sorrow, with his eye fixed on the scene. As he gazed he wept. With tears of compassionate grief he emphasized the exclamation, "If thou hadst known!"

Thus, while all was fair and auspicious to the eye of one looking simply on the outward appearance, Jesus saw beyond the surface of things an impending, fearful doom. The beautiful city was soon to be laid waste. Unutterable distress was soon to consume the people. Not one stone was to be left on another of that temple whose fame had filled all nations. The day of gracious visitation was just closing. The time of bitter desolation was just at hand, and she knew it not. Therefore, while others rejoice in her apparent glory, Jesus, through tears of pity said, "If thou hadst known!"

Alas! too often it is thus with men as with cities. To us they seem fair and prosperous, and we call them fortunate and happy; when he who looks on the heart, and knows the end, discerns before them a doom most fearful. Mercies abused, ordinances despised, grace rejected, demand that mercy give place to wrath. The oncoming doom we see not. The rising storm of wrath we hear not. Often those who stand on the very brink of perdition so charm us with their outward graces, or kindle our admiration by their successes that we cry, "Fortunate," "happy," while Jesus is saying, with pity in his heart, "If thou hadst known!"

The young man is in the flush of a remarkable apparent success. Whatever he puts his hand to seems to prosper. Wealth, position, influence, worldly honors, these all come at his bidding, and he stands upon the summit of a worldly prosperity for which thousands count him happy. With all his other acquirements, however, he has not yet secured the one thing needful. He is too deeply immersed in business, too eager in the pursuit of honors, too restlessly ambitious of worldly success, to trouble himself about things unseen and eternal. He is grasping a monopoly worth millions, and has it fairly at hand! He is striving for a position in the ranks of men of renown, and has been welcomed to the high places of power! Success is written upon his escutcheon that in characters that kindle admiration and envy. "Happy child of fortune!" cry the multitude who witness his progress and covet his apparent prosperity. But there is One who has other words to utter over this prosperous worldling. Jesus, knowing that death is at the door, that amid all this outward prosperity his gospel has been neglected, his cross despised, his grace slighted, looks with compassionate pity on this restless aspirant, and says, as when he looked from Olivet upon Jerusalem, "If thou hadst known!"

The daughter of luxury and pride—beauty has clothed her with its charms. The dance borrows its chiefest spell from the fascination of her graceful movements. Taste throws all its attractions into the adjustments of fashion. Wealth scatters its glittering symbols over her person, and she goes forth among the votaries of fashion, joyous and blithesome, to kindle in all who behold her the wish for a like profusion of nature's coveted gifts. Some admire, some envy, some covet—all exclaim, "How fortunate! happy!" Yet, through these exclamations of friends and admirers, a voice is forced upon the ear of faith, having quite another tone. It is the voice of Jesus who, from his despised glory and rejected throne, seeing the arrow of the destroyer just entering that thoughtless heart, looks down in pity upon this lover of pleasure more than lover of God, and exclaims, "If thou hadst known!"

O, Christian, if we but hear it by faith above the din and bustle of these stirring times, no doubt the voice of Jesus would change our estimate of the real state of some men and women, of some towns and cities, aye, perhaps, even of some churches whose outward prosperity is great. If we would see by faith through the glare and splendor of that outward display, by which we are so easily misled, the face of Jesus, turned in tearful compassion upon worshipers where the form of godliness has parted company with its power, it would make us feel that, if to be a Christian is to be like Christ, then tears are quite as pertinent as smiles in our outlook upon a world neglecting its great salvation!—*Christian Secretary.*

The Dead Sea--Singular Facts.

The Dead Sea is about forty miles long, and about eight in width. On its north and west shores is a pebbly and muddy beach without shell or trace of living creature, so far as I have observed; no vegitation surrounds it, and for our usual noonday lunch we could obtain no shade from the sun. I had to use my umbrella, and can now understand Jonah's complaint over his withered gourd, and the beauty of the prophet's figure—"the shadow of a great rock in a weary land!" On its banks, near its junction with the Jordan, are a number of reeds, but they were perfectly withered and brittle, probably irrigated, however, by some stray streams from that river at the period of its annual overflow. Altogether the scene was the wildest and most deathlike of any I have ever seen and had an extremely depressing effect on the spirits, for which, no doubt, an unwonted atmosphere was also to blame. So intense was the heat at this level—the lowest spot on the earth's surface, being 1300 feet under the level of the Mediterranean Sea, and more than 3000 under that of Jerusalem—that three of our party who made a tour of the world said that they had never experienced heat so intolerable, not under the equator, nor yet on the Red Sea voyage. It seems obvious that the Dead Sea water surface was, at no very distant era, several hundred feet higher in level. This fact, I think, incidentally indicates the former fertility of Palestine, because a luxurious vegitation would produce more rain, and consequently a larger volume of water supply by the Jordan and its tributaries than in modern times. Some say a miasma arises from the slime beds of the Dead Sea, which induces depression of spirits and excessive fatigue. This is possible but probably imagination has something to do with the feeling. True it is, however, that neither man nor living thing tarries many hours in its vicinity, nor is a boat seen on its solitary waters, although from their high specific gravity everything floatable swims on its surface with remarkable buoyancy. Even the naval officer who undertook to survey its boundaries and sound its depths has done so very imperfectly, driven off, if I remember aright, by sickness. The waters of the Dead Sea contain a fourth part of solid matter, of which one-half is common salt. It is said the bottom or bed of the sea is asphalt, and lumps of bitumen are frequently seen on its shores, as are also flakes of sulphur. The sense of solitude is awful, nor can I imagine any punishment more severe than to be left here alone even for a single week. The valley of the Dead Sea is surely the most extraordinary feat of geography. Its waters have been sounded, and found 1320 feet deep, so that its bottom is nearly a mile lower than Jerusalem! Ever filling and without egress, yet it is never full—assuredly no unfit type of the "valley of the shadow of death!" Bathing our hands in its waters, a disagreeable feeling remained until we had afterwards washed them in the Jordan further on in the afternoon.

Taking the Stone Away.

Now, it is a remarkable characteristic of Jesus that He never spoke an unnecessary word nor performed an unnecessary deed. He never did for another what that person could do for himself. There seemed to be omnipotence at His command. He claimed that there was. He performed acts which go as far as acts can go to prove the possession of limitless power. All disease was under His control. He could instantaneously heal lepers, open the eyes of the blind, unstop the ears of the deaf, and give tone and health to chronic paralytics. All nature seemed under His command. He could still storms, and multiply bread a thousand-fold, even indefinitely, and change water into wine. He was the master of the grave. He sent His summons through its gate into eternity and called back the spirits of the long-departed to re-inhabitate their former bodies. There is no perceptible limit to His power.

And yet He never performed a miracle to gratify His own passion or those of others. He never exerted His great power for display. If Jesus were a mere man to whom Almighty God had for a season delegated His almightiness, it is inconceivable that He should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or bind the hands of His foes, or destroy them with his word of power. But he never did. I never knew a man, never heard of a man, find ~~no~~ record in any history of a man, so continent, so gloriously self-controlling, that he would not, at least once in his life-time, break over the bounds and exert his delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, to do a wonder, and set the universe agape at His monstrous power. He never did. He never will. If His power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of His power." God does only what God cannot leave undone.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine for September.*

A Bible Incident.

A correspondent of the Pacific *Christian Advocate* writes: Some years ago, there lived in the State of Rhode Island, twin brothers brought up together, each and both exhibiting precisely the same mental and moral cast and habits. This state of things continued to about the age of sixteen, when a neighboring man put into the hand of one of them that very notable book called, "Paine's Age of Reason." About the same time, a friend put into the hand of the other, a pocket Bible. These gifts, it seems, became the books of their respective owners, and as might have been expected from this very date, the characters and habits of these two young gentlemen, twin brothers, as they were, began to diverge the one from the other. The one, I need not say which, began a course of vice, the other a course of virtue. The one continued to increase in profligacy, dissipation and debauchery; while the other increased in his knowledge of the principles and practice of true religion. The one became a vagrant, a vagabond upon the earth, while the other became the industrious, the useful, the contented and the happy citizen. The one a gambler by profession and occupation, while the other was exalted to a seat in the legislature of the State.

I hardly need write that one of these dear young men died upon a gallows, in the State of Kentucky, for the crime of murder; while the other lived and died honored and esteemed by all who knew him.

Now, I know I need not ask the young men of this land, the fate of which of these brothers they would wish to share, but I may ask the more mature, the final destiny of which of these two men they would wish to share in the great day of God's accounts. The one who gave the "Age of Reason," or the one who gave the Bible?

The Fatal Cup.

It was a bridal scene. The wine-cup passed from lip to lip. One gentleman refused. "Can't you pledge friendship in a social glass?" pleaded the bridegroom. "I dare not, I can not." Then the beautiful bride, with bewitching smiles, and eyes that were brighter than the jewels on her fingers, held out the poison to him, saying, "Surely you will not refuse me?" The color mounted his cheek. He faltered. He yielded to the Circe of the banquet. The first taste fired his lust, and he ceased not until he was a sot again.

A few years after, one quiet summer's evening, a wretched outcast reeled into the open door of a pleasant home, when a lady was just drinking a glass of wine, allowing her little one to sip. The vagabond sprang forward with a maniac's frenzy, raised his arm, dashed the cup to the floor, and shouted, "Murder him if you like, but not with *that!* Look at me. You made me what I am. I was respected and honored. You tempted me at your wedding. Now there is not a reptile I would not gladly change places with. I must soon stand before God's bar. On your head rests my blood!" A gurgling sound was heard in his throat. He fell at her feet a corpse. He sleeps in a nameless grave, the victim of cruel, though thoughtless seduction.

The above is a telling incident, and should lead every one to beware how they tempt their weaker neighbor. Above all, let no woman use her wit, her beauty, or her social position, to snare the feet of their associates, but rather use their winning grace to guide, and guard, and save.

The Spirit World.

The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us—but were are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away—it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts to raise our affections towards the other and better world.—*Bishop Simpson.*

Sin.

The very terms of evangelical religion—terms not of human device, but of divine revelation—salvation, redemption, forgiveness, cleansing, renewal, grace, and all, declare that there is such a thing as sin; that it is a reality in man that endangers and destroys his life, and from which he must be saved if he is to live well and hereafter. Sin in its reality gives color to all man thinks or feels about himself, or nature around him and God above him. There never was a vainer effort, then, than that so much vaunted at present to blot out the fact and the reality of sin in man. The fact and the consciousness of the fact cannot be blotted out without destroying the soul itself, into which sin has so deeply entered.

Grief banished by wine will come again,
And come with a deeper shade;
Leaving, perchance on the soul a stain,
Which sorrow hath never made.
Then fill not the tempting glass for me,
If mournful, I will not be mad;
Better sad, because we are sinful, be,
Than sinful because we are sad.

Every cotton factory in the South is flourishing.

General News Items.

New corn is being engaged in Texas at 10 and 15 cents a bushel.

At one point on Red River 117,000 cattle have crossed since April.

Alexander Bell, of Troy, Ala., is ten years old, and weighs 280 pounds.

Sam Bass, the dead Texas train-robber, was the son of a farmer in Southern Indiana, and but 25 years old.

The law restoring capital punishment in Iowa went into operation on the Fourth of July.

Outside the cities the Moffett register is said to be the most popular law ever enacted in Virginia.

Stanley is said to have agreed to make another exploring trip through the Continent of Africa, at the expense of the King of Belgium.

The Camden Light Artillery of South Carolina, saluted the Fourth of July with a cannon that had been used in the Revolutionary war.

The betrothal of the Duke of Connaught, Queen Victoria's third son, with the Princess Marie Louise of Prussia, the daughter of Prince Frederick Charles, is announced.

The Democratic Convention, at San Antonio, Texas, to decide between Schleicher and Ireland for Congress, remained in session five days, took fifty ballots, and adjourned without making a nomination.

After much legal discussion and many varying decisions, which sent the question up or down, the Supreme Court of the United States has fully decided that the legislature of a State has a right to pass a law prohibiting the sale of intoxicating liquors. One step is thus securely laid—now for the exercise of the right.

It is thought the Texas cattle drive this year will foot up 300,000. Most of them go by Dodge City up the Arkansas and Purgatoire into the Platte valley. By the introduction of blooded stock the quality

It is thought that the Texas cattle drive this year will foot up 300,000. Most of them go by Dodge City up the Arkansas and Purgatoire into the Platt Valley. By the introduction of blooded stock the quality has been greatly improved during the last four years, and these plain-fed beeves are getting the best prices in Eastern markets.

Every year a race over 20,000 miles of ocean occurs between the tea ships, to win the honor of landing the first cargo of the new crop in England. This year the Gleneagle has won, bringing nearly two millions pounds of new tea from Han Kow to gravesend in thirty-seven days, one hour and four minutes, the best time on record. The race was a very close one, and off of Dover the Gleneagle was twenty-seven minutes behind the Glenfoulas.

The proposed tunnel under the Hudson to connect New York with Jersey City will be about four miles in length. It will start in New York in the neighborhood of Washington square. The Jersey City end will be in the so-called Pavonia district. The tunnel in the deepest part of the river, at ebb-tide, must support a weight of water equal to sixty-two feet in height, which will exert an enormous pressure on the structure. Only on the New York side will the workmen be obliged to tunnel through rock. The work, it is thought, may be completed within two years.

Ever since work was stopped on the Washington Monument, a stout rope has hung down the shaft from the derrick at the top, and on resuming work it became a question how to reach the top and make a good connection for hoisting necessary tackle. After testing the old and weather-worn rope a rigger volunteered to climb up, carrying a new rope up with him. Up he went, and reaching the top in safety waved his hat and cut the old rope down. The surprise of those on the ground can be imagined when the old rope on striking the ground, fell into a thousand pieces. It was found to be completely rotted through, and crumbled to pieces on being handled. The wonder is that it sustained its own weight.

Horace Greeley said of the Bible in the public schools: "It seems strange that the book which we regard as the best in the world should be the only one excluded from our schools."

Southwestern.
39 Natchez St., New Orleans, La.
THURSDAY, AUGUST 8, 1878.

As will be seen by the telegram from Washington, active operations at the mint in this city have been postponed for ninety days.

Rev. Dr. W. H. Pearne, of the New Jersey Conference, has been appointed General Agent of the American Seaman's Friend Society. His post-office address is Asbury Park, N. J.

The Democratic State Convention is at this writing in session at Baton Rouge. Four of the delegates from the tenth ward of this city were expelled by the convention for accepting bribes.

Rev. J. Brann, pastor of our first German Church of this city, having been voted a vacation by his congregation, is now enjoying a few weeks recreation. He and his family are at this time visiting relatives at Delaware, Ohio.

After the Texas Democratic Convention had been in session one week the names of Hubbard and Throckmorton were withdrawn and Hon. O. M. Roberts, Chief Justice of the Supreme Court of the State, was nominated for Governor. Hon. Joseph D. Sayers was nominated for Lieutenant Governor.

The Annual Year Book of the Sunday-school Union and the Tract Society of the Methodist Episcopal Church, for 1877, is published. It gives full statistic information concerning the work of these societies and the Sunday-schools of the Church. There are now 19,872 Sunday-schools in the Methodist Episcopal Church.

Dr. Vincent was the recipient of very distinguished attention during his short visit in England. On his departure a dinner was given in his honor, and among the noted members of the Episcopal Church who were present to bid him good-by was Dean Stanley, of Westminster. The question of introducing the International Lessons in the Established Church schools was discussed.

The number of yellow fever deaths during twenty-four hours ending with noon to-day (Tuesday) as reported by the Board of Health, is five. This is a decrease from the reports of several days past. We doubt not the total deaths from all causes in this city at the present time will compare favorably with that of any other city of the size in the country. Whether the fever is to become epidemic remains to be seen. In the report of yesterday of deaths from all causes we notice the following: Mrs. T. Phillips, colored, age 104, disease, old age.

Rev. P. Landry, Donaldsonville, La.: "On the third Sunday in August a large number of young converts from Macedonia, our little church on Bayou Lafourche, are to receive the ordinance of baptism. It will be administered by sprinkling, pouring or immersion, as the [illegible] candidates elect. Send on the SOUTHWESTERN; our people [illegible] it with delight. Soon will [illegible] our this year's account [illegible] paper and prepare for next [illegible] have reason to anticipate [illegible] next year; our crops [illegible]; sugar cane to-day [illegible] days ahead of last [illegible] planters are suffer- [illegible] heat, they all [illegible] is just the kind of [illegible] need to force the [illegible]. These are very [illegible] alike to the la- [illegible] planters. Let us [illegible] God from whom [illegible]

[illegible] our pastor [illegible] has added [illegible] in that place [illegible] stand against [illegible] gatherings, [illegible] in this [illegible] at weddings; [illegible] all drinking [illegible] evidence of [illegible] of the best [illegible] wine [illegible] of con- [illegible] thousands [illegible] drinking, [illegible] told [illegible] his foot [illegible]

The Church.

The Church is represented in God's word as a family. Out of this grows the relation of brethren. "All ye are brethren," says Jesus. "For the cause," says the apostle, "I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." "Now; therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Thus the universal brotherhood of all who love and serve God comes fully out in the church of our Lord Jesus Christ. No other religion ever taught this truth. It was very imperfectly conceived even in the Jewish religion. Its full development was left for Christianity. It was the idea of Christ, through the establishment of his church, to restore mankind to the fraternal relations which sin had severed. With the restoration of fraternal relations would grow up love, sympathy and even equality. Not that the Christian religion is leveling in the sense of destroying all distinctions of position and rank. These distinctions are acknowledged, but they are freed from all that pride, sense of superiority and reserve which prevent their possessors from "condescending to men of low estate" and keep them from performing all the offices of recognition, love and service which are due from man to man, and particularly to our fellow Christians. We are, indeed, to do good to all our fellow-men, but especially to the household of faith. This, we admit, is the ideal of the Christian church. The reality falls far below the ideal. But just to the extent that Christ's idea prevails in the working of his church, to that extent will its members recognize each other as brethren. In every way will they show by mutual interest and sympathy that they are one in heart and hope. The common bond of faith and love binds them to Christ and the same bond binds them to one another. This feeling of Christian brotherhood was above race and condition. Christian masters and mistresses felt it in the days of slavery towards their Christian servants. It was shown in many beautiful instances between the early converted Roman masters and their converted slaves. Under its inspiring presence learning, riches, power place no bars of approach to the unlearned. the poor and the helpless. All oppression of our fellow-men, all withholding of rights, all indifference to the wants, sufferings, comfort and elevation of our fellow-men will cease. Selfishness will entirely disappear.

Some Notes of Travel.

The "Life of Dr. John Eadie," by Dr. James Brown, is a most readable memoir, whether we consider its subject or its author. The one occupied a very conspicuous place in the Scottish Church, as does the other, and both have made themselves famous by their writings. There is much that is interesting in the memoir. Our attention was particularly awakened by some of the Doctor's notes regarding the Holy Land, where he had traveled. He was sadly disappointed with Jerusalem and thought it not for a moment to be compared with Samaria, which ought, on all accounts, to have been the capital of the country. "Jerusalem is a very dirty town, but looks well from a distance." He describes the Holy City as a "most unholy place." It is a dirty and most smelly hole, a network of poor, tumble down bazaars. Every man works and sells in front of his little miserable shop or booth. But the hills around are the grand old scenery, though Bethesda is now a nasty puddle and filth and smells are everywhere. "Samaria in situation is grand and lovely. In fertile valleys and fine scenery it far excels Jerusalem. The Church of the Holy Sepulchre is a grand delusion. The rubbish they show in Jerusalem is marvellous, the house of Dives and the spot where Lazarus lay, nay, the stones that would have cried out."

Dr. Eadie was more pleased and impressed with places that people are not often so anxious to visit. "The Dead Sea," he says, "is, I think, by far the most beautiful scene I have seen in the South; no apparent curse there save silence and solitude, and not unlike one point on Loch Awe. Naaman was right in [illegible] Abana and Pharpar in [illegible] with the Jordan. We [illegible]ped at the latter of the two [illegible] of Damascus. It comes [illegible] cold, clear, sparkling and [illegible] Hermon clad with snow [illegible] line. The Abana is [illegible] as it [illegible] and circu- [illegible] and groves [illegible] are of sur- [illegible] and [illegible]. It [illegible] Paradise. 'Straight street' still exists, though it is being altered and made miserably narrow by new erections."

All through his notes of travel Dr. Eadie laments the shameful misgovernment of these lands under the heel of the Turk. With good government, he frequently exclaims, what might they not become? The people are everywhere oppressed and wretched, especially the women, who, along with the donkeys, do all the drudgery, and both get hard usage in life and become prematurely old. A great part of the population are quite fair. The Jewish and Christian women do not cover their faces.

It being suppose that shepherds always lead their flocks in Palestine, Dr. Eadie remarks at the close of his travels, "I have never seen but once a man leading his flock; he always drives them as at home." He corrects the line of the Scottish paraphrase, "Bethlehem's plains by night." "It is wrong," he says; "there is no plain near it; all rugged and uncultivated valleys."

The Branded Hand.

As will be seen by the dispatches in another column, the monument to Capt. Jonathan Walker was unveiled at Muskegon, Michigan, on the 1st inst. Next to Mrs. Stowe's Uncle Tom's Cabin, perhaps nothing did more to fire the hearts of the people of the North with anti-slavery sentiments than the story of Capt. Walker and his branded hand. He was convicted in 1844 of attempting to aid some slaves to escape to one of the Bahama Islands off the coast of Florida. Being captain of a vessel he had received seven colored people as passengers; was captured and carried back to Key West, thence to Pensacola for trial. Of the result Mr. Pillsbury says in his address on the occasion of unveiling the monument:

"The sentence after trial was: 'One hour in the pillory, pelted with unmerchantable eggs, one year in prison for each slave, seven in all; $600 for each slave, and the costs, and be branded on the right hand with a large S. by a red-hot branding iron.' All the bills for fines and costs were made to exceed $100,000. A boy who saw the bad eggs thrown, cried shame, when a ruffianly wretch tore off a bandage which had been put on to protect the face of the victim. That boy was arrested, taken into another county, and fined for his heinous offense. The branding iron had to be made for the occasion. One blacksmith refused to make it. He said he made such to be used on hogs, horses and cattle, but not on men. Another was found to make it, but refused his forge to heat it when it came to be used. He swore there was but one fire in the universe that should heat an iron for such a use. But, at length, all things were prepared. The instrument of inquisitorial torture and torment was sent broiling and hissing deep into the flesh of a hand that was ever open to succor the poor and the outcast; but never, no never, was once lifted in any unrighteous cause."

On one side of the monument are inscribed the following two verses of Whittier's celebrated poem, "The Branded Hand:"

> "Then lift that manly right hand,
> Bold plowman of the wave,
> Its branded palm shall prophesy
> Salvation to the slave."
>
> "Hold up its fire-wrought language,
> That whoso reads may feel
> His heart swell strong within him,
> His sinews changed to steel."

Fredrick Douglass had been invited to be present at the unveiling, but being prevented by business, sent a letter from which we take the following extract:

Yes, I knew Jonathan Walker—and I knew him well—knew him to love him and honor him as a true man, a friend to humanity, a brave but noiseless lover of liberty, not only for himself, but for all men; one who possessed the qualities of hero and martyr, and was ready to take any risks to his own safety and personal care to save his fellowmen from slavery. It is meet and right that one who, such as he was, should have his grave marked as you propose. His name deserves remembrance, and should be mentioned with those of John Brown, Charles T. Torrey, William S. Chaplin, Elijah P. Lovejoy, Thomas, Work and Barr, Calvin, Fairbanks, Abraham Lincoln and other noble men who suffered at the hands of the slave power. Jonathan Walker is not less entitled to grateful memory than the most honored of them all. He was one who felt satisfied with the applause of his own soul. What he attempted was not to attract public notice. He was one of the free, dashing billows of the Atlantic when the voices of nature spoke to his soul with the grandest emphasis of love and truth, and responsive to those voices, as well as to those of his own heart, he welcomed the panting fugitives from slavery to the safety of his deck, though in doing so he exposed himself to stocks, prison, branding-irons, and, it might have been, to death. I well remember the sensation produced by the exhibition of his branded hand. It was one of the few atrocities of slavery that roused the justice and humanity of the North to the death-struggle with slavery. Looking into his simple, honest face, it was easy to see that on such a countenance as his no trace of infamy could be made by stocks, stripes, nor branding irons. S. S. meant at the South slave-stealer, but was read by the North and all civilized men everywhere as slave savior. His example of self-sacrifice nerved us all to more heroic endeavor in behalf of the slave. My dear sir, I feel it a great privation that I cannot be personally present with you on the 1st of August and assist in the ceremonies in honorable memory of true hearted Jonathan Walker, but I shall be with you in spirit and purpose.

Very truly yours,
FRED'K K. DOUGLASS.

The Grand Jury on the State Printing.

Last week a report was presented by the Grand Jury to Hon. Wm. R. Whitaker, Judge of the Superior Criminal Court, of parish of Orleans, relative to the cost of the State printing. The statements made by the Grand Jury are rather startling. We have heard much about the deliverance of this State from the hand of the spoiler, and the great reforms that have been inaugurated, and it all sounds very pleasant. But every little while something like this official presentation of the Grand Jury claims our attention and disturbs our tranquility. Can there be such a thing as a reform that itself needs reforming? We make the following extract from the report referred to:

Since there is no authority in act No. 49 for printing two thousand volumes such as the State Printer has been paid for upon the bill dated March 21, 1878, and since the last clause of section 20 of act No. 49 expressly repeals "all laws conflicting therewith and all laws and parts of laws on the same subject matter," the Grand Jury can find no authority for the printing of such a book. If, however, the printing of these two thousand volumes has ever been authorized, the work has not been done in accordance with paragraphs 2 and 5 of section 10 of act No 49, as those paragraphs are changed by the contract, under which said work is claimed to have been performed. In the first place, in the bill, a certified copy of which accompanies this report, pay is claimed for printing 2000 volumes of 2187 pages each, charged under section 10, paragraph 2 of act No. 49, as follows: 250 copies of 2287 pages each at $1 per page, and 1750 copies at twenty-five cents per page for each 100 copies. Paragraph 2 of section 10, as changed by the contract made with Geo. W. Dupree as State Printer, and dated December 3, 1877, reads as follows: "The journals of each house shall be printed in the English language in book form, in minion type, and made up from the general matter as published in the official newspaper, the pages to be forty-five ems pica in length, including head and foot lines, and two columns in width, the book to be stitched and covered with colored paper, and delivered to the Secretary of State within the time fixed by law, for which there shall be allowed not more than seventy centy per page for 250 copies, and for each additional 100 copies not more than eighteen cents per page, the required number of copies to be ordered at one time."

Upon the testimony of experts in printing the Grand Jury believe that in this book, for which charge is thus made, under the paragraph 2, section 10, act No. 49, above recited, there is not a line of minion type to be found; the book being printed in long primer, a much larger type, by the use of which, and being leaded as it is, the volume is made to contain more than one-third more pages than if it had been printed in the style of type expressly provided for in the contract.

Again, charge is made for printing this book at the rate of $1 per page, when the contract provides for but seventy cents per page for the first 250 copies, and at the rate of twenty-five cents per page for the subsequent 1750 copies, for which the contract says that but eighteen cents shall be allowed. Thus by the use of larger type than the contract provides for, and by an overcharge of twenty-five cents per page in one instance, and of seven cents per page in the other, the bill is very largely increased.

Again, the second item in this bill is for 2,419,000 ems extra rule, figure work. Upon the testimony of experts the Grand Jury believe that there is in these figures an overcharge for nearly if not quite 1,000,000 ems, which would reduce this single item some $800 or more. In view of the above recited facts the Grand Jury would respectfully suggest that the attention of the Executive and law officers of this State be at once called to this matter, with a view to taking such steps as may most directly lead to the recovery of any amount of which the State may have been defrauded by the payment of the bill above referred to.

SAM'L M. TODD,
Foreman.

The Round Lake Trouble.

The New York *Sun* gives the following account of the origin of the trouble this year at Round Lake, N. Y. It is to be hoped that in the future everything may be avoided which would interfere with the success of the grand religious gatherings at that delightful summer resort. The *Sun* says:

"A great attraction added this year at a cost of nearly $10,000, was a model of the Holy Land, on a scale of two feet and a half to the mile. A hundred workmen were employed during March, April and May in its construction, under the direction of Rev. Dr. Wythe. Round Lake, a pretty sheet of water represents the Mediterranean Sea. The surface of Palestine, with all her villages, and the city of Jerusalem is reproduced in minature. The visitor can ride in a small boat to Joppa and reach Jerusalem by a very brief walk. Mount Hermon towers to a height of twenty-five feet, and the Jordan is a tiny stream. The coloring is natural, and all is accurate. Everything is labelled; the spectator might almost believe he was looking at the real Palestine the wrong way through a powerful field glass.

All these sights and sounds, to say nothing of the mineral spring, and a series of magic lantern exhibitions, were regarded as sure to draw multitudes. The means of revenue were discussed, and it was resolved to charge, during the Sunday-school assembly, from July 16 to 26, an admission fee of twenty-five cents, or one dollar for the ten days. This plan was put into practice, and immediately the most violent opposition was evinced by the people of the country. The attendance was far below what had been expected, but the displeasure was not shown solely by staying away. Farmers refused to sell provisions to be used at Round Lake, and the hotel proprietor found it impossible for several days to get a supply of milk. The neighbors sent a petition to Washington, to have the Round Lake Post-office moved out of the grounds, and an order to that effect came back promptly. A public road runs through the grounds, and, as a result of a quarrel about it, President Hillman had a tunnel dug underneath. At length the railroad company grumbled. The traffic was not half that of last year, and the admission fee was regarded as the reason. Mr. Hillman has therefore made a concession to public feeling. The grounds are now free, but Palestine has been fenced in, and can be seen only by paying the twenty-five cents.

Important Notice.

The Methodist Episcopal Church of Kosciusko, Miss., having purchased the beautiful property formerly owned and used by the white people as a male academy, have changed the same into a church, and appointed August fifteenth. at eleven o'clock a. m., as the time for the dedication. Rev. H. R. Revels, D.D., will preach the dedication sermon. Other distinguished ministers will take part in the services. There will be held in connection, also, a grand Sunday-school Jubilee. Excursion trains will run to Kosciusko on the occasion, one from Water Valley on the north and another from Jackson on the south. All are invited—we expect a grand gather of Methodiste and their friends here on that day.

J. G. JOHNSON, P. E.

A special invitation to the editor to be present at the dedication accompanied the above, but his engagements North at the time will prevent his acceptance.

Nashville District Conference.

This Conference will be held in Clark Chapel, Nashville, Tenn., September 25 and 26. The following is the

PROGRAMME:

C. Pickett—The Masked Devil.

C. W. Woods—The Future Church

J. W. Pickett—The Gospel on Wheels.

James Pickett—Class Meetings.

J. Smith—The Extent of the Atonement.

S. J. Harris—Infant Baptism.

J. G. Thompson—The Effects of the Gospel.

Dr. J. C. Andrews—The Physical Man.

Peter Martin—How to Conduct Protracted Meetings.

E. Chapman—Benevolent Collections.

T. Woods—Duty of Stewards.

Dr. J. Braden—An Educated Ministry.

W. Patterson—Future Punishment.

J. H. Whitney—An Exegesis of the 25th verse of the xxiv chapter of Acts.

Dr. G. W. Hubbard—A Contrast of the Apostolic and Present Christianity.

Other members of the Conference will make their own selections. Members of the District Conference are requested to come prepared to settle their subscriptions for the SOUTHWESTERN, our District organ.

J. W. PICKETT,
J. P. ANDREWS,
C. W. WOODS,
Committee.

The demand for the five-cent Testaments issued by the American Bible Society is so great that it has led to the issue of 1,000 copies per day.

From Waxahachie, Texas.

I write you in regard to the welfare of our people in northwestern Texas. I was raised at Huntsville, Ala. It has never been my goo fortune to look upon a more beautiful country than this, Ellis county, Texas. The white people are clever; the school system good. This county could give employment to a dozen more as good ministers as Rev. J. W. Robinson. We need more good preachers and school teachers. Those who have a good English education. Lands are cheap, and all of us can get homes in this country that wish. There is no good reason for a man to say that he can not make a living in Texas, and educate his children where everything is so plentiful. A good work horse can be had for thirty dollars, milch cows, $20, bacon five cents per pounds, and beef eight cents, best flour four cents, dry goods cheap accordingly. The demand for labor good at all times.

ALLISON J. CRIVER.
July 27, 1878.

From Our Mission Rooms.

Two cases of malignant persecution of our members have occurred in our Hing Hwa work. Persistent demands were made in both cases for contributions to idolatrous rites and repairs of temples. This not being complied with, the crops in the field were destroyed in one case, and in the other, Brother Ling Seng Ki was caught, taken to the temple and tortured, and some twenty dollars extorted from him with the threat to treat others in a similiar manner if caught. M. M. De Lano, esq., our U. S. consul, is vigorously pressing the case before the provincial authorities. There is quiet and peace in others parts of our work.

In April last, a fire broke out in the neighborhood of our Ching Sing Tong property in Foo chow, which consumed the property on three sides of our church including our newly-built book-store. The new church building and two personages were marvelously spared. The little spire over the bell of the church took fire and the building would have burned but for the diligent efforts of the members, aided by the neighbors, who formed a line of water-carriers from the canal to the roof and at the opportune moment pushed the burning spire on to the pavement below. The hearty thanks of the mission are due to Hu Keng Mi and others for their noble efforts in saving our new church.

The annual meeting of the Japan mission commenced in Yokohama, July 2.

Brother Correl is making a six weeks tour through the Shinsha country and is having fine success.

Dr. Maclay has been unable, in consequence of great pressure of engagements during two years past, to meet with the committee for translating the New Testament into Japanese. Recently, however, owing to the absence of one of the members of the committee, he has been meeting with them. This, added to all his other duties, taxes his strength unduly.

Brother Davison, of Nagasaki, has traveled through a portion of Japan devastated by the late Satsuma rebellion, and was most cordially received by the people. He has been greatly cheered by his experiences during the trip.

Brothers Harris, of Hakodati, Davisson, of Hirosaki, and Soper, of Tokio, are all laboring vigorously and with marked success in their respective fielps.

The Sweden Annual Conference met in Goteborg, July 4th, Bishop Bowman presiding.

According to the reports of the preachers on Stockholm district that there has been an increase of 400 during the year past, and the total increase will probably be greater throughout the Conference this year than last.

The resistance upon the part of the Lutheran Church to our presence and preaching in Sweden grows gradually less. Mission houses and schools are opened in several places, and there is a large attendance on the preaching. The land is open to us. In Mora and Dalarna friends beg for a pastor, offer rooms for a preacher and a large hall for preaching—all free of charge—and so fully anticipate a minister that they have planted a field with potatoes for his use. At Seffle a person of rank has given a lot for a chapel and building material worth 500 crowns, and the friends have collected between 400 and 500 crowns more toward the erection of a chapel. Four chapels were dedicated on the Stockholm district during the past year and three are in process of erection.

M. Waddington, Prime Minister of France, is a Protestant, and an active member of Pastor Fisch's Church in Paris. Five of nine heads of departments in the French government are of the same religious belief.

Our Southern Methodism.

Rev. W. McDonald, State Line, Miss.: "Our new church, 30x40 feet in size, has just been dedicated to the service of Almighty God. The indebtedness has all been paid with the exception of $34.00, which will soon be provided for. The sermon was preached by our presiding elder, Rev. M. Adams. Thirteen persons united with the church and five were baptized on the occasion."

Rev. P. M. Carmichael, West Point, Texas: "Our campmeeting just closed was a time long to be remembered on account of the outpouring of the Holy Spirit upon us. Such manifestations of the divine power were never witnessed here before. There were sixty-five conversions and there were sixty-three accessions on profession of faith, and two received from the Baptist and one from the A. M. E. Churches. We had the assistance in the services of Rev. P. Gates, E. Cogswell and J. Jarman from neighboring works, and also of several local preachers of the vicinity."

General Religious Items.

Nine Protestant denominations have now missions in Mexico. These employ ninety-eight missionaries. There are 137 congregations, 12,000 members and adherents, and forty-five Sunday and thirty-six day schools, with 1,137 scholars.

The Russian Greek Church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons and precentors; 56,500,000 members, of whom 29,000,000 are women and 27,000,000 are men. The sums received by the church during the year amount to about $9,000,000.

The Methodist Conferences across the water are held in the summer. Three of them have been in session—the Irish Wesleyan, the Primitive Methodist, and the Methodist New Connexion—and one, the British Wesleyan, is to meet soon at Bradford. The Irish Wesleyan Conference of this year, held in Dublin, will be remembered for two reasons. It admitted lay delegates and consummated the long desired union with the Irish Primitive Methodists.

According to the just published statistics of the Southern Presbyterian Church, while the number of ministers is stationary, the number of churches is increasing. Forty-three more churches are reported than 1877, although the excess of church organizations over church dissolutions is only reported at 23. The total number of churches is 1873, and of ministers and licentiates, 1117. The ruling elders number 5428, an increase of 306. The deacons numbered 3452, an increase of 114. They number together nearly 9000, an average of nearly five to a church.

General News Items.

Muskegon, Michigan, Aug. 1.—The unveiling of the monument to Jonathan Walker, of the branded hand, to place here to-day.

Columbia, S. C., Aug. 1.—The Democratic State Convention met to-day, with full quotas of Delegates from all the counties. A resolution endorsing Gov. Hampton and other State officers, and renominating them, was adopted with a rising vote amid great enthusiasm. Gov. Hampton and others made speeches, which were vociferously applauded. The convention then adjourned.

London, Aug. 4.—The Government has released the Fenian prisoner, Robt. Burke, who was sentenced to fifteen years' imprisonment for the attempted murder of a constable in London. It is confidently stated that the Government has promised to release nearly all the prisoners shortly.

New York, Aug. 3.—Secretary Sherman is still here. He expects before returning to Washington to have a conference with the bankers relative to resumption. Some prominent bankers say that they will urge him to begin paying out Gold on current indebtedness at once. A plan to put into circulation $5,000,000 of gold every fort-night in exchange for called-in bonds will be suggested as the best means to extinguish the ruling premium on gold.

WASHINGTON, D. C. Aug 1, 1878.
To Superintendent of Mint, New Orleans:

In consequence of the prevalence of Yellow fever in your city, and the death of the melter and refiner, it has been decided, after conference with and approval of the Secretary of the Treasury, to intermit for ninety days active preparations for coinage at your Mint. Such repairs, however, as it may be necessary to make will be continued under the supervision of the Superintendent, assayer and coiner.

H. R. LINDERMAN,
Director of Mints.

London, Aug. 1.—A dispatch received from Rome announces the death this morning of Cardinal Franchi, the Pontifical Secretary of State. The Cardinal's death is deeply lamented by the Pope, who was not only greatly attached to him, but had the greatest confidence in his discretion and sagacity.

Cincinnati, Aug. 3.—The wholesale grocery house of R. M. Bishop & Co., of which the Governor of Ohio, R. M. Bishop, is the head, suspended payment to-day. The reason assigned is the heavy shrinkage in property. A meeting of their Eastern creditors will be held on Monday in New York city. No paper has gone to protest. Liabilities and assets so far unknown.

A Total Abstainer.

Mr. Barnum, the showman, is a total abstainer. He neither drinks nor smokes. In a recent conversation, he said:

Whatever I do, I do with my whole life; and it is easier for me to abstain entirely from beer, wine and liquor, than to be moderate in the use of them. From 1842–46, when I was with Tom Thumb in England, France, Belgium, and other countries, I got to liking ale, half-and-half, champagne dinners, etc. I kept pouring in and pouring in. When I returned home the habit was strong, and I broke it at once. I should have been in my grave now if I hadn't.

I was the first man in America who ever kept a place of amusement without a bar. More than that, I never gave a return check to persons in my shows. I won't have them going out between the acts and imbibing.

The New Hymnal.

In eight days after its first issue 17,000 copies of the new hymnal were sold by Nelson & Phillips, in New York.

☞ Read the price list in another column and send in your orders to Nelson & Phillips, New Orleans.

Sunday School.

August 18, 1878.—THE WIDOW OF NAIN.

SCRIPTURE.—Luke 7: 11-17.

GOLDEN TEXT.—"And when the Lord saw her, he had compassion on her, and said unto her, Weep not."—13.

TOPIC.—A compassionate Savior.

[Condensed from Nat. S. S. Teacher.]

The Dead Carried Out (11,-12).—There was a great deal of significance in the meeting of those two processions by the gate of the city of Nain. One was headed by Death—the other by the Prince of Life. One was symbolic of the helplessness of humanity—the other the power of divinity. One represented the sorrow of this world—the other the imperishable joy of the world to come. One suggested the fall—the other the redemption. One spoke of the multitude which is subject to the grave and on their way to it—the other of the multitude which has been redeemed from its bondage, and which seeks a country that is an heavenly. Never two processions met where such weighty contrasts halted to front each other.

Note the circumstances under which this meeting transpired. He had with him "many of his disciples" and "much people." It was the day of his popularity. As yet that bitter and unrelenting persecution had not arisen, which ended, in his death, and which, when it did arise, caused the people to look upon him with distrust and made them timid of connecting themselves with him. The miracle of the day before probably made large accessions to the ranks of those who followed him. He was accompanied by a multitude, some of which were eager to behold other wonderful sights, and some of which were eager to hear the wonderful words that fell from his lips. They, as yet, were untroubled by a doubt as to his being, at least, a prophet sent from God, and were under no apprehensions felt on account of any hostility manifest by the chief priests and ruling classes of the Jews. The dawn of Christ's ministry was wonderfully fair. Who should have thought from it that his sun would set at noonday in clouds of darkest night!

With the widowed and bereaved mother, also, was "much people." The eminence of her affliction had drawn together a number unusually large. For she was mourning for the death of her only son—a grief the depth and bitterness of which has passed into a proverb. And that was sorrow enough—but before this she had parted with her husband. When her son died the last stay in life had been taken away from her—the last light had been extinguished in her dwelling. Her home now would be entirely empty when she returned. The demonstrative sympathetic grief of those around her could not much help a sorrow as deep as hers. Poor soul!—how little she dreamed that there could be consolation for desolation so utter—that for her there could be "the oil of joy for mourning, the garment of praise for the spirit of heaviness!" How little, too, did she realize God's purpose in bringing such a great multitude together! That Funeral procession was to be broken up into an assemblage of witnesses for him.

The Dead Restored (13, 15).—Luke says, with a choiceness of expression, which, under the circumstances, is notable, that "the Lord saw her." Great as was the previous miracle—no less than the calling of the soul back from the verge of the grave—yet he speaks of the one who did that by the ordinary title of "Jesus." But when he comes to tell the story of his restoring one from the dead, he cannot, even after years have passed, speak of the one who did that deed except as "Lord." For it was no mere man of extraordinary endowments, no prophet however gifted, who could utter such a word of power as that spoken by Christ on that memorable day. It was only the Lord himself who could give the word of command which should retenant a body with its departed soul.

"He had compassion on her." It is worth our while to dwell a little upon that fact. He marveled yesterday at the faith of the centurion, and, to-day, he has compassion on the sorely bereaved widow. In the midst of his most awe-inspiring deeds, how thoroughly approachable and winning is this wonderful being! And, was there ever an afflicted case upon earth, while he was here, and which he beheld, upon which he did not have compassion? There was no cripple but who was conscious of his sympathy, no impotent man but who saw how deep was his commiseration, and no one racked with pain but who felt the thrill of his pity even before he felt the thrill of the new life coursing through his veins which he called into being [illegible]. He [illegible] only recalled [illegible] to life, but he wept with Mary and Martha at his tomb. And when their brother was restored to them, we question whether they were more grateful for the restoration than they were for the gracious tears which he shed by the grave. His compassion was instant—"when the Lord saw her he had compassion on her." His approach was without appeal from any one. The pitiful sight had had an imploring language of its own that was sufficiently moving. Our distresses are, with the Lord, our strongest intercessors. He said unto her "Weep not." Even those two short words were spoken as "man never spake." There was something in them that caused the tears to stop their flow—a gentle authority which controlled her grief. Coupled with the news that there was something in them, also, to awaken her faith. For immediately he went to the bier, and, despite the fact that to do so was to become ceremonially unclean, he touched it. The hint was instantly taken, for "they that bare him stood still." Then came the word of power: "Young man, I say unto thee, Arise." In all this what a simplicity there is! How little of the dramatic there is about it! Though [illegible] the Savior [illegible] quil, as [illegible] heavily [illegible] own resources at all. [illegible] matter of the situation [illegible] first time he and [illegible] So, with [illegible] lack of dramatic emphasis, he [illegible] the word of recall [illegible] the other [illegible] where [illegible] stored [illegible]. He took the daughter [illegible] by the hand and simply said, "[illegible], arise," and to the [illegible] Mary and Martha the [illegible]

[illegible]

Hence the information that it was known throughout Judea as well as in the regions round about where it happened accords with what we should expect. It even reached John in his prison, and he sent word to him saying: "Art thou he that should come, or look we for another?" And the reply was, not only the are dead raised, but, "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." As there seems to be a natural progression of magnitude in the cases mentioned, it would appear that Christ considered it a greater thing to preach the gospel to the poor even than to raise the dead! And why should he not?—for one is but a short restoration to this life, while the other is the means of awakening the soul to a life eternal.

Died.

At Carrollton, La., June 22, 1878, Mrs. Teresa Collins, aged forty years.

The deceased was the wife of Bro. Nelson Collins, the Superintendent of our Camp Parapet Sunday-school. She was a native of the parish of St. James, in this State. For some days previous to her death she was entirely speechless, but her exemplary Christian life during the past twenty years in which she has been a faithful member of the church furnishes abundant evidence of her preparation for the great change. She leaves a husband and four children. Her funeral was largely attended.

R. W. OVERTON, Pastor.

New Publications.

ENGLISH GRAMMAR EXERCISES, BY MORRIS AND BOWEN.

This little book belongs to the series of Literature Primers published by Appleton & Co. Every attempt to simplify the obstruse science of English Grammar is a welcome contribution to public education. This treatise travels out of the beaten road. It commences with the *sentence*, first requiring the pupils to state what each work tells us in the sentence, and thus, classifying its component parts. It then deals with phrases and their various kinds. Analysis of the sentence follows. The special attributes of each part of speech come up, after analysis, in orderly succession and the book ends with syntax and parsing. The treatment of these various subjects is very simple and brief and yet illustrated with abundant exercises. We can very cordially commend this primer of Grammar, especially for private use.

North American Review, July-August, 1878. The contents of this rich number are, The Failure of Universal Suffrage, A Senator's Fidelity Vindicated, The Position of the Jews in America, Part II., The Outlook, Debtor and Creditor, The Native Army of India, Contemporary Literature. The articles on "The Failure of Universal Suffrage," "An Advertisement of a New Religion," "The Position of the Jews in America," and the "Native Army of India" are of particular value. It is seldom that we have been more amused than by the advertisement for a New Religion. Its quiet humor and trenchant satire are well aimed at the religion of Humanity as evolved by Compte, Mill, Darwin, Huxley and their still more progressive disciples.

HIS OCCUPATION GONE.

Had the Arkansas "doctor" that "tapped" the fat man thinking he had dropsy, but finding no water pronounced it "dry dropsy," lived to-day, he would, like Othello, find "his occupation gone," for Allan's Anti-Fat, a purely vegetable remedy, safely but positively, reduces corpulence at from three to six pounds per week. Sold by druggists.

The Fall Conferences.

PLAN OF EPISCOPAL VISITATION 1878.

Conference.	Place.	Time.	Bishop.
[illegible]	Ogden	Aug. 22	Simpson
[illegible] German	Portsmouth	Aug. 28	Harris
[illegible] Swedish	Rockford	Aug. 28	Merrill
[illegible]on	Salem	Aug. 28	Andrews
[illegible]nnati	Piqua	Sept. 4	Harris
[illegible]	Brooklyn	Sept. 4	Foster
[illegible] G'm'n	Chicago	Sept. 4	Wiley
[illegible] German	[illegible]	Sept. 4	Merrill
[illegible]igan	Three Rivers	Sept. 4	Peck
California	San Bu. Vent.	Sept. 4	Simpson
Columbia R.	Dayton	Sept. 4	Andrews
[illegible]	[illegible]keesport	Sept. 11	Ames
Detroit	Ann Arbor	Sept. 11	Merrill
Central N. Y.	Auburn	Sept. 11	Haven
[illegible] Indiana	[illegible]	Sept. 11	Peck
[illegible] Indiana	[illegible]s'nville	Sept. 12	Harris
[illegible] German	[illegible]	Sept. 12	Foster
[illegible]	[illegible]ville	Sept. 18	Harris
[illegible]	[illegible]	Sept. 18	Foster
[illegible] Ohio	[illegible]	Sept. 18	Wiley
[illegible] Ohio	[illegible]	Sept. 18	Merrill
Des Moines	[illegible]	Sept. 19	Peck
[illegible]	[illegible]	Sept. 19	Simpson
[illegible]	[illegible]	Sept. 25	Ames
[illegible]	[illegible]	Sept. 25	Harris
[illegible]	[illegible]	Sept. 25	Foster
[illegible]	[illegible]	Sept. 25	Wiley
[illegible] Ill	[illegible]	Sept. 25	Merrill
[illegible]	Waco	Sept. 26	Andrews
[illegible]	Corning	Sept. 26	Haven
[illegible]	Cherokee	Sept. 26	Peck
[illegible]	Ft. Atkinson	Oct. 2	Foster
[illegible]	Jacksonville	Oct. 2	Merrill
[illegible]	Marshalltown	Oct. 2	Peck
[illegible]	Parkersb'gh	Oct. 9	Harris
[illegible]	Mt. Carroll	Oct. 9	Foster
[illegible]	[illegible]	[illegible] 9	Peck
[illegible]	[illegible]	[illegible] 9	[illegible]
[illegible]	[illegible]	[illegible] 10	Andrews
[illegible]	[illegible]	Nov. 13	Scott
[illegible]	[illegible]	Nov. 14	Wiley
[illegible]	Austin	Nov. 14	Haven
[illegible]	[illegible]	Nov. 21	Scott
[illegible]	[illegible]	Nov. 21	Wiley
[illegible]	[illegible]	Nov. 21	Haven
[illegible]	[illegible]	Nov. 28	Scott
[illegible]	[illegible]	Nov. 28	Wiley
[illegible]	[illegible]	Nov. 28	Haven
[illegible]	[illegible]	Dec. 4	Bowman
[illegible]	[illegible]	Dec. 5	Wiley
[illegible]	[illegible]	Dec. 5	Haven

[illegible] organized, into an Annual [illegible] Annual Meeting held, a Bishop [illegible]

[illegible]

tween the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, August 6, 1878.

COTTON—	
Low Ordinary	9¼@ 9½
Ordinary	9⅝@ 9⅞
Good Ordinary	10¼@10½
Low Middling	10¾@10⅞
Middling	11 @11½
Good Middling	11¾@12
TOBACCO..	
Inferior lugs	2½ to 3
Low lugs	3 to 3½
Medium	4¼ to 4½
Good to Fine	4¾ to 5½
Low Leaf	5½ to 7
Medium	7 to 9
Good	9 to 9½
Fine	9½ to 9¾
Selections	10 to 12
SUGAR—	
Common	@ 7½
Strictly Prime	@ 8⅝
Yellow Clarified	9½@ 9¾
White	9¾@ 9⅞
MOLASSES—	
Common	23 @26
Choice	40 @42
Strictly Prime	36 @38
COFFEE—	
Ordinary	14½@14¾
Fair	16 @16½
Good	17 @17½
Prime	17½@18
MESS PORK—per bbl	$11 50
BACON—	
Shoulders	5¾@ 6
Clear Rib Sides	6¾@ 7¼
Clear Sides	7¼@ 7¾
BEEF—	
Medium Western	9 50 to 10 00
Choice Extra Western	.. to 12 00
HAMS—	
Plain	8½@ 9
Sugar Cured	10½ a 11
BUTTER..	
Choice New York	.32 to 33
Good New York	.25 to 30
Choice Western	.20 to 22
Good Western	.14 to 15
CHEESE..	
Ohio Factory..fine	7 to 7½
Ohio Factory..good	6½ to 7
Western Factory,..skms..	6 to 6½
Western Factory..hard...	5 to 5½
New York Cream	11 to 12
LARD—	
Refined	8¼ a 8½
FLOUR—	
Common	$2 50 to —
Extra	3 00 to 3 25
Double Extra	3 50 to 4 00
Family	5 00 to 5 10
Choice Fancy	5 25 to 6 50
CORN MEAL—℔ bbl	2 65 to 2 75
GRITS..	
Hudnot's	3 90 to 4 00
Western	3 90 to 4 00
CORN—℔ bu.	
Mixed	50 to ..
White	56 to —
Yellow	54 to —
Bulk, mixed	.45 to 46
Bulk, white	.46 to 48
BRAN—℔ cwt	60 to —
HAY—℔ bale	
Prime	11 00 to 12 00
Choice	15 00 to 15 50
DRIED FRUIT..	
Apples	8 to 4
Peaches	12 to 20
LA. POTATOES—℔ bbl	2 00 to 2 25
SWEET POTATOES—℔ bbl.	2 75 to 3 00
ONIONS—℔ bbl	1 75 to 2 00
CABBAGES..	
Louisiana, per crate	4 00 to 4 50
RICE—℔ ℔.	
Common	4½ to 5½
Fair	6¼ to 6½
Prime	6¾ to 7½
Choice	7½ to 7¾
BEANS—	
Northern	8 to 3½
Western	2½ to 2¾
COW PEAS..℔ bu.	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	60 to 90
CANDLES..℔ ℔	
Sperm	.35 to 40
Star	.12 to ..
POULTRY—℔ doz.	
Old Chickens	4 00 to 4 50
Young do	1 50 to 3 00
Ducks	2 00 to 3 00
Geese	3 00 to 4 00
Turkeys	9 00 to 10 00
EGGS—℔ doz.	
Western	5 to 10
Louisiana	.15 to 20
FISH..	
Mackerel, ℔ kit	.. to 1 90
Codfish ℔ box	90 to 1 10
Herring ℔ box	80 to 1 00
Salmon ℔ box	1 75 to 2 00
SALT..	
Liverpool per sack	90 to 1 12
Turk's Island, per bu	30 to 30
Pockets	1½ to 7½
WOOL..	
Burry	9 to 11
Louisiana Clear	.20 to 21
Lake	.22½ to 23
HIDES—	
Steer hides over 85 ℔s. ℔ ℔	— to 7
Steer hides, 70 to 84 ℔s, do.	— to 7½
Steer hides under 70 ℔s,do.	— to 6½
Cow hides, as they run, do.	4½ to 5½
Kips, 20 to 24 ℔s, ℔ ℔	6½ to 7½
Kips, 25 " 30 " " "	5½ to 6½
Calf skins, each	— to 75
Country hides, flint 25 ℔s..	9½ to 11½
Country hides, damaged	half price
Beeswax, prime yellow ℔ ℔	— to 24
Ox horns, each	— to 8
Tallow, ℔ ℔	6 to 7

Hides are very dull at last week's rates. Wool meets a fair demand, at 20 to 23 cents. Tallow quiet.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.

2. Address to Class-Leaders. By Bishop Janes. 18mo., 20c.

3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.

4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.

5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior Just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

The Methodist Hymnal,

AND

Hymnal with Tunes.

We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

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Special Notices.

Two Chromos Free.—A pair of beautiful 9x8 Chromos, worthy to adorn any house, and a Three Months subscription to LEISURE HOURS, a handsome 16-page literary paper, filled with the Choicest Stories, Sketches, Poetry, etc., sent Free to all sending fifteen cents (stamps taken) to pay postage. The publishers, J. L. Patten & Co., 162 William st., N. Y., Guarantee every one Double Value of money sent. $1500 in prizes, and big pay, given to agents.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

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"Durang's Rheumatic Remedy," the great Internal Medicine, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Gulf (Miss.) District.

THIRD ROUND.

The Quarterly Meetings will be held on all the District, except the Coast and the Angusta Circuit, on Saturday and Sunday, September 7 and 8. The preachers will hold the Quarterly Conferences and take the usual quarterly collection, and report to me here, Pass Christian, Miss. Circumstances beyond my control prevent me from holding them myself.

L. BRADFORD, P. E.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. MELTON, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Oyster Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

Advertisements.

$4 TELEPHONES!

For short lines my Acoustic Telephone is the best in use. I have a test line 1 mile in length that transmits the voice with such power as to be heard in all parts of an ordinary room. Send 3c. for Illus. Circular J. R. HOLCOMB, Mallet Creek, Ohio. july25-4t.

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Pianos Another battle on high prices Raging War on the monopolist renewed. See Beatty's latest Newspaper full reply (sent free) before buying PIANO or ORGAN Read my latest circular. Lowest prices War ever given. Address, DANIEL F. BEATTY, Washington, N. J. Organs
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The Mild Power Cures
HUMPHREY'S
HOMEOPATHIC SPECIFICS.

Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, and money, averting sickness and suffering. Each single specific the well tried prescription of an eminent physician.

Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	50
2	Worms, Worm Fever, Worm Colic	50
3	Crying-Colic, or Teething of Infants	50
4	Diarrhoea, of Children or Adults	50
5	Dysentery, Griping, Billious Colic	50
6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Billious stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	55
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Suff rings at Change of Life	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
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Case, Morocco with above 35 large vials and Manual of directions $10 00
Case Morocco, of 20 large vials and Book 6 00

These remedies are sent by the case or vial, to any part of the country, free of charge, on receipt of price. Address HUMPHREYS' SPECIFIC HOMEOPATHIC MEDICINE CO. Office and Depot, 109 Fulton St. N. Y. For Sale by all Druggists. Nov. 8, 1877-1y.

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Cod Liver Oil Jelly.
APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR
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This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by
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Calendar for 1878 *and* 1879:

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Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

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Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.
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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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SMILE WHENEVER YOU CAN.

When things [illegible] to suit you
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whenever you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim
Which should oft be preached;
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing
If you would but keep in mind
The thought that good and evil
Are always here combined;
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
The precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
And earth has many trials
Which I consider worse!
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whenever you can.

Joe White's Temptation.

Deacon Jones kept a little fish market. "Do you want a boy to help you?" asked Joe White one day. "I guess I can sell fish."

"Can you give good weight to my customers, and take care of my pennies?"

"Yes, sir," answered Joe, and forthwith he took his place in the market, weighed the fish and kept the room in order.

"A whole day for fun, fireworks, and crackers to-morrow," exclaimed Joe, as he buttoned his white apron about him the day before the Fourth of July. A great trout was flung on the counter.

"Here's a royal trout, Joe. I caught it myself. You can have it for ten cents. Just hand over the money, for I'm in a hurry to buy my fire crackers," said Ned Long, one of Joe's mates.

The Deacon was out, but Joe had made purchases for him before, so the dime was spun across to Ned, who was off like a shot.

Just then Mrs. Marlin appeared. "I want a nice trout for dinner, to-morrow. This one will do; how much is it?"

"A quarter, ma'am," and the fish was transferred to the lady's basket, and the silver piece to the money-drawer.

But here Joe paused. Ten cents was very cheap for that fish. If I tell the Dacon it cost fifteen, he'll be satisfied, and I shall have five cents to invest in fire crackers."

The Deacon was pleased with Joe's bargain, and when the market was closed each went his way for the night. But the nickle in Joe's pocket burned like a coal; he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but walking rapidly, tapped at the door of Deacon Jones' cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him, but he told his story, and with tears of sorrow laid the coin in the Deacon's hand. Turning over the leaves of the Bible, the old man read, "'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' You have my forgiveness, Joe, now go home and confess to the Lord, and remember you must forsake as well as confess. [illegible] keep this [illegible] long as you live, to remind you of the first temptation."—Child's World.

Courtesy in Business.

A man paid our four cents for a [illegible] the office of one of our [illegible] the other morning, a [illegible] "Thank you" from the gentleman. We have thought [illegible] We should [illegible] it discourteous [illegible] ; "and the little [illegible] to minding to the sub[illegible] put at the head of this [illegible] not be much better all [illegible] more courtesy [illegible] our business deal[illegible] into some offices and [illegible] be the [illegible] whether [illegible] or not. We [illegible] need be nothing fawning or simpering about it. It is best when thoroughly manly or womanly. But it certainly is most easily acquired in youth, and it will stand its possessor in good stead in all after years. The courteous clerk will rightly be the favorite clerk. We know that the homely old proverb is in one sense true, that "fine words butter no parsnips"—words do not take the place of things, of actions. But it is also true, as the Scripture says, that "a soft answer turneth away wrath." This politeness in manner and in word will be like the oil that prevents the friction of the machinery. It makes everything run easy.—*Christian Weekly.*

Learn a Trade.

I never look at my old steel composing rule that I do not bless myself that while my strength lasts, I am not at the mercy of the world. If my pen is not wanted, I can go back to the type case and be sure to find work, for I learned the printer's trade thoroughly—newspaper work, job-work, book-work, and press-work. I am glad I have a good trade. It is a rock upon which the possessor can stand firmly. There is health and vigor for both body and mind in an honest trade. It is the strongest and surest part of the self-made man. Go from the academy to the printing office, or the artisan's bench, or, if you please to the farm—for, to be sure, farming is a trade and a grand one at that. Lay a sure foundation, and after that branch off into whatever profession you please.

You have heard, perhaps, of the clerk who had faithfully served Stephen Girard from boyhood to manhood. On the twenty-first anniversary of his birth-day, he went to his master and told him his time was up, and he certainly expected important promotion in the merchant's service. But Stephen Girard said to him:

"Very well. Now go and learn a trade."

"What trade, sir?"

"Good barrels and butts must be in demand while you live. Go and learn the cooper's trade, and when you have made a perfect barrel bring it to me."

The young man went away and learned the trade, and in time brought to his old master a splendid barrel of his own make.

Girard examined it, and gave him two thousand dollars for it, and then said to him:

"Now, sir, I want you in my counting-room; but henceforth you will not be dependant upon the whim of Stephen Girard. Let what will come, you have a good trade always in reserve."

The young man saw the wisdom and understood.

An Alphabetical Anecdote.

A B, that could C far over the D with great E's, F allowed so to do, went one day to extract honey from a piece of G's, literally sprinkled with snuff. "H oo! altchoo!" sneezed the B; I would sooner be a J and be, as the poet says, "happy, free and K," than try to extract "honey from such stuff." So he buzzed to his home—a nice house with an L to it, where M, his wife 'N all the little bees were taking O such a meal from a sweet P! The old bee arranged his Q, and said, "You R a nice lot, ain't you?" One little bee, not seeing the sarcasm, answered "S, sir!" This put the old B in a good humor, and he said he'd take some T with them, and he said U may have this 'V' for pin money, if you promise that you won't go near the cucumber vines. They'll W up if you touch 'em!" "Give us an 'X,' and we will promise!" cried the little ones. "That would be as bad as the cucumbers." "Y?" asked the little one. "Pshaw! can't you Z? It would be doubling up."

* * *

When first the marriage knot was tied
Between my wife and me
My age did hers as far exceed
As three times three does three,
But when ten years and half ten years
We man and wife had been,
Her age was then as near to mine
As eight is to sixteen.
Now tyros skilled in numbers, find
Our ages when the knot was tied.

* * *

"Sound," said the schoolmaster, "is what you hear. For instance, you cannot feel a sound." "Oh, yes you can," said a smart boy. "John Wilson," retorted the pedagogue, "how can you make that out? What sound can you feel?" "A sound thrashing," quickly replied the smart boy.

* * *

The individual who called tight boots comfortable, defended his position by saying they made a man forget all his other miseries.

* * *

Imitate the example of the locomotive. He runs along, whistles [illegible] takes [illegible] whistle.

[illegible]

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Yours affectionately, N. N. BEERS.

The Rev. B. M. ADAMS, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it and he fed the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

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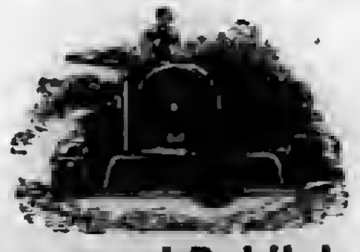

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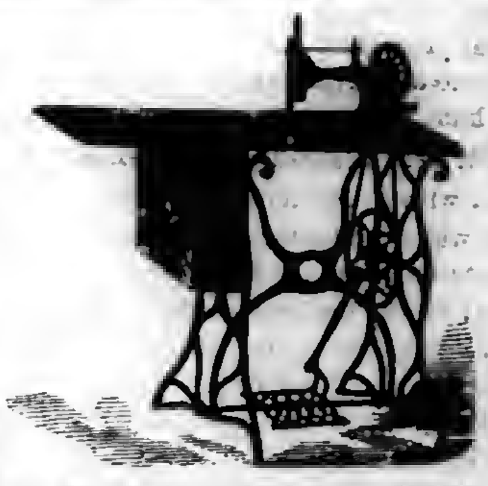

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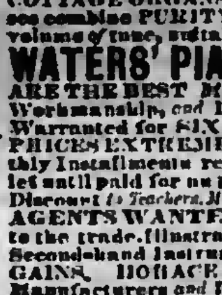

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Southwestern Christian Advocate.

VOL. 13—NO 33. NEW ORLEANS, LA., THURSDAY, AUGUST 15, 1878. WHOLE NUMBER 315

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

[illegible] Natchez St., New Orleans, La

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor

Terms: $2 a year, Cash in Advance

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

Advertising Rates.

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OUR FATHER'S HOME.

The spring has less of brightness
Every year,
And the snow a ghastlier whiteness,
Every year;
Nor do [illegible] our [illegible] quicken,
Nor autumn's fruitage thicken
As they once did, for we sicken
Every year.

Of the loves and sorrows blended,
Every year;
Of the joys of friendship ended,
Every year;
Of the ties that still might bind me
Until Time to Death resigned me,
My infirmities remind me
Every year.

Oh! how sad to look before me,
Every year;
While the clouds grow darker o'er me,
[illegible]
[illegible]
[illegible]
[illegible]
To [illegible] dead faces,
Come to [illegible] their places,
Every year;
Everywhere the sad [illegible] us,
[illegible] they grew us,
[illegible] entreat us
[illegible]
[illegible]

BY GEO. A. [illegible]
YORK.

[illegible]

blindness was gone, and he looked up upon his Savior and his God. What a grand and joyful termination to the suffering of blind Bartimeus!

Brethren, there are two kinds of blindness, the physical blindness of the eye and the blindness of the conscience which is spiritual.

Physically blind men are everywhere, but so also are the spiritually blind, for we do not every day see men groping their way in life and stumbling over difficulties, of the true cause of which they seem to know nothing, and of the remedy far less? The evil is that people are too prone to accept religion as theory only, and not as fact. With such individuals the Bible may be theoretically correct; they *assent* to creeds, but that is all. Such persons are unquestionably spiritually blind, never having come near enough to the Lord Jesus for Him to touch their eyes with the tips of His fingers. You all know that the proper medicaments which are seen at the bed-side of a sick person cannot cure until applied, but as soon as they are used the wound, which was open and gaping, begins to heal. Thus in all the churches are souls on the verge of ruin theorising about religion, instead of at once entering into covenant with God and who finally will be surprised, too late, to find that they know nothing concerning His promises. We read in John xiv: 21 that "He will manifest Himself to him" who is a Christian. That he will do so is literally true, but there are many who know nothing of His personal love for us, and his transforming power, and are not able by the eye of faith to behold the glorious New Jerusalem, but see only, see darkness and death looming up in the future. It is on this account that the Infidel is a blind and unhappy man, without hope of any kind, and tempest-tossed by the slightest reverses of fortune.

On every side a great deal of ignorance abounds about spiritual things.

Now, what is our duty?" We ought to be alive to the importance of spiritual things. In business matters men are very precise and earnest; then why not equally so in matters which affect their souls? Apply, and at once, this precision and carefulness and earnestness to the weighty business of your salvation, for since death comes alike to youth as well as to old age, you have the worst kind of blindness in delaying an instant in doing so. Not to do so is a cruel and irreparable injustice to yourselves. There has been many a young man with a praying father and mother but who was very far from them in grace. While struggling to make a name for himself in the world, boon companions crowd upon him, and the poison of the wine-cup enters into his young life-blood. First of all there comes the moral and then the physical decay, until, at last, the peach has lost its bloom, and the petal begins to wilt. If [illegible] had not been blind, he would have seen ruin in every step he was taking, and would have cried out in good earnest, "Lord, that I might receive my sight!" There are all kinds of temptations, and the one thing needful is that we ask Christ the Savior to come to us and put His fingers upon our eyes and save us from temporal and eternal blindness. If I understand true religion aright it is plain common [illegible] applied to our spiritual welfare [illegible] hereafter, teaching us to prepare [illegible] for what will inevitably take place. He who follows the teachings of the Divine Jesus will have the scales fall from his eyes and save his soul alive.—*Metropolitan Pulpit.*

Our Paris Letter.

The United States makes a very [illegible] display of the products [illegible] art. There are [illegible] of photographs and [illegible] of such uniform excel[illegible] [illegible] is hard to choose be[illegible] [illegible] James Landy, of [illegible] very fine por[illegible] [illegible] which are repre[illegible] [illegible] is as good [illegible] as I [illegible] [illegible] is a [illegible] repr[illegible]

Gutekunst, of Philadelphia, also shows some very fine charcoal and fusian portraits. Joshua Smith, of Chicago, makes a specialty of photographing children, and the remarkable collection of portraits of babies of all sizes, ages and descriptions, who "have come all the way from Chicago," is a sufficient proof that this artist has been thoroughly successful in a difficult branch of photography. J. Gurney, of New York, shows some excellent specimens of his permanent souvenir colored photographs. The colors are fixed and do not fade either from time or exposure to the air. The Centennial Photograph Company exhibit some very large and excellent photographs of Philadelphia and of the Centennial Exhibition. In short, whether in portraiture, composed subjects or landscapes, the American photographers have, I think, shown themselves as a rule, far ahead of their European competitors. The American photographs are far superior to the general run of European portraits in pose and expression, a point which depends entirely on the artistic skill of the operator.

The Shah of Persia, who has just left Paris, recently went to Fontainebleau, and his little bill has been published in the papers. It amounted to only 14,200 fr., but after some expostulation in Persian it was reduced to 10,000 fr., or $2,000. In this bill the item "Flowers" figured at $300, twenty fowls at $40, a cigar at $1, four bed-rooms at $45, two boxes of cigarettes at $10, twelve peaches $25, a melon at $11, and three carriages at $160. No wonder the Shah made a clean bolt of it.

The coolest place in Paris just now is in the catacombs. These subterranean galleries, which extend under a greater part of the city, have upwards of sixty entrances in different suburbs. The principal staircase which descends to them is in the Rue de la Tombe-Isoire. Armed with candles and pasteboards of authority from the Prefect of the Police we were admitted to these gloomy depths. The galleries and the different compartments are completely lined with human bones, arranged with great care and intermingled with rows of skulls. The catacombs were formerly quarries, worked as far back as the Roman Period, yielding a soft kind of limestone which hardens on exposure to the air. During the several Revolutions and Reigns of Terror in France, immense numbers of bodies and bones have been brought here from various quarters and thrown in confused masses into these cavities; but in 1810 a regular system was organized for the more seemly disposition of these remains, and the preservation of their resting place. New pillars have since been erected to support the roof, excavations made to admit more air, and channels dug to carry off the water. Paris has more than three times as many inhabitants underground than overhead, still they come and the number is still increasing. This reminds me of my recent visit to Cologne, where in the ancient church of St. Ursula, are displayed in about the same manner as are the swords and bayonets in the tower of London, the bones of some 11,000 virgins, who, on a return from a pilgrimage to Rome, were mercilessly slain by the hordes of Attila. However visionary it may appear that 11,000 virgins could have been brought together and made to travel on foot from Cologne to the Holy City and back, yet there are many who place implicit faith in the story. Furthermore, the bones can be viewed on a payment of about twenty-five cents, and with the bones are shown the skulls of the chief virgins arranged in a most artistic manner. LOUIS.

Paris, July 26, 1878.

The Glorious Gospel.

Preach the gospel to every creature—that is, go tell every man, without any exception, whatsoever his sins be, whatsoever his rebellions be,—go and tell him these glad tidings, that if he will come, Jesus will accept him, his sins shall be forgiven him, and he shall be saved.

The gospel method of salvation resembles a well-drawn picture, which seems to look every person in the face. In like manner [illegible]

An Angel in a Saloon.

A TRUE INCIDENT.

One afternoon in the month of June, —, a lady in deep mourning and followed by a child, entered one of the fashionable saloons in the city of N—. The writer happened to be passing at the same time and, impelled by curiosity, followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present, she said to him:

"Sir, can you assist me? I have no home, no friends, and am unable to work."

He glanced at her and then at the child, with a mingled look of curiosity and pity. Evidently he was somewhat surprised to see a woman in such a place begging, but, without asking any questions, gave her some change; then turning to those present he said:

"Gentlemen, here is a lady in distress. Can't some of you assist her?"

They all cheerfully acceded to this request, and soon a purse of two dollars was raised and put into her hands.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a very proper place for ladies, and why are you driven to such a step?"

"Sir, I know it isn't a proper place for me to be in, and you ask why I am driven to such a step. I will tell you in one short word," pointing to a bottle behind the door labeled "whisky." "That is what has driven me to such a step, WHISKY. I was once happy and surrounded by all the luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted and, not possessing the will to resist that temptation, fell, and in one short year my dream of happiness was over, my home forever broken and desolated, and the kind husband and the wealth some called mine, lost, never to be returned; and all by the accursed wine cup.

"You see before you only a wreck of my former self, homeless and friendless, with nothing left me in this world but this little child." And weeping bitterly, she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor, she continued:

"Sir, the reason I occasionally enter a place like this is to implore those who deal in the deadly poison to desist—to stop a business that spreads desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons.

"Did you know that the money you receive across this bar is the same as taking the bread from out of the mouths of the famished wives and children of your customers? That it strips the clothes from their backs, deprives them of all the comforts of life, and throws unhappiness, misery, crime and desolation into their once happy homes? Oh! sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow men, and enter one that will not only be profitable to yourself, but to your fellow creatures also. You must excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me."

"Madame, I am not offended," he answered in a voice tremulous with emotion, "but thank you from my heart for what you have said."

"Mamma," said the child—who, in the meantime had been spoken to by some of the gentlemen present—taking hold of her mother's hand, "these gentlemen wish me to sing 'Little Bessie' for them. Shall I do so?"

"Yes, darling, if they wish you to."

They all joined in the request, and placing her in a chair, she sung in a sweet, childish voice the following beautiful song:

Out on the gloomy night sadly I roam;
I have no mother dear, no pleasant home,
No one cares for me, no one would cry
Even if poor little Bessie would die.
Weary and tired, I've been wandering all day,
Asking for work, but I'm too small they say;
On the damp ground I must lay my head—
Father's a drunkard, and mother is dead.

We were so happy till father drank rum,
Then all our sorrow and trouble begun!
[illegible] pale and wept every day—
[illegible] hungry to play;
[illegible] one summer night
[illegible] all silent and white,
[illegible] slowly dropping I said.
All the day long I've been begging for bread—
Father's a drunkard and mother is dead!

The games of billiards were left unfinished, the cards were thrown aside upon the counter; all had pressed near, some with curiosity, some with sadness and some with pity beaming from their eyes, entranced with the musical voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget till my dying day, and the sweet cadence of her musical voice still rings in my ears, and every word of the sweet song as it dropped from her lips, sank deep in the hearts of all those around her.

With her golden hair falling carelessly around her little shoulders, her face of almost ethereal beauty, and looking so trustingly and confidently upon the men around, her beautiful blue eyes illuminated with a light that seemed not of earth, formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping; men who had not shed a tear for years now wept like children. One young man who had resisted with scorn the pleadings of a loving mother and the entreaties of friends to try and lead a better life—to desist from a course that was wasting his fortune and ruining his health now approached the child, and taking both her hands in his, while tears streamed down his pale cheeks, exclaimed with deep emotion:

"God bless you, my little angel! You have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there ever were angels on earth, you are one, God bless you! God bless you!" And putting a bill in the hand of the mother, said, "please accept this trifle as a token of my regard and esteem, for your little girl has done me a kindness no wealth can ever repay. And remember, whenever you are in want, you will find in me a true friend," at the same time giving her his name and address.

Thanking her child by the hand, she turned to go, but, pausing at the door, said:

"God bless you, gentlemen! Accept the heartfelt thanks of a poor friendless woman for the kindness and courtesy you have shown her." Before any could reply she was gone.

A silence of several minutes ensued which was at last broken by the proprietor, who exclaimed:

"Gentlemen, that lady is right, and I have sold my last glass of whisky; if any of you want more, you will have to go elsewhere."

"And I have drunk my last glass of whisky," said a young man who had long been given up as utterly beyond the reach of those who had a deep interest in his welfare—that he had sunk too low to reform. "There is a temperance organization in this city, and at their next meeting I shall send up my name to be admitted. Who will go with me?"

"I—I—I—I, and I!" several exclaimed in chorus, and fifteen names were added to his.

True to his word, the owner of the saloon where this strange scene was enacted, disposed of his entire stock the next day, and is now engaged in an honorable business. Would to God that lady, with her little one, could have gone into every hamlet, town and city throughout our country and met with like results.—*Gem.*

Nature of Conversion.

The acts of God's part in conversion are essentially two, justification, or the pardon of sin, which takes place in the divine mind; and regeneration, which is also an initial sanctification, which takes in the human soul. These two co-ordinate elements are inseperable from the very beginning of any true religious life in the Bible sense, and they are, therefore, characteristic of every genuine believer, whether in the Old or the New Economy. Thus Saul, the first Hebrew king, was "turned into another man" when he met the company of the prophets (1 Samuel x, 6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant Church, received the same change on the way to Damascus, and continued steadfast in it to his life's end. Jacob experienced a similar spiritual transformation as he wrestled with the angel—for be it carefully noted that his vision of the ladder resulted only in a conditional promise of future consecration to God (Genesis xxviii, 20, 21); but the apostles were no doubt converted men long before the day of Pentecost; for Judas could not otherwise have been an apostate (John xvii, 12). Both these acts—forgiveness and the new birth—are necessarily instantaneous and complete at once, because they are *acts*, and divine ones. They are not processes, but each is a fact, which must be perfected whenever their conditions are met, matured, or perfected. Sanctification, on the other hand, is the outcome of a progressive work, begun at conversion and and completed, whether gradually or instantaneously, at a subsequent stage. Possibly it might have been completed at conversion, had the subject possessed adequate intelligence and faith, and it might be perfectly attained at any other point of the Christian's career on the concurrence of the same requisites; but this all-conquering faith is itself a divine endowment. In point of fact, it is usually deferred till fatal sickness or utter decreptitude has weaned the heart from earth, or it is even postponed to the hour of dissolution, if, indeed, it is granted, as is generally assumed, but not proved, that the saved soul entering Paradise, must be, in the fullest sense, "cleansed of all sin." At whatever moment this great change may be fully achieved, it is, of course, entirely the work of God, that is, of the influence of the Holy Spirit.—*National Repository for August.*

Not the Man for Me Now.

In my early Christian life, says President Finney, I heard a Methodist Bishop report a case that made a deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, and often invite him to dinner and accompany him in his sport and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner, that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldling was apprised that her husband could live but a short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in his piety, and have now no confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now."

The wife was greatly affected, and said, "What shall I do, then?" He replied, "My coachman, Tom, is a pious man. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at his dying master. The dying man put forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.

The History of Plants.

Wheat was brought from the center table lands of Thibet, where it yet exists as a grass with small mealy seeds; exists wild in Siberia; barley in the mountains of Himalaya; and oats in northern Africa. Maize (Indian corn) is original in this country; and rice in South Africa, whence it was taken to India, and thence to Europe and America. The garden bean came from the East Indies: the horse bean from the Caspian Sea. Buckwheat originally came from Siberia and Tartary. Rape seed and cabbage were first found wild in Sicily and Naples. The poppy came from the East, the sunflower from Peru. Flax or linseed was originally a weed in the ordinary grain crops in southern Europe. The garden cress came out of Egypt; the radish from China. Hemp is a native of Persia and the East Indies. Hops were found wild in Germany; also mustard and carraway seed are from that country. Anise from Egypt and the Grecian Archipelago. Coriander grows wild near the Mediterranean. Saffron came from the Levant; the onion out of Egypt. Horse-radish originated in south Europe. Tobacco is a native of Virginia. The potato is said to be a native of Peru, Mexico. Turnips and mangel wurtzel came from the shores of the Mediterranean. White Turnips are natives of Germany. Among other kitchen garden plants the spinach is attributed to Arabia; the cucumber to the East Indies; the melon to Kolmuck; parsley to Sardinia; celery to Germany. Of fruit trees and shrubs, the currant and gooseberry came from southern Europe; the pear and apple from Europe; the cherry, palm and almond from Asia Minor, and also the walnut and peach; the citron from Media. Of forest trees, the majority are native plants of England. The pine, oak and other fine timbered trees are natives of North and South America.

Twenty-Five Years With the Gypsies.

The story that a traveler told a correspondent of the Cincinnati Gazette, at Gosport, Ind., on the 2d inst., runs thus: "I am now on my way to Texas from the southern part of the State. I am—or rather was—a gypsy. Have traveled over this State several times, and a greater part of Illinois and Ohio. My master, or chief of the tribe I have been with, died just three weeks ago yesterday of old age. While upon his death-bed he called me to him, and to the great surprise of myself and others who were present, told me that I was not his son; that 24 years ago, in Northern Indiana, about dusk one evening, he, with several others, were passing by a wood, near a farm house, where they saw me playing. One of them got out of the wagon and coaxed me to go along with them, offering me some little things. I did so, being too young to know my danger. They missed me at home, and the whole country about was roused with the alarm. A heavy reward was offered for the capture of the kidnapper and the return of the child. 'It was our intention,' he said, 'to get the reward, but we could not do so without being captured. We traveled by night, and slept in the daytime, till we reached Illinois, where we remained for eight years; then we returned to this State, and have been wandering around since. He said my parents had removed to Texas, near Austin. The old man died in a few hours, and I immediately wrote to my supposed parents, and received an answer a few days since, stated that all mentioned above was true, and that they were all well and wished me to come at once, so I started at once for that place.

Reasons for Being Holy.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy.

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and live for heaven.—*Albert Barnes.*

Mary Benton, of Elton, Durham county, England, is supposed to be the oldest woman in the world. She was born February 12, 1731, and is of course in her 148th year. She is in possession of all her faculties, perfect memory, hearing and eye sight. She cooks, washes and irons, threads her own needle and sews without spectacles.

General News Items.

The Georgia State fair at Atlanta in October, offers $14,500 in premiums.

One man in North Carolina has shipped North this season 40,000 water melons.

It is published that more miles of railroad are being constructed in Texas now than in all the balance of the United States.

Wm. Wortenbaker, eighty years of age, has been librarian of the University of Virginia for fifty years. His commission was signed by Thomas Jefferson.

Dallas (Texas) *Herald*: Since the adjournment of the Democratic Convention held recently at Austin, there has been more or less talk concerning the division of the State, so strong was the exhibition of sectional feeling at Austin.

Shoes can be made by machinery at an astonishing rate. At a great shoe manufactory at Lynn, Mass., a pair of kid side-laced woman's boots was made, from the stock, in just eleven minutes, in sight of visitors.

Austin *Statesman*: There has been a failure in nothing. The cattle drives from Texas have been heavy; the wool clip immense; wheat and oats and corn and potatoes and fruit, indeed, everything in the eating line has been made in an unpredented abundance, while the cotton yield promises to be three times greater than for any season in the past four or five years.

It is proposed in Chicago that colleges and normal schools shall have a Professor of Current History and Business News, whose duty it shall be to teach students to understand all the news of the day as given in the daily papers. Each day's news, it is proposed, shall be read and discussed, any points in it which are not understood being explained by the professor.

The Columbus (Ga.) cotton factory will soon have in operation in their three factories forty-five thousand spindles and fifteen thousand looms. Where these large edifices stand, twelve years ago there was a pile of rubbish, the remains of war's destruction. These mills, in a short time, will have one thousand and nine hundred persons on the pay-roll, representing a population of 4,500 souls.

The schooner Parallel, at San Francisco, reports that off the coast about one hundred miles north of San Francisco, she fell in with a Japanese junk. There was not a living person on board, but a number of corpses were found, some shackled together. They must have been dead a month at least. Some of the bodies were dressed in costly material. There was no food on the vessel.

The eclipse was total at Denver, Colorado, for two minutes fifty seconds. During this brief period, Prof. Watson, of Ann Arbor University, Michigan, had the high honor of discovering a planet (Vulcan) revolving around the sun within the orbit of Mercury. Earnest search has been made for years for this supposed planet, whose existence was suspected from the irregularities of the orbits of Venus and Mercury.

Europe will next year be divided among five great powers—Germany, Russia, Austria, Great Britain and France; four of medium importance—Sweden, Spain, Italy and Turkey; thirteen small States—Norway, Denmark, Holland, Belgium, Switzerland, Portugal, Greece Roumania, Servia, Bulgaria, Montenegro, Eastern Roumelia, and probably Western Roumelia; besides three minute States—Monaco, San Marino and Andorre. If no one else rejoices at the outcome of the Congress, the diplomatic service will.

Considerable money has been expended on behalf of the five tribes in the Indian Territory; and now it is found that of the population of 56,715 people there, 31,000 can read, and, as a whole, they are cultivating their farms and having fixed and comfortable homes. They have 180 school-houses, and carry on in these 168 day-schools and 12 boarding-schools, with a total of 196 teachers and 5,496 pupils. During last year they spent $131,775, on these schools. The single tribe of Chickasaw Indians, numbering 4,000 in all, maintained [illegible] schools last year, and had 28 teachers and 715 scholars in them. In the [illegible] of 5,000 persons, 3,000 can [illegible] 4,000 are wearing citizens' [illegible] and they have 1,000 [illegible] houses.

Southwestern.
[illegible] St., New Orleans.
THURSDAY, AUGUST 15, 1878.

Seventy-five Cents.

Seventy-five cts. pays for the SOUTHWESTERN the remainder of the year.

Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of our Agents next Sunday would give us a thousand cash 75 cents Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00 cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

The New Hymnal.

[illegible] eight days after its first issue [illegible] copies of the new hymnal were sold by Nelson & Phillips, in New York.

Read the price list in another column and send in your orders to Nelson & Phillips, New Orleans.

[illegible] will be seen in the dispatches [illegible] preached the evening [illegible] on Sunday last at Ocean Grove.

[illegible] John Hannon, pastor of St. [illegible] St. M. E. Church, South, is [illegible] with yellow fever. We are [illegible] learn that the indications [illegible] favorable for his speedy re-[illegible]

[illegible] steamboat, J. M. White, [illegible] on Monday. She is [illegible] and is elegantly [illegible] throughout. [illegible] for the New Or-[illegible] Greenville and [illegible]

[illegible] of the Board [illegible]

The Jews in America.

A recent article in the *North American Review* from the pen of Rabbi G. Gotthiel discusses this interesting question: "What is the present condition of Judaism in this country?" As our readers may like to know how he answers it, we will condense some of his statements. He says "that the uniformity of faith and practice, once the pride and strength of scattered Israel, no longer exists. It is true that there is no disruption into sects. So long as the Jew does not openly and distinctly renounce his allegiance, he is considered as still within the fold. The defender of the old paths will not deny the radical reformer the character of a brother in the faith and the latter shows no abatement of sympathy with the former in his hour of need. But the divergence is wide enough to justify the division of those who still profess Judaism as their religion into at least three distinct classes. There is the strictly conservative wing comprising the faithful adherents to traditional Judaism as established by the ordinances of the Talmud, the later casuists and the "Winhag," or fixed usage. They are numerous but not influential. Large and representative congregations have but few in the land.

On the opposite extreme we find a large class whose relations with the synagogue are of the slenderest. They have abandoned most if not all the pious usages of their fathers, no longer remember the Sabbath to keep it, and limit their observance of the great festivals to a few hours' devotion with their brethren. In their houses the offices of religion are on special occasions, such as marriage and death, respectfully tolerated rather than devoutly solicited. The rite of initiation is falling into desuetude and the religious training of the young, if at all desired, relegated to the rabbi. This rapid decline of a faith once so potent in the heart of every Israelite is accounted for by saying that "while under the social ban" religion was his only refuge, his all, but when the Jew was freed from the ostracism that everywhere prevailed against him, and became an important factor in society he felt that "if he was to live as a man with men, the ceremonial chains must be riven. This was the primary thought of the first generation of reformers, but nevertheless stirring up doubts as to the validity and necessity of a separate religion at all. When the currents of skeptical thought began to rush with an evergrowing force through all the avenues of the intellectual and social life of nations," it caught the Jews already on an inclined plane, and no wonder they were hurried forward with a greater velocity than the professors of other creeds, and that some were landed on the barren plains of atheism and materialism and losing their [illegible] of mind were turned into [illegible]. The havoc of this "Sturm and Drang" period of Judaism [illegible] and causes serious [illegible] but it is beginning to work its own cure. It has opened the eyes of the more sober to the perils with which this faith is threatened and electrified into new activity the *Party of the Center* which is encamped at equal distance from both [illegible]. It is the party of reform, of progress within the boundaries of Hebrew doctrine. To the [illegible] of that party are due the new developments. The largest and most influential congregations in these States profess its doctrines and it may be called the dominant feature of American Judaism. What the rabbi has to say of this party we will reserve for another issue.

Christian Brotherhood.

[illegible] seeks to pull down and [illegible] individual rights and individuality, setting up the tyranny [illegible] in the place of the power of the law and sinking the man in the dead level of a community. So-[illegible] on a gigantic [illegible] brotherhood of the Chris-[illegible] full liberty to per-[illegible] and allows the most [illegible] to individual energies [illegible] with everything [illegible] the way of our exten-[illegible] hand to every other man in [illegible] of fellowship and [illegible] in our heart in love [illegible] to an extent which [illegible] from responsi-[illegible] Our assistance will [illegible] prospers. The effect [illegible]

[illegible] they would not supply it. I offered the three or four buttons left on my jacket for a little milk; but it was refused. We had the prospect for another hungry night at a distance from water, though within sight of the river. When twilight grew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with cooking vessel on her head, and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked for kindness to strangers. Then the tears stole down her sable cheeks, and she replied: 'I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I can't speak the joy I feel in seeing you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept the light of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil that makes my lamp to burn. I looked on the precious relic printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our Heavenly Father.

A New Publication.

We have received the first number of the *Southern Journal of Practical Education*, published quarterly at Atlanta, Ga., by the Southern Journal Company. The names of the editors are not given, but as subscriptions are to be sent to Professor E. E. Bisbee, President of Clark University, at Atlanta, we presume that he is one. The Journal is neatly gotten up, contains forty pages, and its articles such as may be read with interest and profit by its readers. The following explanation of its design is given under the caption of "What For:"

"We start this Journal, hoping thereby to help a good cause. Our object is to do something towards endowing a professorship in a freedmen's college. Through the liberality of the publishers the expense of publication is to us very small. We issue quarterly at the rate of Fifty Cents a year. Sixty per cent. of the subscriptions will go directly to the endowment, so that every person subscribing will help our work to the amount of thirty cents. We shall make no deduction and allow no commission to agents. No articles will be admitted to our columns except from persons actually engaged in Southern educational work. The cause has suffered too much already from misrepresentation and lack of candor. Even those who profess to be our friends have often done us harm by hasty conclusions and careless remarks. While our articles may be less brilliant than many who have written about our work, we shall always try to be plain and truthful, and hope to be able to present the case so that our friends will realize the exact condition of affairs at the South. But aside from general discussions, we hope to present our readers with their money's worth of good practical instruction. Now we ask that you help us. Can you take our Journal? If you can without injustice to yourself and others you will favor us greatly by doing so. Can you get others to take it? If so you will favor us still more by sending their names with fifty cents for each. Here is a chance for everybody to do something for Christianity and education. Will you let the opportunity pass unimproved? If so you must answer to your own conscience for it.

Most of our religious papers of all types freely discuss social and political questions. This is just as it should be. We want these matters discussed from a religious point of view; and it is vastly better that religion should be made to cover all departments of our life than that it should be kept in a department by itself. That the [illegible] press of this country has been a powerful help in educating [illegible] cannot be denied. Not only to our politics, but to our literature and science it has contributed [illegible] stimulus it carries everywhere [illegible] homes of the people [illegible] of good men on all [illegible] the times it stands al-[illegible] for the highest virtue [illegible] charity.—*Sunday Af-*

The British Wesleyan Conference.

The Wesleyan Conference was opened in Bradford, Yorkshire, England, Tuesday morning, July 23. After filling up "the legal hundred," Dr. Rigg was elected President by 361 votes out of 448 cast. In the evening, the first session was held for the reception of fraternal delegates. After impressive and devotional exercises, Bishop Thomas Bowman and Dr. E. O. Haven, Chancellor of Syracuse University, were first introduced by Rev. M. C. Osborne, Secretary, and most cordially received by the President, who heartily shook hands with them, as he said, in true English and American style, and pronounced a high eulogy upon them personally as he introduced them to the Conference. The address to the General Conference was read and listened to with great interest, the statistical statements in it evidently producing a great impression upon the audience. Bishop Bowman and Dr. Haven then addressed the Conference, and in spite of the earnest wishes that no time might be lost in applauding, the "Hear, hear," and other demonstrations of applause were frequent throughout both speeches. Each speaker confined himself to half an hour. The following is a brief synopsis of Bishop Bowman's address:

He expressed the pleasure he felt at being present at the Conference. He first learned to love Wesleyan Methodism when he had the privilege of preaching, in the year 1839, in the coal region of Pennsylvania, to a great many Wesleyan Methodists. He learned to love Methodism because of the earnestness, the loyalty and devotion of its members, and since that time had felt a desire to visit the Wesleyan Methodists in England. He alluded to the war between the Northern and Southern States of America, remarking that the bond of unity which was then broken was now well-nigh repaired, and said that he had learned since coming to England the joyous intelligence that fraternity was an accomplished fact between the Methodists of the North and South. Since the address which had been read had been prepared, the prosperity of their Church had not fallen below what was there stated. Their principles had been increasing gradually and decidedly, and he was now glad to say that their foreign work was never more blessed than at the present time (hear, hear). He was also happy to say that the system of doctrine which was sent to them by the English Methodists some one hundred and twelve years ago, and that system of Church policy which the English Methodist Church of England sent not quite one hundred years ago, was working just as smoothly, as beautifully, as grandly, and as successfully as it has ever done. Very few people of England—indeed not a large number in his own country—fully appreciated the wonderful embarrassments and difficulties under which Methodism came into America and the work which it had done. All the other churches in the land had been influenced in doctrine, in policy, and evangelical work, and the evangelism of his land was the result of the working of that system. Although the increase in population in America had, during the past few years, been very large, Methodism had kept pace with it, and to-day they were as strong in the center of the population as in the outskirts, and as strong in the outskirts as in the center (hear, hear). Their Methodism to-day was as efficient as it was fifty years ago. He had heard it said that Methodism was declining, but this he did not believe, for he knew during the last ten years there had been a larger percentage of the elements of success than in any previous ten years of its history. In conclusion, Bishop Bowman expressed a hope that the national sentiments of fraternity which had been spread might continue to be spread until the time when war was known no more (hear, hear), and that ere long they would see in England a Pan-Methodistical Conference (hear, hear, and laughter.)

We have room only for the concluding part of the address of Chancellor Haven.

I believe the Methodist Episcopal Church has been one important factor to maintain civilization in America, just as I have no doubt that the Wesleyans of Great Britain have been one of the most potent factors to advance the civilization of Great Britain during the eighteenth and nineteenth centuries.

America has been called upon to grapple with some most serious evils. History teaches us that savagism began by men's wandering far from society into the wilderness. God did not create a savage. Adam was not a semi-brute and Eve was not less refined than her most accomplished daughters. I am willing to accept Milton's theory so far. We do not trace our genealogy to a savage, and thence to a gorilla, and thence to an ascidian or a toad-stool, or a proto-plasmatic cell. We prefer the genealogical table that ends after this fashion: "which was the son of Seth, which was the son of Adam, which was the son of God." Be that as it may, in America, to barbarism, we resist needed all the good we could get out of free schools, a free press, a free government and a free church, and we wanted also a flexible, organized church, full of life, having both freedom and severity, elastic, alert—a kind of combination of steel and rubber and all on fire—and the church which you and your fathers sent over, and [illegible] there was just the thing required, or certainly it was the best adapted to [illegible] American wants of all that America had. I repeat it: it is just the thing needed. And I believe God raised it up for a special purpose. I am no [illegible]. I love all branches of the universal Church of Christ. The stern, strong Presbyterians, the zealous Baptists, the ancient and honorable bulwark of Protestantism, the genuine Church of England, I admire them all; and they [illegible] mission; but still I maintain that God raised up the Methodist Episcopal Church just at the right time to meet the demands of a great republic, which was fulfilling the dream of some of England's grandest thinkers: and so long as God has work for the church and for you to do, both of us will be immortal! As the venerable Dr. Lovick Pierce, of the Methodist Episcopal Church, South, now nearly one hundred years old, said a few days ago to our fraternal delegates, "When they can outlove me send me word." So say I. Let us love our neighbors as ourselves. But of course to make that amount to much, we must first love ourselves. But I do not much prize that fraternal love which is not based on a good strong love at home. Now, it is not easy in America for the pioneer population to outrun the Methodist preachers; their horses are fleet and used to fording rivers and finding their way through forests. The saddle-bags of the minister were formerly well supplied with Bibles, hymn-books and Disciplines, and now it is not difficult to furnish any pioneer neighborhood with all the paraphernalia of the church.

We have four or five millions of darkly-colored fellow citizens, mostly in the South. Three-fourths of them fifteen years ago were destitute of property, not owning their ragged clothes, and as ignorant of books as the veriest savage of Australia or South Africa. But many of them were already Christians, mostly through the labors of Southern Methodist and Baptist preachers. We have had to undertake to educate them. Our own church has expended on this work during the past ten years more than £120,000. We are starting elementary schools and even training schools and colleges among them. Others are engaged in the same work. This is one of our particular problems.

You have your problems. I recollect reading the report of your Committee on Education that met in Centenary Hall, London, in 1872, participated in so largely by Drs. Arthur and Rigg, and other ministers and laymen, and as I laid it down, I remarked to my friends: 'That is the ablest and most suggestive discussion of the relations of ecclesiastic and secular education I have ever read.' I still think so, and I admire not only its thoroughness, but the courtesy of the speakers, and the fact that after presenting all imaginable phases of elocution, they came substantially to a unanimous conclusion; that, sir, is something about you Englishmen which I, as an American, find it hard to understand. But what I wanted to say when I alluded to that discussion was, that it was on a subject with which we Americans have almost nothing to do. Your magnificent day school enterprise we cannot imitate. We might, perhaps, have done it once, but it is too late now, unless, which God forbid, popery and infidelity join hands to curse our public school system and succeed in making it tremble. If they do, the Methodists of America, patriotic as they are, will not sell out to Satan, in whatever form he may come.

But, Sir, I have said enough of schools. I think now in theory we agree, and if your compactness of population and minuteness of supervision have given you great advantages, we are pressing forward in the race.

Mr. President, I admire your ecclesiastical government. It is vital. It interests me, as all of God's works do, much more than the works of man. It grew. Wesley did not fashion it. Dr. Bunting and his contemporaries did not shape it. As the diamond is made up of elementary molecule diamonds so this grew. We, too, have a similar system. In common we have much, but you have a superintendency different from ours. We should need a life-long education to work yours and you a life-long education to work ours. But we are each doing our own work.

That Ecumenical Council spoken of by my honorable colleague I hope will take place. Let us all meet representatively—not in the spirit of pride to number the people like David, and to atone for it in a pestilence or in spiritual death. Let us meet, not in pomp or pretence and with officers of high-sounding titles, but on terms of equality, as servants of Christ—in penitence that we have done so little—for the most of us have done but a fraction of our duty. Let us meet with fasting and prayer. Let us meet also in a spirit of business, to see if we can join in some great missionary movement and mass our common Methodist forces in China, Japan, India, Germany, and wherever we have missions on the same or adjacent soils. Let us have no English and American conflicting Methodism in other parts of the world. When our outflowing streams meet let them mingle into one. Let us endeavor to spread our common English speech and English customs and American zeal, and especially our common regard for the Sabbath and voluntary support of Christian institutions without the aid of the State. Let us join our influence to bring about an alliance of Christian nations, which can only be perfect when all of them shall disarm themselves and beat "their swords into plowshares and their spears into pruning hooks and have war no more."

We glory in all your success. I fully sympathise with what my colleague has so ably said of the union of the two flags of Great Britain and the United States. For wherever these two flags float, the English language will be heard, and the Christian missionaries will go, churches will be planted and true freedom will be universal. A tradi-[illegible] the great banyan tree has put forth so many branches with one common [illegible] rigidity [illegible] some [illegible] while [illegible] American [illegible] to shine on a Methodist Church or chapel, and the voice of family prayer and praise around the earth is unbroken.

My time is exhausted. God grant you His benediction and may we all enjoy heaven's favor until all the world is brought to the knowledge of our Lord Jesus Christ.

Our Southern Methodism.

Rev. H. W. Key, Murfreesboro, Tenn.: "After six weeks confinement to my bed by sickness I was able to preach to my people on last Sunday. Revivals are in progress on both the Stone River and Woodberry circuits. On the former there have been ten conversions and twelve accessions to the church during the past week. The Murphy temperance movement was introduced here by Mr. Chas. Wenzell. He at first had great difficulty in getting a place in which to hold his meetings for the white people. Pastors objected to the use of their houses of worship on the ground that their churches were temperance societies. It is true that they are such in theory, but how far from it are they often in practice. The Cumberland Presbyterian Church was finally secured, and twenty-five lectures given to the white people. Three lectures were given to the colored people in James Chapel, M. E. Church. Of those who signed the pledge there were five hundred white and three hundred colored people. Dr. J. S. Bass, a graduate of Central Tennessee College, is located here in the practice of his profession, and is doing well. The white physicians of Murfreesboro, to their honor be it said, have uniformly treated him with the utmost kindness and rendered him every assistance in their power. In their profession caste seems to be unknown—may the time soon come when it shall be unknown among those professing to be the ministers of the Lord Jesus Christ."

Rev. J. Gould, Presiding Elder of Baton Rouge District, reports his work on his recent round as in good condition and prosperous. At Jackson, Rev. M. Smith, five conversions and thirty accessions were reported; State Line, Rev. A. Martin, fifteen conversions, (accessions not given); Clinton, Rev. P. Yarborough, twenty accessions; Comite, Rev. Z. T. Gayden, ten accessions; East Feliciana, Rev. John W. Wesley, ten conversions and thirty accessions.

General Religious Items.

The "Disciples" generally called Campbellites, have just opened their first chapel in Paris.

The old Catholics of Basle have increased in numbers the past year from three thousand to four thousand.

Two Chinese young men are preparing themselves for the ministry of the Episcopal Church in San Francisco, Cal.

Among 43,500 words of the official Chinese dictionary, none could be found to describe the graces of the Spirit. It took the missionaries half a century to settle what word should be used for God.

East Tennessee Wesleyan University has found a munificent friend. Col. H. G. Bixby, of California, has given to the University a large interest in a consolidation of eight very rich silver mines near Globe City, Arizona.

The copy of the Bible which Martin Luther used daily, and the leaves of which are covered with annotations made with his own hands, is now in the Bradenburg Museum, which gave for it about $450. The Bible was printed in Basle in 1509, is bound in leather, and is in good preservation.

At the meeting of the National Council of the Union of the American Hebrew Congregations, held in Milwaukee, last month, the creation of a single representative body, which has long been desired, was effected. Instead of two organizations there will hereafter be one known as the "Union of American Hebrew Congregations."

As an illustration of the progress of the Reformed Episcopal Church in England, Bishop Gregg's church at South-end is too small to accommodate the rapidly increasing congregation, and nearly one thousand sittings are to be furnished. On the 18th ult., Bishop Gregg ordained seven new candidates to the Diaconate.

The *Congregationalist* reports that the inquiry was recently made of an officer in one of our New England asylums, near which the labors of Mr. Moody had resulted in the accession of hundreds to churches, how many had reached his institution in consequence. He promptly replied: "One, from hearing Bob Ingersoll!"

General News Items.

New Haven, Aug. [illegible].—An eye witness of the terrible tornado which passed over Wallingford last evening, says: The tornado struck the town near the Hartford railroad depot, cutting a swath about half a mile wide, and devastating the plains. There seemed to be two storms which met over Community Lake, and the gale then started to the south-west. Its force was terrific and levelled everything in its path. The greatest damage is confined to the plain, and among the houses of working classes. The water of the lake seemed to be scooped up and carried upwards, forming a waterspout. The Wallingford Community was carried off like chaff. The roaring was awful. The damage to property is between $250,000 and $325,000. The gale did not last more than ten minutes, but left behind an appalling scene of death and destruction.

Ocean Grove, N. J, Aug. 12.—Yesterday was one of the most brilliant Sundays, in point of attendance, of present summer season, not only for Ocean Grove but for nearly all the seaports along the coast. Saturday night seems to be the signal for a tremendous outpouring from New York, Philadelphia and other neighboring cities. It is estimated that little Ocean Grove holds 15,000 summer visitors. This multitude was swelled by visitors from Long Branch and other resorts. The first meeting in the morning was that of the young people and was largely attended. At 10:30 the anniversary of the Women's Foreign Missionary Society of the Methodist Episcopal Church attracted an audience of over 3000. Dr. Snell, of New York, preached. The women's anniversary meeting followed, the monster tent being filled with 5,000 people. The surf meeting at 6:30 p.m. held upon the magnificent expanse of beach along Ocean Grove, was a remarkable success, not less than 7000 or 8000 people being present. Then followed the evening services at the great tent, the sermon being preached by Dr. Hartzell, of New Orleans.

Omaha, Neb. Aug. 8.—The Chinese embassy, consisting of forty-five persons, including servants, passed through here going East yesterday forenoon on a special car. His Excellency Chin-Lan-Pin, chief of the embassy, came to the United States in 1872 as chief commissioner in charge of Chinese students sent to New England colleges to be educated, and afterward visited England and Spain. He will establish consulates in the United States, and then go to Spain on business concerning a consulate in Cuba, and afterward to Peru on a similar mission. He will return to Washington, where he will take up his abode as minister resident. The embassy will visit the schools of New England where there are Chinese pupils, before going to Washington.

St. Petersburg, Aug. 9.—A dispatch to the *Golos* dated Tiflis, Aug 5, reports that an explosion has occurred in the mines of the fortifications of Kars, resulting in a fire which destroyed the best portion of the city.

Sunday School.

August 25, 1878.—THE FRIEND OF SINNERS.

Scripture.—Luke 7: 40-50.

Golden Text.—"This man receiveth sinners."—15: 2.

Topic.—Saving faith.

(Condensed from Nat. S. S. Teacher.)

Was this woman Mary Magdalene? The argument for identity is that "Simon" was the host in each case, the anointing was almost exactly similar, even to the wiping with the hair, the character of Mary, and the fault-finding and misrepresentation in both instances. The argument against, which is a great deal the stronger, is: that this happened in Galilee and that in Judea; this at the beginning of his ministry and that at the close; in this the complaint was from the master of the house, and in that from a disciple; in this the ground of the complaint was the sinful character of the woman, and in that waste of money; here the lesson was that the offerings of penitence are accepted, and there that the offerings of love cannot be considered a waste. The two are very unlike instead of having much in common. And, besides, the scriptures represent Mary as afflicted—not as an harlot. If one will carefully notice the accounts relating to fallen women, he will see that their names are never mentioned. All that we know of the one who met Christ at the well is, that she was a "woman of Samaria;" the one taken in the act of adultery is spoken of indefinitely as "this woman"; and even the one who bathes the feet of the Savior with her tears is referred to only as "a woman which was a sinner." Their names are hidden in obscurity, so that future generations in reading the stories of their redemption, might do so with no feeling of personal scorn for themselves! The fact that we know the name of Mary Magdalene is sufficient proof that she did not belong to this class.

When reclining at the table, as was the fashion in those times, there came in with the crowd, which always on such occasions was permitted to come in unchallenged, taking their seats around the walls as lookers on, a "woman in the city which was a sinner." It may be that she had heard that gracious invitation and assurance which could not long have preceded this entertainment at the house of Simon, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Perhaps it was the memory of those tender words which had opened the fountain of her penitence, and which caused her to stand at his feet behind him weeping. Some of her tears fell upon the bare feet of the Savior, and she, noticing the fact, wiped them away with the hairs of her head. But that made them flow all the faster, until she literally bathed the feet of the Savior with her tears. One act led to another. Seeing no exhibitions of annoyance, and led on by the impulsive power of her affection for the one who had so comforted her, she began softly to kiss his feet, and still unrepelled, she broke the alabaster box of ointment, "very precious," with which she had been in the habit, no doubt, of adding to her own seductions, and anointed them with that.

The fragrance of the ointment, if not the act itself, would have attracted universal attention to what she was doing. The Pharisee saw and wondered. His comment was inward—not insultingly open. It appears to have been honest—not hostily unjust. He carried on an argument within himself, which, in premises and conclusion, was as follows: "A prophet would have known who and what manner of woman this is that toucheth him: a prophet, being holy, would have shrunk from such a contact with impurity: therefore, this man can be no prophet." It never occurred to him that it could be possible that he might have known the one and yet suffered the other. His only conception of the effect of impurity touching purity was that the latter would be smirched by the contact. He had no idea of a purity so great that it would not only be unsullied by it, but would actually change the character of the sinner so that it would be "whiter than snow."

The Question (40: 42).—Christ answered the thoughts of Simon, and thus proved himself to be greater even than that which his host had just inwardly declared that he was not. The significant way in which the thoughts of the master of the house were arrested probably prepared him somewhat for what was coming. "Simon, I have somewhat to say to thee" was a sentence which sounded very much like an arraignment—as it was. Simon's answer is still courteous: "Master (or teacher) say on." What Christ has to say to him takes the form of a parable—that seemingly simple, but inimitable way which Christ had of teaching truth. In this case, it is hard to tell which most to admire—the skill with which he makes the accuser become a witness against himself, or the way in which he both spares and condemns him. "Tell me, therefore, which of them will love him the most?" He does not ask which one of the two will serve the best, nor which will be the greatest saint, but which will love him the most. The creditor was willing to take love in lieu of dollars. And it is for the same reward that God is willing to cancel our indebtedness to him. He is hungry for the love of his creatures.

The Answer (43).—Simon answered the question in the only way that it could be answered. But that "I suppose" indicates that it was reluctantly answered, as if he had caught sight of the possible application which his guest intended to make. But there was no escape. He was shut up to one conclusion—"He to whom he forgave the most." The commendation: "Thou hast rightly judged," must have told him that he had pronounced against himself. The characteristic feature of the judgment day will be that each one will be condemned out of his own mouth.

The Application (44-48).—"Seest thou this woman?" Thus the two supposed cases were suddenly brought face to face. The debtor for fifty pence was confronted by the one who owed five hundred, and infinitely to his own discredit. For from Simon much, comparatively, should have been expected—from this outcast, comparatively very little. Simon had shown no love at all! It was the want of that which accounts for his neglect of all those little courtesies which make a guest feel at home. The sin of Simon was—not his want of courtesy—but his want of love.

The Explanation (49–50).—First there was the inward explanation of those who sat at meat with him, and who had been witnesses of what had taken place. "Who is this that forgiveth sins also?" Their verdict was just—that no mere man could forgive sins. But there was a stupid wonder—not a conviction. They caught a glimpse of the real truth, but did not accept it. The second explanation was that which was given by the Savior himself to the woman. "Thy faith hath saved thee." That was the real reason for her salvation—not the fact that "she loved much." Faith is always the condition of salvation—love the result of it. It does not say "whosoever loveth," but "whosoever believeth in him shall not perish, but have everlasting life." And there are more who could attempt faith in him than love for him: for one is under one's control, and the [illegible] [illegible] ner accepts the on[illegible] fore i[illegible] surrenders to be other [illegible] counsel [illegible] surance is a benedic[illegible] must have fallen like a balm on this [illegible]. How little peace she had kn[illegible] since her steps had taken hold of her downward path? But now what a sweet restfulness filled her heart! In that short interview the world had entirely changed its as[illegible]

[illegible]

[illegible] tion gives point to this inquiry. [illegible] In reply to his ask[illegible] shall [illegible]

[illegible]

reflecti[illegible] common operations of life, which, but for their commonness, would be deemed half-miracle[illegible] vel, few things are more wonderful than the origin, structure, history and significance of words. The tongue is the glory of man; for though animals have memory, will and intellect, yet language, which gives us a duplicate and multiplied existence—enabling mind to communicate with mind—is the Rubicon which they never have dared to cross. The dog barks as it barked at creation, and the crow of the cock is the same to-day as when it startled the repentant Peter. The songs of the lark and the howl of the leopard have continued unchangeable as the concentric circles of the spider and the [illegible] hexagon of the bee. And even the stoutest champion of the ourang-outang theory of man's origin will admit that no process of natural selection has [illegible] drilled [illegible] significant words out of the [illegible] cries of beasts or the notes of birds. Speech is a divine gift. It is the last seal of dignity stamped by God upon His intelligent offspring, and proves, more conclusively than his n[illegible] or [illegible] the [illegible] "commer[illegible] the [illegible] e was [illegible] im[illegible] ima[illegible] ible," [illegible] ys [illegible] omo[illegible] d in [illegible] ctures [illegible] b[illegible] will be found [illegible] and p[illegible]ble [illegible] se of [illegible] is an able defense of [illegible] Anglo-Saxon in its [illegible] and perversions. Some idea of the book may be obtained from the subjects treated of in the various chapters, which are as follows: Significance of Words, Morality of Words, Grand Words, Small Words, Words Without Meaning, Some [illegible] Words, Saxon Words, Secret of Apt Words, Fallacies of Words, [illegible] Language, [illegible] of Speech [illegible]

[illegible] on his dying bed on account of the bright prospect set before him.

[illegible]

E. FIELDS, Pastor.

[illegible]

PLAN OF EPISCOPAL VISITATION

[illegible]

made in [illegible] time ut fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, this making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, August 13, 1878.

COTTON—	
Low Ordinary	9¼@ 9½
Ordinary	9¾@ 10
Good Ordinary	10¼@10½
Low Middling	10¾@10⅞
Middling	11 @11¼
Good Middling	11¾@12
TOBACCO—	
Inferior lugs	2½ to 3
Low lugs	3 to 3½
Medium	4 to 4½
Good to Fine	4½ to 4¾
Low Leaf	5½ to 7
Medium	7 to 9
Good	9 to 9½
Fine	9½ to 9¾
Selections	10 to 12
SUGAR—	
Common	—@ 7¼
Strictly Prime	—@ 8¾
Yellow Clarified	9¼@ 9½
White	9½@ 9¾
MOLASSES—	
Common	23 @26
Choice	40 @42
Strictly Prime	36 @38
COFFEE—	
Ordinary	14¼@14½
Fair	16 @16½
Good	17 @17½
Prime	17¾@18
MESS PORK—per bbl	$11 50
BACON—	
Shoulders	6 @ 6¼
Clear Rib Sides	6¾@ 7¼
Clear Sides	7¼@ 7½
BEEF—	
Medium Western	9 50 to 10 00
Choice Extra Western	[illegible]
HAMS—	
Plain	8½@ 9
Sugar Cured	10½@11
BUTTER—	
Choice New York	32 to 33
Good New York	25 to 30
Choice Western	20 to 22
Good Western	14 to 15
CHEESE—	
Ohio Factory fine	7 to 7¼
Ohio Factory good	6¼ to 7
Western Factory	6 to 6½
Skimmed Factory	5 to 5½
New York Cream	11 to 12
LARD—	
Refined	8¼ a 8½
FLOUR—	
Common	$2 50 to [illegible]
[illegible]	3 [illegible]
Family	5 00 to 5 10
Choice Fancy	6 25 to 6 50
CORN MEAL—per bbl	2 65 to 2 75
GRITS—	
Hominy	3 90 to 4 00
Western	3 90 to 4 00
CORN—per bu.	
Mixed	50 to ..
White	[illegible]
Yellow	54 to [illegible]
Bulk, mixed	40 to 46
Bulk, white	46 to 48
BRAN	60 to —
HAY—per bale	
Prime	11 00 to 12 00
Choice	[illegible]
DRIED FRUIT—	
Apples	3 to 4
Peaches	[illegible]
LA. POTATOES—per bbl.	2 10 to 2 35
SWEET POTATOES—per bbl.	2 75 to 3 00
ONIONS—per bbl	1 75 to 2 00
CABBAGES—	
Louisiana, per crate	4 00 to 4 50
RICE—per lb.	
Common	4½ to 5¼
Fair	5¾ to 6¼
Prime	6½ to 7¼
Choice	7½ to 7¾
BEANS—	
Northern	3 to 3½
Western	2¼ to 2¾
COW PEAS—per bu.	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	80 to 90
CANDLES—per lb.	
Sperm	35 to 40
Star	12 to ..
POULTRY—per doz.	
Old Chickens	4 00 to 4 50
Young do	1 50 to 3 00
Ducks	[illegible] 00 to 3 00
Geese	[illegible] 00 to 4 00
Turkeys	9 00 to 10 00
EGGS—per doz.	
[illegible]	[illegible] to 10
FISH—	
Mackerel, per kit	[illegible] to 1 90
Codfish per box	90 to 1 10
Herring per box	80 to 1 00
Salmon per box	1 75 to 2 00
SALT—	
Liverpool per sack	90 to 1 12
Turk's Island, per bu.	20 to 30
Pockets	1½ to 7½
WOOL—	
Burry	9 to 11
Louisiana Clear	20 to 21
Lake	22½ to 23
HIDES—	
Steer hides over 55 lbs. per lb	— to 7
Steer hides, 50 to 55 lbs, do.	— to 7¼
Steer hides under 50 lbs, do.	— to 6¼
Cow hides, as they run, do.	4½ to 5¼
Hides 20 to 24 lbs, per lb	6¼ to 7½
[illegible]	6¼ to 6½
Calf [illegible] each	— to 75
Country [illegible]	9½ to 11¼
Country hides, damaged	half price
Beeswax, prime yellow per lb	— to 24
Ox horns, each	— to 8
Tallow, per lb	6 to 7

[illegible] week's rates. Wool meets a fair demand at 22 to 23 cents. Tallow quiet.

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We are often asked for the names [illegible] [illegible] Work, and How [illegible] principles [illegible] By Rev. John [illegible]

2. [illegible] to Class-Leaders. By Bishop Janes. [illegible]

3. [illegible] of [illegible] and Devotion [illegible] Pr[illegible]

4. [illegible] By [illegible] 16mo. [illegible]

5. [illegible] for Christ. How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior Just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter. 16mo., 75c.

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We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL":

[illegible]	$0 40
P[illegible] Edge	0 50
24mo, [illegible]	0 60
24mo, [illegible]	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, [illegible]	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The super editions will cost little more than the ordinary Sunday-school song books, that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

San Antonio (Texas) District.

FOURTH ROUND.

San Antonio, Sept. 7, 8; Pleasanton, Sept. 14, 15; Rome, Sept. 21, 22; Lavernie, Sept. 28, 29; Southerland Springs, Sept. 29, 30; Nockerant, Oct. 5, 6; Riddleville, Oct. 7, 8; Victoria, Oct. 12, 13; Mission Valley, Oct. 12, 13; Victoria Circuit, Oct. 12, 13; Indianola, Oct. 19, 20; Beeville, Oct. 23, 24; Goliad, Oct. 26, 27; Morales, Nov. 2, 3; Wrightsboro, Nov. 9, 10; Gonzales, Nov. 16, 17; Belmont, 17, 18; Boxville, Nov. 23, 24.

G. W. RICHARDSON, P. E.

Gulf (Miss.) District.

THIRD ROUND.

The Quarterly Meetings will be held on all the District, except the Coast and the Augusta Circuit, on Saturday and Sunday, September 7 and 8. The preachers will hold the Quarterly Conferences and take the usual quarterly collection, and report to me here, Pass Christian, Miss. Circumstances beyond my control prevent me from holding them myself.

L. BRADFORD, P. E.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Weshington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. MELTON, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept. 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, East Church, August 10, 11; Galveston, Tabernacle, August 10, 11; Columbia and Brazoria, Aug. 17, 18; Cyelar Creek, August 24, 25; Richmond, September 1; Spring Creek, Sept. 7, 8; Cypress, Sept. 14, 15; Edwards Chapel and Houston Circuit, Sept. 21, 22; Stafford's and West Point, Sept. 28, 29.

The District Conference will be held at

Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 21, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dessonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. GOLE, P. E.

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Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflammation	5
2	Worms, Worm Fever, Worm Colic	50
3	Crying-Colic, or Teething of Infants	50
4	Diarrhoea, of Children or Adults	50
5	Dysentery, Griping, Bilious Colic	50
6	Cholera Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Bilious stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	50
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	5
28	Nervous Debility, Seminal Weakness	1 0
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
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32	Suff'rings at Change of Life	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
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HENRY H. BAKER, *Tutor in Mathematics and Natural Philosophy.*

HERBERT A. CLARK, *Tutor in the English Language and Literature.*

THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out-buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz:

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For **Board and Washing**, $1.62½ per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The **Fall Term** will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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jy4-3m. Rodney, Miss.

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The First Term of next year opens Monday, September 9, 1878.

The expense of Board, Room Rent, and Washing, in the Institution, will not exceed Ten Dollars per Month of four weeks.

An incidental fee of One Dollar per month is charged all students, except those in Theological Department.

The buildings of the Institution are located on Colisseum Square, in a most healthful and pleasant part of the city.

The instruction is thorough in all the Departments.

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Calendar for 1878 *and* 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.
Thursday, January 2, 1879, Second session begins; ends Thursday, May 22.

Meharry Medical Department:

Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.
Law Department opens Monday, September 30, 1878.

—:0:—

Expenses:

Tuition in Literary Departments	$1.00 per Month of four weeks.
Room Rent	1.50 " " "
Board, including Tuition and Room Rent	8.00 " " "
Washing, Lights and fuel	from $1.25 to 2.00 " " "
Tuition in Medical Department	$30 00 per session of five Months.
Tuition in Law Department	30.00 per session of eight Months.
Graduating Fee	10.00.

Students can make arrangements to board themselves.

☞ *All Bills must be Paid in Advance.* ☜

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Rev. J. BRADEN,
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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

To BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

To BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

To BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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GRAMMAR IN A NUTSHELL.

[illegible]

II.
A Noun's the name of anything,
As school, or garden, hoop, or swing.

III.
Adjectives, the kind of Noun,
As great, small, pretty, white, or brown.

IV.
Instead of Nouns the Pronouns stand—
Her head, his face, your arm, my hand.

V.
Verbs tell of something to be done—
To read, count, laugh, sing, jump, or run.

VI.
How things are done, the Adverbs tell,
As slowly, quickly, ill, or well.

VII.
Conjunctions join the words together—
As [illegible] and [illegible], wind or weather.

VIII.
The Preposition stands before
A Noun, as in, or through the door.

IX.
The Interjection shows surprise,
As Oh! how pretty! Ah! how wise!

The [illegible] of Speech,
Which reading, writing, speaking teach.

Polly and the Parrot.

The widow Whiting had a green [illegible] son, who was a sailor, [illegible] home for her on his [illegible] a long voyage. The [illegible] with this poor [illegible] as she lived alone, [illegible] company for her. [illegible] "Pretty, Poll, oh, [illegible] Poll!" How smart [illegible] at times it would say, [illegible] and, "That's right" [illegible] Whiting lived near a [illegible] hotel, the boarders [illegible] past her little cottage [illegible] bird talk.

[illegible] tell our little readers [illegible] happened [illegible] which you may [illegible] may be very [illegible] inex- [illegible] lived [illegible] small town [illegible] was [illegible] distinctly [illegible] are [illegible] or [illegible] shoes [illegible] her life, [illegible] pride [illegible] What [illegible] posed [illegible] when every one in this charming place was attracted by her wonder[illegible] [illegible] children, with their nurse, next passed by; she did not like to go near the window, for she heard them saying also, "Pretty Polly! pretty Polly!"

"That's right, that's right!" called the same strange voice from the next house.

"Oh, dear," thought Polly Cole, "what a nice town this is! I wonder if I had not better put on my best dress? Some one might come in to see me!"

Her mother had not unpacked her best dress, and she could not find the key of the box in which her clothes were kept, but she found her mother's best shawl and bonnet, and putting these on she went out and seated herself on the front steps.

"How nice!" said the same voice.

"How strange!" thought Polly Cole.

Soon there was such a screeching and scolding and crying, all of which seemed to come from the piazza of the next house, and then the voice called out loudly, "Polly! pretty Poll, oh, pretty, pretty Poll!" and then the poor, silly, bewildered girl did not know if to cry or laugh or answer back, saying that she was here.

Presently, however, she heard a voice that she had no difficulty in recognizing calling her by name. "Polly Cole, what are you sitting idle for, and with my best shawl and bonnet on, too? Have you finished your work? Go right in the house."

Poor girl, how mortified she felt when she found it was a Poll parrot that had made her so conceited and silly, and that it was the bird and not herself whom the boarders at the hotel had called pretty Polly!

It was fortunate for this child that her mother was a good Christian woman, for she talked to Polly about the wickedness of being so proud, and made her commit to memory a portion of the sixth verse of the fourth chapter of James. Look for that verse and learn it, so that pride may not enter your heart.

The moral of my story you will find in Proverbs, eleventh chapter and second verse.

Old Letters.

Never burn kindly written letters; it is so pleasant to read them over when the paper is yellow with age, and the hands that traced the friendly words are folded over the hearts that prompted them, under the green sod. Above all, never burn love letters. To read them in after years is like a resurrection of one's youth. The elderly spinster finds in the impassioned offer foolishly rejected twenty years ago, a fountain of rejuvenescence. Glancing over it she realizes that she was once a belle and a beauty, and beholds her former self in a mirror much more congenial to her taste than the one that confronts her in her dressing-room. The "widow indeed" derives a sweet and solemn [illegible] from the letters of the [illegible] one who has journeyed before [illegible] to the far-off land, from which [illegible] no message, and where [illegible] one day to join him. No photography can so vividly recall to [illegible] the mother the ten- [illegible] of the chil- [illegible] at the call of [illegible] as the epistolary out-pouring of their love. The letter of a [illegible] daughter to a true mother is [illegible] better than an image of [illegible] features; it is a reflux of the [illegible] soul. Keep all loving letters. Burn only the harsh and cruel [illegible] them, forgive [illegible]

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1. Abstinence from tobacco and [illegible]
2. Temperance at meals.
3. Daily attention to all the conditions of health.
4. Constant occupation.
5. Doing at once what is required.
6. Have a time and place for every [illegible]
7. [illegible] to all appointments and [illegible]
8. Paying for everything in advance.
9. Regular pursuit in some science.
10. [illegible] as well as receiving.
11. [illegible] is conver[illegible]
12. Looking always on the bright [illegible]
13. [illegible] with none but [illegible]
14. [illegible] on edifying subjects.
15. [illegible] always in the right [illegible]
16. [illegible] the presence of God.

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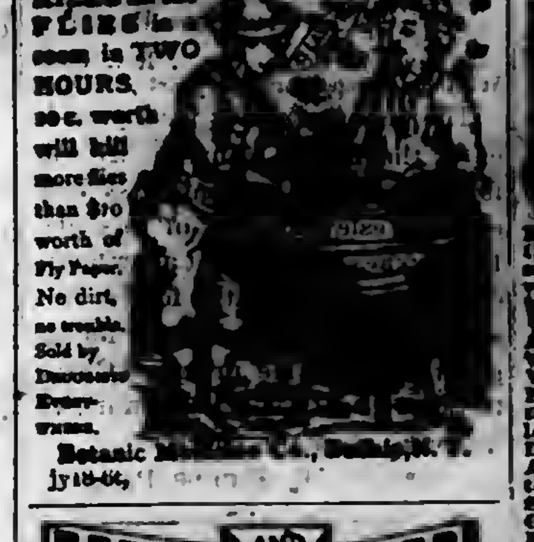

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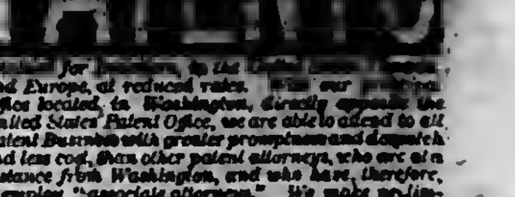

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Southwestern Christian Advocate.

VOL. 13—NO. 34. NEW ORLEANS, LA., THURSDAY, AUGUST 22, 1878. WHOLE NUMBER 316

Southwestern.

PUBLISHED BY THE

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THE DAY IS DONE.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

[illegible]

And the night shall be filled with music,
[illegible]
[illegible] Arabs,
[illegible]

Longfellow.

tinct and a detail account of the phenomena that resulted in his conversion. Now, if this was a fact, it was a miracle of miracles; it was God's endorsement of Christianity. If it is not a fact, then its narrator was either an impostor or a fanatic, or a dupe, or self-decieved. Was he an impostor? If so, what was his motive? Not wealth, for his pecuniary condition could not have been more desperate prior than subsequent to his abandonment of the religion of his ancestors. The system he embraced, the social standing of its author and his disciples, the antagonism of its spirit and precepts to worldliness, his own life of toil and self-denial, and the results of his own life, forbid the supposition. Worldly honor was equally foreign to the cause he espoused, the character of its founder the social conditions of his early disciples, the principles and precepts the duties and trials the system involved. He already occupied a distinguished position among the decendants of Abraham, and could not have expected equal honor among the disciples of the Nazarene the carpenter. A life of ease and worldly pleasure, or the allurement of military or civil power, are still more impossible as inducements to embrace the cause of Christ. The change in his ecclesiastical relation was not only without motive, but in the face and eyes of every motive that could influence a man of the world. For in embracing the religion of Christ, as an impostor, he not only imperilled his interests for eternity, but for time. He entered upon a life not only of toil, but self-sacrifice, persecution—dying daily, and finally loosing his head by the knife of the Roman executioner. A life spent in advocating and practicing the severest virtues—I submit, it seems easier to believe in the physical miracle than to believe the character and life of an impostor.

Was he a fanatic? Every feature of his life and every element of his character disprove the charge. His prudence, his wisdom, his humility, that shone out so resplendently through his whole eventful life [illegible] and his epistles, prove beyond a doubt that he was no [illegible]. If Paul was a [illegible], then is there an utter confusion among all mental and moral [illegible], and the distinction between [illegible] and fanaticism is forever effaced.

But there is another fact still more inexplicable upon natural principles: the change in his intellectual views. Saul was a firm believer in Judaism, and one of its [illegible] students. He profited [illegible] many of his equals in his own [illegible]. A Pharisee of the strictest sect, he verily believed he might do many things contrary to the name of Jesus. How, what [illegible] and violently changed [illegible] on the road to Damascus, [illegible] to the relations of Christianity to Judaism? How happens it [illegible] once he discovers that [illegible] in the seed [illegible] which [illegible] and is burdened [illegible] type and prophecy [illegible] deepest Christian meaning [illegible] admit the Christian [illegible] and it is explained; [illegible] it is inexplicable. [illegible] another fact of [illegible] significance—the radical [illegible] moral change that [illegible] in his experienced [illegible] the lion into the [illegible] [illegible]

emerged into the life, light and blessedness of a Christian experience. If in a different direction, how turned him is that new path? If upon a higher plane, who lifted him to that plane? And how happens it that reformation, culture or improvement did for him in three days what they had failed to do in thirty years? There is but one solution to this fact; he was changed by the power of Divine Grace through faith in the Lord Jesus Christ; and so the conversion of Saul of Tarsus, involving a physical miracle and a universal mental and moral change stands forever an incontestable demonstration of the truthfulness of the Christian religion.—*Metropolitan Pulpit.*

Letter from Rev. R. J. Kellogg.

Professor Kellogg, of the Monrovia Seminary, is working vigorously to put that institution on a proper basis. He does not find all that he needs, and he has not been afraid to work with his own hands, even in that hot climate, to get things in order. He insists on the school aiming steadily at becoming self-supporting in the near future. Perhaps, however, our readers will get a better idea than we can give them by following some of Brother Kellogg's statements in detail. He says:

"I found upon my arrival here only twenty-five desks, at which two pupils could be seated, but not suitable desks. I found a few broken chairs, together with a few rough benches, which I have recently re-constructed with my own hands. These old broken chairs and benches are the seats upon which my Intermediate and Higher Departments are seated. In these two departments I have over sixty interesting pupils, male and female. These twenty-five hard wood desks are in good repair, but there are not enough of them, and I have constructed some temporary rough desks with my own hands, in order to avoid expense as much as possible.

Upon the first floor is the Primary Department with over forty pupils in that grade. Thus you see I have over one hundred pupils in the Seminary. I have to refuse to receive pupils in some grades from lack of books until I get them from America. The pupils are from St. Paul's River and vicinity. The brethren tell me that a very large school can be maintained there. Some pupils from abroad enter for a year. It is general court week here and many have informed me that next term they will send their children in from the country to board and attend school.

We have literally nothing in the way of seating for the forty pupils in the Primary Department. At present we are accommodated by the church which occupies the first floor of the Seminary upon the Sabbath. Our church is making extensive repairs upon their edifice to the amount of $2500 and over, and the pews of the church are placed in this room in the Seminary for temporary accommodation, by this means this lower department is both accommodated and discommoded. The church seats are too high for the small children and we have no desks. But these seats will soon be removed and nothing will remain.

Under a pressure I have opened a boarding department upon my own hook, running my chances to come out whole. Parents pay $6 per month for children under fourteen years, all of whom bring their own bedding and pay their own wash-bills. Not having my family here I am compelled to hire everything done. My sleeping rooms are all occupied. I am putting pupils for the time being in the large hall up stairs to sleep. My housekeeper sleeps up there to oversee them, as there are no partitions up and all sleep upon the floor. I have hired three assistant teachers, viz: Brothers Daniel Dennis and Sisters Payne and Johnson. I allow Brother Dennis $25 per month and the two ladies $15 each per month. I expect to pay the two ladies out of school funds here collected from tuition bills. I hope to pay a part of Bro. Dennis' salary thus also, if not all of it. Now if we get assistance from the Church at home we can [illegible] institution [illegible] will pay every [illegible] [illegible] the reach [illegible] provisions are made [illegible] the Monrovia Seminary will open its second term with over two hundred pupils, whose average tuition rates will be nearly $2 per student. From all accounts we will close this second week of our work with one hundred and twenty-five pupils. We had one hundred and [illegible] in all to-day. I ask each one who enters if they are aware that this is a pay school. All appear to understand it. I have sent many applicants away who could not pay—simply because I said that all my room and time would be occupied with those who can and will pay. If I crowd my room with free pupils, I will have nothing with which to pay my assistants, since the Mission Board has not voted a dollar yet for such help. I want funds to pay carpenters to partition the upper hall into domitories for the better accommodation of the boys and girls who sleep up there. These rooms are of vital importance to the Seminary as all can readily see at a glance. I want funds to pay for the chairs which have been ordered to be made at 50 cents each; seventy-five in all have be ordered. I expect to get these in time for seating the room when the church moves its furniture out. I want funds to build suitable primary desks as temporary accommodation until I can raise funds from the public by a general school exhibition into which there will be an admission fee. Thus the school intends to buy its own modern furniture in due time, but at present we are in need of temporary help. The people encourage this movement.

My health was never better than now notwithstanding I am laboring so excessively hard. I have several young men in theology among whom are three young Baptist licentiates.

Flour is very high here—[illegible] cents per pound. The sale of goods upon steamers is largely prohibited by action of the Government. The merchants ashore are jealous of those who sell on harbor without paying duties. Therefore [illegible] trade is about abandoned, except in small trinkets. Native fruits can be had cheap, but all use flour and rice, which are very dear.

Our Paris Letter.

The receipts continue to diminish at the Exhibition, though the building be no hotter than elsewhere.

In the Camp de Mars, the galleries are positively cool, thanks to the awning and the fresh air through the slitted floor. Those desiring a zero temperature can take up a position beside an ice making machine, and lend a hand at passing the "bricks" to the trucks; there is an underground aquarium with subterranean attractions that would delight the Duke of Portland himself, and the tasting hall, where refrigerated wines, brandies and liquors can be [illegible] for nothing. The truth is, the Exhibition wants animation. Visitors demand to live there and be amused for a day, not to have to return "done up" to a late table, and too exhausted to crawl anywhere after the meal. There is no music in the grounds, and only the reckless consent to be stewed in the Trocadero concert hall, and finished by international fiddlers, flute-players, big and little drums, trombones, cymbols and tri-angles.

Something like a series of State lotteries are to be organized, to come to the rescue of the Exhibition; one million of francs will be issued in tickets of one franc each, the proceeds are to be expended in lots, consisting of free admissions; *objects d' art* purchasing from exhibitors, &c. The end justifies the means. The Jordin d' Acclimation ought to lend its camels to enable visitors to perform the journey between the Trocadero and the Champ de Mars; the poor animals would feel at home in a temperature of [illegible] degrees and the travellers [illegible] as happy as looking at the [illegible] carding machines, or the [illegible] of the cases in the drug section. In the Italian department are ladders or fire escapes that [illegible] constructed on the principle of Irish miles—lengthening as they go. Only think of the [illegible] has to run up and down [illegible] to illustrate the working [illegible] the machines for the public [illegible] has overlooked this [illegible] in his [illegible] The French [illegible] not employ these escapes [illegible] would deprive their [illegible] displaying [illegible] The English [illegible] the spiral [illegible] rope [illegible] runs the chance of being dealt with as if on a turn-spit before a blazing fire.

The Italien section is devoted to active, rather then to industrial exhibits. Its facade in the alley of nations is ornamented with the busts of Dante, Titan, etc., Victor Emaunel, Garabaldi, the King and Queen, but Carrur is not visible. He ought to be among the men of the dey, of the Italian end French school of non-partitioning of territories, as, like Garibeldi, he protested against Nice and Savory being transferred to France. As a compensation there is a wooden bust of Napoleon I., an apparatus by which the head can be expanded to the size of Bartholdi's *Liberti* in the park, or as diminutive as Hugo's *Napoleon le Petit.* Next wonder is Micheal's stenographing machine of six reporter's power, it is even doomed by the phonograph. The specimens of furniture, sculptured end Inlaid, are both rich and beautiful. France produces nothing equal to them; black marble end ebony encrusted tebles are very numerous. There is a piano in wooden mosiac work for 10,000 francs, but Evard hes plain instruments at 50,000 francs. The gems in the way of saloon furniture are the small presses inlaid with ivory or lapis-lazuli. In the application of fine art to industry the best are the imitations; the new and original are very poor. This remark does not apply to the artistic glass work of Venice; there are cups formed by two layers of melted glass having the decoretion between them. No wonder Nero ordered the death of Consul Petronius, who refused to give up a kindred vase. The irrisated, or rain-bow hues in some of the glass can be metched by Austrian manufacturers. Venice has the monopoly of this colored glass for Abyssinia and Kaffraria, where it is bought as beads or to serve as money; there are glass tissues, made up as colored cravats and selling at 30 [illegible]; one of these and a paper collar can be understood in the dog days. The lower classes in Italy, as in other countries, have but limited taste; their household pottery is vulgar; not only taste for but the very sentiment of art is absent. Of general industry little is to be said, yet, in the fourteenth century, Italy exported quantities of tissues in wool, cotton, linen and silk. She wants coal but trusts to yet employing sunshine as a motive power. In silks and Tuscan straw hats much business is transacted, and Venice seems to have rediscovered her art of making lace, as well as glass. The country is naturally rich, but her agricultural products are few; capital is wanted and would be supplied only it would at once be taxed heavily. There are excellent specimens of wheat, preserved fruits, and well known wines; agriculture is backward all the same, though the Etruscans were fair cultivators; they were ingenius, too, as they invented hand-mills and trumpets; their descendants inherit some of their qualities, the love of music, for example, as the Etruscans even beat their slaves to the sound of the flute.

The most popular song in Paris is "Thou Art only a Flea;" double prices are charged to hear it, and the greatest prodigy is a dwarf with a movable hump. LOUIS.

Paris, July 31, 1878.

Cyprus.

Whether a position on Cyprus is a commanding one may be questioned. The island has had a pretty long series of owners, and has passed through quite an eventful history, but that it has been a source of strength to its successive conquerors is a point on which one might well hesitate to speak with decision. Those who have held it have first been powerful on the mainland, and not been lifted to power by the acquisition of Cyprus. Whether it will prove an addition to the strength of the British Empire remains to be seen. At least some intelligent and thoughtful men will have serious doubts upon this point, and be inclined to consider some position on the adjoining continents more desirable. Cyprus is beleived to be the Chittum and Cepthor of the Old Testament. Its rich copper mines attracted the attention of the Phœnicians, who had flourishing colonies on the island certainly as early as B. C. 1000. Greek settlements were also made at a very early period. Agamemnon landed here on his way to Troy, and it is said the Greek colonization began after the return of the Trojan expedition. On an Egyptian tomb it is recorded that Thothmes III. conquered Cyprus, and it is certain that Sargon, the King of Assyria, subjugated the Cyprian kings, B. C. 707, and that in B. C. 594, Apries, King of Egypt—the Pharoah Hopra of Scripture—defeated a number of Cypriote monarchs near Citium. After this the island became a part of the Persian Empire, end in the time of Darius was the fifth province. Again the Greeks held a portion of it and again it reverted the Persians. Afterward the successors of Alexander wielded the Cypriote sceptre, but only at the cost of continual conflict, and this was in the fourth century before Christ. Subsequently the Egyptian Ptolemy Soter retook the island and held it for a considerable period; the last Egyptian potentate being the uncle of Cleopatra. At this point the Romans appear upon the scene, and Cyprus is surrendered to Cato. Cicero became its pro-consul in the year 52 B. C. From the time of the Maccabees the Jews seem to have had settlements here, and were strong enough during the reign of Trajan to maintain a serious revolt. St. Paul landed upon Cyprus on his way to Rome, when Sergius Paulus was pro-consul. Under Constantine the people were considerd Christians. Afterwards Cyprus was a part of the Byzantine Empire, until Richard the Third, of England, defeating its army, and becoming the possessor of this debatable ground, sold it to the Knights Templars. They proved to be incompetent rulers, and Richard resumed his rights and soon after sold the territory to Guy of Lusignan, whose dynasty held peaceful possession of the throne until A. D. 1372. Since then the Genoese, the Duke of Savoy, the Venetians, and the Turks have in succession occupied the throne.

The surface of the island is broken by mountains, the highest peak being Mount Olympus, which rises to a height of 6,500 feet. The soil of the valleys and plains is fertile; the climate is enervating to man but favorable to vegetation, and crops are raised with moderate labor. The people are proverbial for their love of luxury and pleasure, and the people around Paphos are said to be the worst people in the world. The brief description of the inhabitants given by the Apostle Paul is said to be as true to-day as when they were written. Great Britain enters upon a property not altogether to be coveted. Indeed, the student of history will be somewhat inclined to consider the possession of Cyprus a source of weakness. It certainly has never produced strength.—*Christian Messenger.*

The Soul's Picture Gallery.

There are grand picture galleries, where one could spend weeks, and even months, in looking at the works of the old masters, but rich and rare as these treasures are, the human soul has a picture gallery of its own, that will rival the finest collections of the earth. For doubtless the Heavenly Photographer is taking every scene in our lives with perfect exactness, and when the light of eternity flashes in upon us, we will see every thought and act of the past in life-like proportions before us. We may not understand how this can be done; no matter, there are transactions as wonderful going on all about, that we do not understand. We take a shell from its ocean bed and carry to the mountain top, but it still sings of the sea. We cannot tell why it echoes through all the years its cradle song, but still it sings on.

We cannot understand how the light can paint so delicately and yet so perfectly, that it requires the aid of a magnifying glass to bring out the finer lines of delicate tracery, but still it paints on, and leaf, and flower and picture glows in living beauty beneath its touch.

And as the secrets of its power become known, the more wonderful its revelations of beauty.

By a recent discovery a piece of glass may be so prepared as to answer the purpose of the finest lithographic plate, and a photograph transferred to it by the light becomes so permanent that any number of copies may be struck off. And no matter how elaborate the picture, it is *quickly and perfectly copied.*

Now, if material forces can work such wonders, what may not the stronger spiritual power accomplish?

It has been suggested by a friend that at conversion all the past is swept from the canvas, the negative lines of a Christ-life traced, and that these lines are deepened until the glass through which we see darkly is removed and we see Jesus face to face, and are like Him.

Any way it is easy to believe that the Creator of all these natural wonders about us, can and will give a panorama of the earth life.

Reader, what will be the treasures of your picture gallery? Will the heavenly canvass reveal your garments bedraggled in the mire of sin, or washed and made white in the blood of the Lamb? Will you be represented as bowing at the shrine of fashion, or at the altar of prayer? Will your hands appear filled with the vanities that minister to pride and selfishness, or busy with ministrations that bring comfort and blessings to others?

Your picture gallery is being filled with pictures that will never grow old, and that will give sorrow or joy forever.

How careful we are when we sit in the presence of an earthly photographer that he may represent us to the very best advantage.

Shall we not be even more careful as we sit in the King's gallery, where the pictures that are taken are to be enduring as eternity, that we shall appear true and pure? Careful that all our deformities shall be covered with the righteousness of Christ, and that His precious image shall appear in every line?

And then, as the angel of death passed by the blood-sprinkled doorposts of the Israelites, so will the angel of the second death pass by our blood-sprinkled souls.

Conference Collections.

From the General Minutes of the Spring Conference of 1878, we find that the thirty-five annual conferences donated to the Freedmen's Aid Society, through their pastors, in the annual collection, the following sums, arranged in accordance with the amounts thus raised:

CONFERENCES.	Amount	Number Pastoral Charges	Number taking Collections	Number not taking Collections	Amount per Member
1. Philadelphia	$2,043.06	219	141	78	.0509
2. N. England	1,790.00	219	127	92	.0651
3. Troy	971.61	223	171	52	.0293
4. Cen. Pennsyl'a	969.07	176	131	45	.0282
5. N. York East	912.49	241	114	127	.0236
6. New Jersey	827.15	174	144	30	.0255
7. Baltimore	776.02	133	68	65	.0254
8. Nor. New York	754.64	178	151	27	.0328
9. Providence	743.00	180	114	65	.0373
10. Newark	715.06	204	131	73	.0248
11. Wyoming	665.52	175	165	10	.0248
12. New York	633.89	240	112	128	.0147
13. N. Indiana	462.63	146	112	34	.0165
14. Wilmington	361.40	103	77	26	.9145
15. Mississippi	335.45	115	78	37	.0135
16. N. Hampshire	318.54	129	77	52	.0240
17. Vermont	292.23	121	91	30	.0298
18. Kentucky	262.50	89	41	48	.0167
19. Maine	204.83	113	63	50	.0164
20. East Maine	167.80	10[illegible]	65	35	.0183
21. Washington	155.34	116	54	62	.0060
22. Arkansas	144.00	41	8	33	.0318
23. South Kansas	102.14	127	80	47	.0076
24. East German	99.75	39	33	6	.0310
25. Kansas	96.16	112	45	67	.0091
26. Louisiana	86.00	72	40	32	.0098
27. St. Louis	75.70	109	55	64	.0056
28. Missouri	40.25	113	35	78	.0026
29. Lexington	38.25	77	28	49	.0045
30. So'th Carolina	36.06	94	37	57	.0014
31. Florida	30.45	38	24	14	.0137
32. N. Carolina	12.40	49	26	23	.0015
33. Virginia	9.15	37	7	30	.0016
34. Liberia	6.00	18	1	17	.0031
35. Little Rock*	....	....	....	....	....
Total	16,116.07	4320	2646	1674	

*No report received.

It will be seen by the above that, during the six months reported, over one-third of the pastorel charges neglected to take the collection for the freedmen ordered by the General Conference. The amount raised last year for the seme period, was $18,191.21—making a decrease in the collections of this year of $3,075.14, a little less than 17 per cent. R. S. RUST.

Stand by Your Colors.

When you join a church you should calculate to stand by your colors. What is a soldier good for who drops out of the ranks, or skulks, or runs, the moment the cause is in peril? What is a church-member worth who becomes invisible just when his services could be of some value? If you are in a large church where the workers are abundant, you may without harm keep modestly in the background; but in case the ranks are thin, your response should ring out at every roll call. As a Christian soldier, you have enlisted for the wer. How can you settle it in the court of conscience that you are delinquent in the breach? What good opinion can you have of yourself, if, when in a large church, you press your way to the front ranks and seek promotion, and then when your lot falls emong small people who really need your help, you keep your letter in your pocket or pass it over to some other denomination which happens to be larger or more popular than your own? That course is a sad commentary on religion. But we fear it is a true history of many a sham professor. If they are not deserters from the ranks they are shirks or pretenders, and as such a source of positive weakness to any body to which they belong.—*Zion's Herald.*

General News Items.

The total cost of the Paris Exposition is officially reported at $9,060,000. The receipts are estimated at $6,900,000.

General Howard telegraphs that the crisis in the Indian campaign has certainly passed, and intimates that comparatively little trouble will be experienced for some time.

The cotton crop of the present year will be the largest since the war, and is estimeted at 4,700,000 bales. In 1859–'60, the crop amounted to 4,861,000 bales; 1870–'71 4,437,000 bales; 1875–'76, 4,632,000 bales; 1876–'77, 4,474,000 bales.

The body of Mr. J. Hall Whipple, the only son of Bishop Whipple, the Episcopal Bishop of Minnesota, was taken from the Ohio river a few days ago. Restive of restraint, he had led a dissipated life, which is terminated by suicide or violence.

There is much distress in the agricultural districts in Spain in consequence of the drouth. In Andalusia the peasants resist the collection of the octri and land-tax. Locusts and phylloxera are also very prevalent.

A famine, unprecedented in its severity, which will be intensified during the rest of the year, is scourging the southern portion of Morocco; no less than 3,000,000 people are affected by it.

Since the 2d of June, the date of the attempted assassination of the Emperor of Germany by Nobeling, there have been 563 arrests of persons for insulting the Emperor.

The French Government has authorized a public subscription of several millions of francs for the purpose of supplying the deserving poor with free entrances into the Exhibition.

It is estimated that in the famine-stricken districts of China the population has been reduced over 5,000,000 by actual starvation. Rain has continued in the famine-stricken provinces of China, and hopes are entertained of a good harvest; but meantime the suffering continues.

A dispatch from Calcutta reports that the government of Madras has telegraphed for extra famine officers immediately, because of the ravages of locusts. The recovery from the famine of drouth is only partial when the relief is cut off by the locusts.

Brother Sankey has accepted an invitation to go to England, and will sail the latter part of September. It is expected that he will remain there for some months, holding services of song. On his return he will join Moody, who will meantime spend the time as quietly as he can in Baltimore.

It is estimated that the wheat crop of the United States of 1878 will amount to three hundred millions of bushels, of which fully one-half will be harvested west of the Mississippi. Minnesota leads off with sixty million bushels, and Iowa comes next with forty-five thousand.

Colonel Casey has submitted his report in relation to the Washington Monument. He recommends that it be run up to five hundred and twenty-five feet in height, and that it be commenced as soon as possible and continued until completed.

A dispatch to the New York *World* states that the Cabinet has been considering the Mexican question with anxiety, and that the officers in the department of Texas considered war almost a certainty. The Secretary of war has announced the receipt of dispatches giving information of a widespread organization in Mexico to repel the American "invaders." The Cabinet has finally determined, however to protect the frontier. The United States troops on the Rio Grande are to be ordered to pursue raiders; and if opposed by troops on Mexican soil, to withdraw their command to the north side of the river and report at once to the government. Just at this epoch a war with Mexico might be rather beneficial to the country at large, and especially, perhaps, to New Orleans, which in the event of a protracted struggle would become a great store-centre for munitions of war; and perhaps a centre of supplies.

"I see," said General Grant recently, "they talk of an empire in France. There is nothing in France, nothing in Europe, to my mind, to justify such a hope. From all I see there is nothing clearer than that Europe will see a good many more republics before she has another empire.

[illegible]western [illegible]
[illegible] St., New Orleans, [illegible]
[illegible]Y, AUGUST 22, 1878.

[illegible]enty-five Cents.

[illegible]enty-five cts pays for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once [illegible] this fact in your congregations and [illegible] for names and money. Five minutes talk about the Southwestern by all of our Agents next Sunday would give us a thousand cash 75 cents Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

The New Hymnal.

In eight days after its first [illegible] [illegible] copies of the new hymnal [illegible] Nelson & Phillips, in [illegible].

[illegible] the price list in another [illegible] send in your orders [illegible] & Phillips, New Orleans.

[illegible], Rev. J. C. Hartzell, [illegible] on a tour of church [illegible] associate editor, D. W. [illegible] succumbed to the [illegible] now prevailing [illegible] it became necessary [illegible]y, and unad[illegible] charge of this [illegible]. The readers [illegible], therefore, pardon such [illegible] as they may notice.

[illegible] fever at Port Eads is [illegible] One case and no death [illegible]

[illegible] F. M'Carty, of [illegible] in [illegible] the North.

[illegible] Advocate [illegible] to every [illegible], Tenn.

[illegible] have lost [illegible] since [illegible] yellow [illegible] eleven [illegible]

[illegible]

In New Orleans, August 1[illegible], 1878, DAVID W. JONES, a native of Greencastle, Indiana, and for several years a resident of this city.

Bro. Jones has been connected with the SOUTHWESTERN ADVOCATE for the past three years as associate editor. He was a devout member of the M. E. Church, and a noble, kind-hearted gentleman. It is sad to have to chronicle any death, but when we are called upon to record the demise of a true and faithful friend, a beloved brother, it is a painful duty indeed. For many years the writer of this has been intimately acquainted with the deceased, and has always found him to be a true friend, a good man, and a devout Christian. Quiet, unassuming, true and brave, ever ready to help the poor and friendless, always foremost in any good work, he won the respect and friendship of all who knew him.

Bro. Jones was sick only a few days, the first symptoms being discovered last Thursday, and the dread disease which is making desolate so many happy homes snatched him from among his friends so suddenly that they can hardly realize that he is gone. He leaves a wife and little child, who are at West New Brighton, New York, and upon whom this sad intelligence will fall with crushing force; for he was a loving husband, a devoted father. Our most sincere sympathy is extended to the heart-broken wife. May a kind providence enable her to bear this great bereavement and watch over and care for the fatherless babe.

The remains were interred in the [illegible]ired street Cemetery, Tuesday at [illegible] o'clock. Peace to his ashes, and [illegible] to his soul. E. D. E.

The Freedmen.

We trust everybody will read the [illegible] of statistics prepared by Dr. [illegible] be found in another column. The [illegible] and figures therein embodied [illegible] interesting and instructive. Every [illegible] should carefully and [illegible] them. Some of the [illegible] have been faithful to this interest [illegible] church, and have done their [illegible] to furnish the necessary m[illegible] the prosecution of our [illegible] in the South. To them, in [illegible] of our poor freedmen, we [illegible] thanks and assure them that [illegible] liberal aid is accomplishing wonders in the education and [illegible] elevation of this oppressed [illegible] unfortunate people. The [illegible] schools are crowded [illegible] and promising [illegible] availing themselves of the [illegible] afforded by the benificences [illegible] Northern friends. God [illegible] upon the efforts of our [illegible] in behalf of his long op[illegible] and neglected people. O[illegible] 1874 pastors who neglected [illegible] freedmen's collections, quite [illegible] proportion of these are in the [illegible]. After [illegible] for the stringency [illegible] and the peculiar adv[illegible] to be found in [illegible] still we record it as our [illegible] that the collections for [illegible] are far below the [illegible] obligations [illegible] it he would [illegible] and give the [illegible] could easily [illegible]. Has any pastor [illegible] disciplinary [illegible] compelled to [illegible] with a blank for [illegible]? Could he [illegible] by earnest effort [illegible] at the bar [illegible] for this [illegible] culpable of [illegible] he hope [illegible] Almighty [illegible] so [illegible] satisfied.

The Austrian occupation of the provinces of Bosnia and Herzegovina, in accordance with the terms of the settlement of the Russo-Turkish war by the Berlin Congress, meets with many obstacles. Turkey has asked for a convention to settle the period of the Austrian occupation which was not definitely fixed by the Congress. This convention has not been concluded, and public sentiment is very strongly opposed to it. Meanwhile the inhabitants of the provinces in question have taken up arms and combated the advance of the Austrian army. A large number of Turkish regulars deserted their posts and joined the insurgents; hence the suspicion arises that the revolt is due to Turkish intrigue, and to force an Austrian compliance with the wishes of the Porte. Servia has been warned by Austria not to violate her international obligations, by covertly aiding the insurgents. The Prince of Montenegw counsels non-resistance to the Austrians. The latter having sent four new divisions to confront the insurgents, the peace promised by the Berlin settlement appears still to be far off.

* * *

Intelligence from Point Coupee parish is to the effect that on Wednesday night last, on the Botany Bay plantation, bayou Fordoche, a number of men styling themselves "bulldozers" whipped one Levy Allain almost to death, seriously whipped William Abraham, shot Levi Sherman three times, and would have injured more had they not made their escape out of the way. All three of these colored men are reported to be confined to their beds from the injuries received. An indignation meeting of citizens and merchants, it is said, was called to meet at New Texas Landing on Wednesday, 21st inst., for the purpose of repudiating the conduct of the bulldozers. The persons whipped and shot were to make affidavits on Monday 19th inst., and the sheriff was expected to try to make arrests. If he could not do so, he was expected to place the whole matter before Gov. Nicholls, and ask his co-operation as the chief-executive of the State in the suppression of the disgraceful outlawry, which he has so often declared should have no sympathy from his administration.

* * *

There is considerable suffering among the families of the City Police, on account of their salaries not having been paid them by the city administration. On Thursday the Crescent City Police Benevolent Association met at Violet Hall, Capt. Manning in the chair. The committee of five appointed to wait upon the Mayor relative to the payment of police salaries, reported that the July pay would be given them about the first of September; and that an effort would be made to have the preceeding months made receivable for taxes.

After the adjournment of the association, Patrolman Scully organized the Crescent City Police Force Association, which adopted the following resolution:

Whereas, The present Mayor and Administrators have thought [illegible] to invest the funds collected [illegible] them from the taxpayers to their interest and to our detriment, [illegible] that they have violated their [illegible]; therefore,

The Crescent City Police Force [illegible] do hereby call on the whole force to assemble on Saturday, the seventeenth instant, at 2 [illegible], to protest agaist the action of the city fathers in redeeming premium bonds with the money that should have been used to pay the police.

* * *

The Cotton Exchange and Chamber of Commerce have sent a communication to Postmaster General [illegible], appealing to him to grant relief to them against the stoppage of the mails by numerous cities, towns and villages of the Southern [illegible]. It is a serious inconvenience, damaging to their business in a pecuniary point of view, and they believe it to be wholly unwarranted by law. Mails should, [illegible] be quarantined as boards of health or the Surgeon General of the United States may determine, but it is a great wrong to stop [illegible]. Dear friends desire to communicate with each other in [illegible] dark hours of affliction, and [illegible] want the mails to go on uninterrupted.

* * *

We have received the catalogue of the New Orleans University for [illegible]. This institution is supported by the Freedmen's Aid [illegible]. Hon. Edward Heath is [illegible] of the Board of Trustees. [illegible] attendance last session [illegible] scholars. This is an institution which our friends [illegible] and as the University [illegible] aid to enable it [illegible] and ad[illegible] helping [illegible] by our [illegible] to the [illegible] E. Rust, [illegible] the Freed[illegible]

From West Texas

During the first week of July I aided Rev. B. E. Bowman in a camp-meeting eight miles from Lampasas Springs, resulting in the conversion of 22 souls, and 11 additions to the C. P. Church and 45 to the M. E. Church South.

Wednesday before the third Sabbath in last month I commenced a protracted meeting in McCreeville in Lampasas county. After the meeting had progressed for some three days, and several had been converted, an old man claiming to be a Southern Methodist preacher came in and wanted to take part in the meeting. Of course I said to him, you are welcome here, but I conducted the meeting still; at this he became enraged and did all he could to break up the meeting. One night after we had had a good interest and several had professed faith in Christ, the old man mounted a bench, and said he, "I think Northern Methodism is in the wrong latitude in the South, and the people ought not to aid the abolition church," for said he "she freed our negroes and made them citizens of the country with us and she spilt the blood of our people, and now she wants to kiss us and be at peace. Never." To all this I made no reply, as reply was not needed, for, before the old man was through the people were disgusted and even hissed at him while talking. On the next morning the old preacher left us, the meeting continued for more than a week and indeed we had a glorious time. The Spirit of God was upon us, sinners felt the power thereof and tremblingly asked what they should do to be saved. Tears flowed, prayers went up in faith from many Christian and penitent hearts, God in mercy sent down his Spirit and refreshed the Church and converted 21 persons; the meeting closed with 18 penitents at the altar and as many more in the congregation said they would seek Christ. All that were converted joined the C. P. Church and the M. E. Church South. I made no effort to organize the M. E. Church from the fact that we have no people near Lampasas, and we have not preachers to take charge of one society here. However I hope the day is in the near future when the M. E. Church will have her preachers missionating over this western country. Much could be done here if we had the men and means to push forward the interest of the Church.

The Southern people want union between the two Episcopal branches of Methodism, but unfortunately the preachers are opposed to union and some are even opposed to fraternity, but I trust the good people of this country will compel the preachers to do right.

Wishing you much success as the organ of the M. E. Church in the South.

I am yours in Christ,
SAMUEL C. LOCKETT.
Colporteur American Tract Society.
South Gabriel, Texas, Aug., 1st, 1878.

Cincinnati Items.

Dr. Ridganay, of St. Paul's Methodist Church, is absent upon a vacation. Rev. Dr. McCarty has supplied for him for the past two Sundays very acceptably. He has made a host of warm friends in the Queen City and will always be a welcome visitor to our churches and homes.

The preachers' meeting has under discussion the theme of "Immortality." It has been discussed for several weeks under a variety of forms and great interest and profit included. The Methodist Preachers' meeting is composed of the ablest ministerial ability of our city and its deliberation are creditable to any city in our land.

Methodism is advancing. Aggressiveness marks her movements in every advance upon sin and satan, she occupies the vanguard. Most of the pastors are holding but one preaching service Sunday in the morning, reserving the evening for prayer meetings or song services.

The Loneland camp meeting is progressing grandly. The notable feature of yesterday were the sermons by Bishop Wiley and Dr. Rust, both of which were pronounced superior efforts—and were attended with universal spiritual effects in the general attendance of the people.

Yellow Fever.

This dreaded disease is steadily increasing in this city. Last Sunday there were no less than 47 deaths and 115 new cases. The total number up to this writing (Tuesday) being 1219 cases and 356 deaths. The New Orleans Picayune speaking of yellow fever in this city in 1853, gives the following summary:

The total mortality in 1853 was 15,[illegible], of which 7849 were from yellow fever. The deaths from this [illegible] 1 in January, 3 in May, [illegible] in July, 5133 in August, [illegible] September, 247 in October, [illegible] in November and [illegible] in December. [illegible] the victims, [illegible] were white males, 3475 white females, 17[illegible] colored males and 21 colored females.

Up to this date not more than four colored persons are reported as having the disease. We give below a mode of treatment which we find in the Daily City Item of the 16th:

In the Delta of September 28, 1853, Dr. Edward Jenner Coxe, then a celebrated physician of this city, gave his idea of how yellow fever should be treated. He advises the use one of pill at the early stage of the attack, subsequently worked with Seidlitz powders, or a dose of oil, with a salt water injection to cleanse the alimentary canal. Quinine is considered injurious, as it injuriously acts on the brain. For nervous pain in the head he advised local application and a mustard poultice on the back of the neck. If the skin be hot and dry, cold applications are regarded as improper. When the bowels have been acted on and a moderate perspirations is maintained by ptisans, etc., for some time, blankets and hot drinks must gradually give way to a more comfortable and cooling treatments. At this stage he recommends a mixture composed of nitrate potash, one drachm, spirits sweet nitre, one ounce, antimonial wine, halfdrachm, orange flower water, one to two ounces, with water sufficient for a eight ounce mixture. He adds, I have added occasionally forty to sixty grains of chlorate of potash and half a drachm of tinc. aconite, and as I have thought, with increased efficacy. "Touching the exclusion of air," the doctor says: "I confess I have to learn why fresh air should be excluded from the sick, or a sweating patient be forced to lie in fetid clothes and upon equally fetid sheets, under the bar, well calculated to produce, and still more, to keep up a febrile condition of the body.

Our Southern Methodism.

Rev. H. Ca[illegible]thorn, Brooksville, Miss: "Our protracted meeting is now going on, we received eight members, had five conversions, and baptized nineteen children and five adults. Our work is going nobly on, and our members are in good cheer. I have in my Sunday-school 115 scholars."

Rev. P. M. Carmichael, West Texas: "We held quarterly service at La Grange on the 3d and 4th inst., which was quite interesting. 109 persons partook of the holy sacrament, one joined the church, and eight adults and two children were baptized. Our work is greatly revived. At 11 o'clock, our Presiding elder preached the funeral sermon of Bro. Johnson, and at night, Rev. Mr. Miller, of the M. E. Church South, preached an interesting sermon. Rev. P. Gajes, of Lagrange, participated with us.

Rev. Jas. H. Parker, Pickens station, Miss: "We will hold a camp-meeting at Gages Springs, three miles north of Pickens, commencing on the 27th of August. Members of all denominations are invited to attend. We trust that our proposed re-union will prove beneficial to man and redound to the glory of God."

Rev. C. Gilbert, Memphis, Tenn.: "I have just closed a two weeks protracted meeting, at Friendship Church. There were seventeen conversions; thirteen joined the church and were baptized. The good work of the Lord is going nobly on, and I pray it may continue."

Rev. Alexander Martin, State Line Circuit: "We have just closed our third Quarterly Conference. Thirteen classes report in good condition; there have been ten conversions, and three received into full membership; seven adults and fifteen infants were baptized. On the 4th inst., our Presiding elder, Rev. J. G[illegible]ld, preached an excellent sermon. Our Sunday-school numbers sixty scholars and is in a fine condition. May the grace of God be with us."

Rev. John Wright, Seguin, Texas: "Our Camp meeting begins on the 8th. We have a new church building at Seguin, for which we thank the Lord; it is small, being 24x34 feet, but is large enough for our present. We have a good Sunday-school. Our Presiding Elder, Rev. S. Gates, is noble Christian man and a father to our church. We are having a hard time in Seguin, but we look hopefully to the future."

Rev. B. L. Thompson, La Teche: Bro. Be[illegible], President of the New Orleans University, is here doing a noble work in the interest of that institution. He preached in our new church on last Sabbath; next Sunday he goes to Jeannerett to attend a Union meeting. He meets with a hearty reception from our people, and his canvass among the young will result in many attending the University the coming season.

* * *

The Howard Association is daily receiving liberal contributions from the generous at home and abroad; and applications are pouring in for assistance to the number of forty and fifty per day. The members have been assigned to the different districts of this city, and their field of labor. On Monday a check of Potter Palmer, of Chicago, with advice to draw on him for more, if needed, exhibited an early appreciation of the needs of the city by those who have heard of the progress of the fever at a distance.

General Religious Items.

Italy contains 39,480 Protestants; 3,994,000 Roman Catholics.

The total amount of Presbyterian church debts paid last year was over $1,000,000.

Only 35,000 persons regularly attend church in Berlin. The population of the city is 1,000,000.

Eleven young ladies are studying at the London Medical School in preparation for missionary work in India and Africa.

It is asserted that the estates which Barnabas, the fellow worker with St. Paul, sold for the propogation of the Gospel were lands in Cyprus.

Nine Protestant denominations have now missions in Mexico. These employ 98 missionaries. There are 137 congregations and 12,000 members and adherents.

Rev. William Leewood, of the Central Alabama Conference and stationed in Mobile, fell in the pulpit, overcome with the heat, on Sunday, the 28th of July. He is reported to be improving.

The Chinese Sunday-school of the First Congregational Church of San Francisco lately celebrated its tenth anniversary. About two hundred and fifty Chinese were present. The Stockton Chinese school has had sixty-four scholars during the year.

It is proposed to hold a General Conference on Foreign Missions in London, from the 21st to the 26th of October, to which all Foreign Missionary Societies are invited to send delegates. Among the conveners of the assembly are the Earl of Shaftesbury, who is expected to preside, the Rev. Dr. Mullens, the Rev. Dr. W. Morley Punshon, and many other well-known men.

The Old Testament Revision Company, since the first meeting on the 30th of June, 1870, have sat for four hundred and sixty days, working six hours each day, and thus revised the whole of the Old Testament for the first time, with the exception of a part of Esther, Job, Proverbs, Ecclesiastes, Solomon's Songs, and Daniel. They have also been a second time through the Pentateuch.

The Secretary of the New York Sunday-school Convention reports that there are in the schools of the State 900,000 teachers and scholars. This total is thus distributed; teachers, 90,000; in adult classes, 100,000; scholars under adult age, 700,000. There are, acording to the late census, 1,585,601 persons in the State between the age of five and twenty-one years of age. The Sunday-schools statisticts leave, therefore, 800,000 children unaccounted for. The number in Roman Catholic Sunday-schools, which is not repoted, would materially reduce this aggregate.

Yellow Fever.

Our City Wrapped in Mourning.

Terrible Suffering and Destitution among the Poor.

The Dread Scourge Rapidly Increasing.

An Appeal to a Christian People for Help.

The yellow fever is rapidly increasing here; 1355 cases up to Tuesday noon; 396 deaths. The gloomy crape is seen on residences all over the city. There are many poor persons down with the disease who are penniless, and the appeal for charity is going up from all quarters. The Howard and Young Men's Christian Associations are doing all in their power to relieve the suffering; they have as yet little means at their disposal, but contributions are coming in. They appeal to a Christian people throughout the country to aid them in their charitable work; we hope our brethren will respond liberally. All donations should be addressed to the "Howard Association, No. 58 Camp street, New Orleans."

The following sad incident will illustrate the suffering in some families in our stricken city; Yesterday Coroner Roche held an inquest, at a house on Poydras street, on the body of a woman and her baby, both having died of yellow fever. When the corner entered the apartment he found the baby lying in the bed, dead, and the mother, who was sitting in a chair beside it, was also a corpse. Out of this house eight corpses have been taken in a week.

BOARD OF HEALTH—OFFICIAL.

NEW ORLEANS, August 20, 1878.

Official statement of cases of yellow fever reported in New Orleans, is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day..41
New cases from 12m. yest'day to 12m. to-day..136
Total cases to date....................1355
Total deaths to date....................396

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

* * *

All good ends in possession, but it is only as we possess ourselves that we can possess aught besides.

General News Items.

Washington, Aug. 16.—At the cabinet meeting this afternoon the prevalence of the yellow fever in the South was made the topic of discussion and much sympathy for the sufferers was expressed. The question arose whether it would not be proper for the government to furnish material aid to the sufferers, in the way of provisions, if the epedemic should continue to spread. Their condition at present is not thought sufficiently dangerous for such a course to be adopted.

The action of Secretary McCrary in furnishing tents, etc., at Memphis, was commented on, and it was the general opinion that wherever aid in this form could be given, it should be extended by the government to such an extent as was possible.

London, Aug. 16.—A dispatch from Berlin says that Hoedel, who attempted the assassination of Emperor William on May 10, was executed this morning. The reluctance of the Emperor to permit the execution was at last overcome, and the imperial decree was issued commanding the carrying out of the sentence of the court.

Hoedel was informed of his fate only a short time before the hour fixed for execution. He received the announcement at first stolidly, but afterwards betrayed great agitation. Some difficulty had been experienced in obtaining an executioner. It is reported that the man who at last accepted the task is a respectable butcher of Berlin.

The boot and shoe manufacturers of Chicago, held a meeting recently, and considered a proposition of the Chinese Six Companies of California to furnish them 1,500 Chinese at seventy-five cents per day, for three years, in the place of the eight hundred strikers.

The Western Union Telegraph Company at New Orleans, has placed its wires at the disposal of the Howard Association for receiving and sending dispatches necessary to their work.

New York, Aug. 17.—All the towns along the Mississippi, Ohio and Missouri rivers are adopting quarantine regulations. Money packages from New Orleans received at the Treasury at Washington, have been ordered to be thoroughly disinfected before being given to the counting clerks. The disease continues to rage with violence at Havana and Vera Cruz.

In Baltimore no additional quarantine has been announced. The authorities are thoroughly cleaning the city and taking all possible precautions to prevent the appearance of the fever.

The Galveston *News'* from San Antonio says Mackenzie and his troops crossed into Mexico at Fort Duncan night before last.

A Louisville dispatch says many persons from yellow fever cities are arriving here. One thousand dollars were subscribed for Grenada sufferers.

New York, Aug. 17.—The pestilence is making fearful havoc at Grenada, Miss. The shops are all shut, the streets deserted, and one sees only hearses and burial parties. Railroad trains go rushing by, refusing to stop. At the last report 120 persons were lying sick with the fever, and nine died during yesterday.

At Memphis there were twenty new cases and five deaths yesterday, some of them old residents. The streets are entirely deserted, and many of the stores are closed.

Louisville is full of refugees from the fever-stricken cities, and the Galt House, the great hotel of the city, with the most commendable charity, announces merely nominal rates for these people.

Cairo, Aug. 17.—The Steamer Golden Rule from New Orleans for Cincinnati, was stopped below this city and told that she could not make a landing. One of her passengers and her cook had died.

New York, Aug. 17.—A subscription was started in the Cotton Exchange yesterday for the sufferers by yellow fever at Grenada, Miss., and before the close of business hours about $500 were subscribed. The Adams and Southern express companies cheerfully transmit free of charge all donations of money contributed in New York and elsewhere for the relief of the afflicted in the South where yellow fever prevails.

Cincinnati, Aug. 17.—A special dispatch to the *Commercial* from Memphis says: A careful revision of the yellow fever situation to-day shows 110 cases and 11 deaths, one or two late this evening not included. The mortuary report for the week ending at noon to-day shows 63 deaths in all, of which 26 were yellow fever. To these four or five may be added for deaths this evening. The previous week's report showed 41 deaths; an increase this week of 22. The total number of yellow fever cases so far is about 100, of which 25 are convalescent, 50 are yet in their incipiency and the rest dead. This is a reliable count.

Memphis, Aug. 19.—Up to noon eight new cases reported at the office of the Board of Health. Of these six are within the infected district, one near the Charleston depot, and one, Henry Schmultze, at 19 West Court Street. In addition to the above one death and one new case was reported in Chelsea, an indication that the fever is spreading. The Citizens' Committee is actively engaged in getting persons to remove to Camp Joe Williams, south of the city, and the trains will leave this evening with about two hundred families. Tents are also being given persons with families who wish to flee from the plague, but are unwilling to go into the common encampment. These persons will camp out at points along the railroads.

Vicksburg, Aug. 19.—The health officer is unable to give official estimates, but there are at least 100 cases in the city, and increasing rapidly. Four interments to-day from yellow fever. There have been 1[illegible] deaths to date. The City council [illegible]lished the quarantine this evening.

Grenada, Miss., Aug. 19.—The mortality is terrible. The scenes cannot be described. Dr. Mandeville, an experienced yellow fever physician, says he never saw anything that would begin to compare with it, that it is fearful beyond any description. Total deaths over seventy, and with no abatement and no hopeful cases reported. Several deaths have just been reported; it seems none are to be spared.

New York, Aug. 19.—Col. Buffaloe, agent of the Virginia and Tennessee Air Line Road, received contributions to-day for the Grenada yellow fever sufferers amounting to $930.

New York, Aug. 19.—Wm. Wogan, of Brooklyn, was taken sick to-day, supposed with the yellow fever.

Baltimore, Aug. 19.—The city police sent $573 in aid of the sufferers at Memphis and Grenada.

Nashville, Aug. 19.—The City Council rejected the bill to establish a quarantine against the Southern cities, proposed by the Board of Health.

A private letter from Aberdeen, Miss., states that Okolona, twenty miles from Aberdeen, reports three cases of yellow fever and one death. The fever is supposed to have been brought by refugees from Grenada. Many of these are encamped in the vicinity of Aberdeen, and fears are entertained for the health of that town.

The Austrian troops are meeting armed resistance in the occupation of Bosnia. A company of hussars penetrated the valley of the Bosna: and the inhabitants appeared to be friendly, but in entering the town of Shebesche they were fired at and forced to retreat. They marched back to Maglai, where the people had been friendly, but they were received with a volley, and in passing a defile encountered a heavy crossfire, by which seventy of the hussars fell. The revolutionary excitement is extending throughout both Bosnia and Herzegovina. In all, the Austrians have lost about one thousand in killed and wounded in occupying the Turkish provinces.

State Items.

ALABAMA.

Montgomery consumes 12,000 pounds of ice per day, all made at home.

A rich vein of gold has been discovered in Randolph and Cleburn counties.

The Mobile Cotton Mills, recently established in that city, are a success.

The Alabama Grange Fair will be held in Mobile, commencing October 26th, and continuing to Nov. 2nd.

In the country tributary to Selma the corn and oat crops are better than for years, and the yield of cotton will be larger than last year.

LOUISIANA.

Cotton picking is being inaugurated all over the State.

The outlook for the sugar crop continues very fine.

The yellow fever blockade is proveing disasterous to the steamboat interest. But few boats are running and these are losing money.

The late severe "heat term" has caused a large mortality among the horses in Vermillion parish.

A Marksville physician plainly tells his neighbors that their nightly vigils to prevent New Orleans fever being introduced into that town, will breed a fever infinitely worse than the one they so much fear.

MISSISSIPPI.

Much sickness throughout the State.

Jackson will hold no fair this year.

There are no printers in the Penitentary.

Two mild cases of sunstroke in Aberdeen last week.

Gen. A. M. West elected President V. & M. R. R.

The National [greenback] party is organizing in Marshall.

Vicksburge is not only quarantined against New Orleans freight and passengers, but against mail also.

The first bale of new cotton from Mississippi was raised by J. Kleesstra, Adams county.

H. Parish was fined $100 for running his horse through the streets of Woodville, and $500 for resisting an officer.

An Aberdeen tannery shipped nearly a carload of leather to Boston the other day. The Examiner says, the shipment of Monroe County leather East is an important item in Aberdeen's exports.

J. S. Hamilton & Co., lessees of the Penitentiary, have been awarded the contract to build the V. & M. Railroad to the northern boundary of Sharkey county, commencing at Vicksburg. They are allowed twelve months to complete the job.

TEXAS.

Virulent malignant billious fever prevails in Jasper.

The boll worm is at work on the cotton near Round Rock.

Wheat is selling at fifty cents per bushel in Burnet county.

Capt. Kennedy's pasture in Nueces county embraces 350 square miles.

The cotton crop about Austin promises a full bale to the acre this year.

The Christian College at Bonham has surrendered its charter.

It is thought the Greenback party of this State is six thousand strong.

A load of new corn was sold in Brenham last week thirty-five cents per bushel.

Mr. Clem Welbush, of Washington county, has shipped 8,[illegible] boxes of peaches during the past season.

[illegible] the Scriptures.

[illegible] Rousseau, who was [illegible] literary [illegible] most charm- [illegible] found in the [illegible] for in vain [illegible] with the man [illegible] philosophy [illegible] to fire the French Rev- [illegible] other man, had [illegible], but obeyed [illegible] word. The subjoined [illegible] his "Emile," and the portrait of Jesus has not been better [illegible] by uninspired pen:

"I [illegible] to you the majesty of the [illegible] astonishes me; the holiness of the gospel is an argument that speaks to my heart, and which I should be sorry to be able to [illegible] the books of the [illegible] all their pomp; how petty they are beside this! Is a book at once so sublime and simple the work of man? Can it be that he whose history it relates was himself a mere man? In this the [illegible] what purity [illegible] what touching [illegible] his instructions! what ele- [illegible] in his maxims! what pro- [illegible] wisdom in his discourses! what presence of mind, what acuteness, what justness in his replies! [illegible] over his passions! [illegible] where is the sage [illegible] in this way how to act, [illegible] die, without weakness or [illegible] ostentation? When Plato [illegible] imaginary good man [illegible] opprobrium of [illegible] rewards of [illegible]

[illegible] person who exercises it happy and useful. "Rejoice in the Lord always, again I say rejoice." Be as the little girl who was eating her dinner; the golden rays of the sun fell upon her spoon. She put the spoon to her mouth, exclaiming, "O ma, I have swallowed a whole spoonful of sunshine."—*Ex.*

Where?

My brother, where are you standing, and upon what is your habitation founded? Upon Christ the rock, or upon the follies and vanities of this world, which are as sand?

How long is your building to stand? Surely not longer than the foundation. If upon the Savior, you have fixed your rest, upon that foundation will you remain forever, for Christ, the living God, lasteth through time into eternity for evermore. If upon this world's pleasures how long will they last?

You feel *now* contented and safe, for all seems well and all goes on smoothly.

Is it enough that all is well at present? Have you no thought of *eternity*; A little pleasure, a few hours of comfort and enjoyment; no care; but soon there will be a breaking of an eternal day. Hark! the voice saying, "Render an account of the deeds done in the body." What answer can you give? None? "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

O sinner, "flee from the wrath to come," Turn unto the Lord *now* and be saved' for "now is the accepted time, and now is the day of salvation."—*American Messenger.*

New Publications.

The Atlantic Monthly for September opens with a poem "The Vision of Echard," by John G. Whittier; a very interesting installment of Mr. Henry James' new serial, "The Europeans;" "American Finances from 1789 to 1835," by John Watts Kearny; in "Some French Novels," Mr. T. S. Perry reviews recent stories of Daudet, Henry Gréville, Halévy, Zola [illegible] novel by [illegible] begins a [illegible] "A H[illegible] of Entertainment," [illegible] and [illegible] P. Apthorp discusses [illegible] Accompaniments to [illegible] and Handel's Scores," a paper [illegible] readers; [illegible] Dr. Holmes, [illegible] a tender poem, [illegible] Arthur G. [illegible] of Laveleye's [illegible] writer of "Prim- [illegible] Grant [illegible] "Am- [illegible] and General [illegible] contributes a care- [illegible] of Pope's Vir- [illegible] and Porter's part in [illegible] whole very clear. The [illegible] Club is varied, bright, [illegible] and several new [illegible] "In the Wilderness," Dr. Clarke's "Visions," James Freeman Clarke's "Memorial and Biographical Sketches," Ruskin's "Ethics of the Dust," and others, are reviewed. a large variety of articles that cannot fail to [illegible] magazine readers.

[illegible] AND GROW FAT."

[illegible] bit of advice is well enough [illegible] people, but how about those [illegible] too fat? What is to be- [illegible] and I'll tell you. [illegible] extending through [illegible] and toil, [illegible] chemist, J. C. [illegible] given to the world [illegible] in several hun- [illegible] remedy has never failed [illegible]

[illegible]

[illegible] OF EPISCOPAL VISITATION 1878.

[illegible]

NEW ORLEANS MARKETS.

NEW ORLEANS, August 21, 1878.

COTTON—	
Low Ordinary	9¼@ 9½
Ordinary	9¾@ 9¾
Good Ordinary	10¼@10½
Low Middling	10¾@10¾
Middling	11 @11¼
Good Middling	11¾@12
SUGAR—	
Common	@ 7¼
Strictly Prime	@ 8¾
Yellow Clarified	9 @ 9¼
White	9¼@ 9½
MOLASSES—	
Common	22 @25
Choice	40 @42
Strictly Prime	36 @38
COFFEE—	
Ordinary	14½@15
Fair	16 @16½
Good	17 @17½
Prime	17½@18½
MESS PORK—per bbl	$14 00
BACON—	
Shoulders	7 @ 7½
Clear Rib Sides	—@ 8
Clear Sides	—@ 8½
BEEF—	
Medium Western	11 50to12 00
Choice Extra Western	.. to13 00
HAMS—	
Plain	9½@10½
Sugar Cured	12½ a15
LARD—	
Refined	9 a11
FLOUR—	
Common	$2 50 to —
Extra	3 00 to 3 25
Double Extra	3 50 to 4 00
Family	5 00 to 5 50
Choice Fancy	5 25 to 6 50
CORN MEAL—℔ bbl	2 65 to 2 75
GRITS..	
Hudnot's	3 75 to 3 85
Western	3 90 to 4 00
CORN—℔ bu.	
Mixed	52 to ..
White	57 to —
Yellow	53 to —
Bulk, mixed	48 to 44
Bulk, white	46 to 47
BRAN—℔ cwt	60 to 65
HAY—℔ bale	
Prime	14 50 to 15 50
Choice	17 50 to 18 00
DRIED FRUIT..	
Apples	3 to 4
Peaches	12 to 20
POULTRY—℔ doz.	
Old Chickens	4 00 to 4 35
Young do	2 25 to 3 00
Ducks	2 00 to 3 00
Geese	3 00 to 4 00
Turkeys	8 00 to 9 00
EGGS—℔ doz.	
Western	— to 12
Louisiana	15 to 20
LA. POTATOES—℔ bbl.	1 25 to 1 50
SWEET POTATOES—℔ bbl.	2 00 to 2 25
ONIONS—℔ bbl	1 50 to 2 00
CABBAGES..	
Louisiana, per crate	2 50 to 3 50
RICE—℔ ℔.	
Common	3½ to 4
Fair	5½ to 6½
Prime	6½ to 7
Choice	7¼ to 7½
BEANS—	
Northern	8 to 8½
Western	2½ to 2¾
COW PEAS..℔ bu.	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	60 to 90
CANDLES..℔ ℔	
Sperm	35 to 40
Star	12 to ...
TOBACCO..	
Inferior lugs	2 to 2½
Low lugs	2½ to 3
Medium	3½ to 3½
Good to Fine	4 to 4½
Low Leaf	4½ to 5½
Medium	6 to 7½
Good	7½ to 8½
Fine	9 to 10
Selections	10 to 12
BUTTER..	
Choice New York	24 to 25
Good New York	21 to 22
Choice Western	20 to 25
Good Western	14 to 15
CHEESE..	
Ohio Factory..fine	8 to 8½
Ohio Factory..good	7 to 7½
Western Factory..skims	6 to 6½
Western Factory..hard	5 to 5½
New York Cream	11 to 12
SALT..	
Liverpool per sack	90 to 1 12
Turk's Island, per bu	30 to 3)
Pockets	1½ to 7½

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. [illegible] the following and [illegible] Elders and Pas- [illegible] all they can to put these [illegible] the hands of the leaders. [illegible] the West, and How [illegible] of principles, [illegible] Rev. John [illegible] By Bishop [illegible] C. Robinson.

The Methodist Hymnal,

AND

Hymnal with Tunes.

We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

NELSON & PHILLIPS.

Special Notices.

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

San Antonio (Texas) District.

FOURTH ROUND.

San Antonio, Sept. 7, 8; Pleasanton, Sept. 14, 15; Borne, Sept. 21, 22; Lavernia, Sept. 28, 29; Southerland Springs, Sept. 29, 30; Nockernut, Oct. 5, 6; Riddleville, Oct. 7, 8; Victoria, Oct. 12, 13; Mission Valley, Oct. 12, 13; Victoria Circuit, Oct. 12, 13; Indianola, Oct. 19, 20; Beeville, Oct. 23, 24; Goliad, Oct. 26, 27; Morales, Nov. 2, 3; Wrightsboro, Nov. 9, 10; Gonzales, Nov. 16, 17; Belmont, 17, 18; Boxville, Nov. 23, 24.

G. W. RICHARDSON, P. E.

Gulf (Miss.) District.

THIRD ROUND.

The Quarterly Meetings will be held on all the District, except the Coast and the Augusta Circuit, on Saturday and Sunday, September 7 and 8. The preachers will hold the Quarterly Conferences and take the usual quarterly collection, and report to me here, Pass Christian, Miss. Circumstances beyond my control prevent me from holding them myself.

L. BRADFORD, P. E.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur, at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. MELTON, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MABEN, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, [illegible] July 27, 28; Harrisburg, August [illegible] [illegible] East Church, [illegible] Chap- [illegible] Sept. 28, [illegible] The District Conference will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Deasonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beever Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

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5	Dysentery, Griping, Billous Colic	50
6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Billous stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	55
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 0
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HENRY H. BAKER, *Tutor in Mathematics and Natural Philosophy.*

HERBERT A. CLARK, *Tutor in the English Language and Literature*

THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out-buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz:

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For **Board and Washing,** $1.62½ per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The **Fall Term** will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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The First Term of next year opens Monday, September 9, 1878.

The expense of Board, Room Rent, and Washing, in the Institution, will not exceed Ten Dollars per Month of four weeks.

An incidental fee of One Dollar per month is charged all students, except those in Theological Department.

The buildings of the Institution are located on Colisseum Square, in a most healthful and pleasant part of the city.

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Calendar for 1878 *and* 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.
Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

Meharry Medical Department:

Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.
Law Department opens Monday, September 30, 1878.

:0:

Expenses:

Tuition in Literary Departments	$1.00 per Month of four weeks.
Room Rent	1.50 " " "
Board, including Tuition and Room Rent	8.00 " " "
Washing, Lights and fuel	from $1.25 to 2.00 " " "
Tuition in Medical Department	$30 00 per session of five Months.
Tuition in Law Department	30.00 per session of eight Months.
Graduating Fee	10.00.

Students can make arrangements to board themselves.

☞ *All Bills must be Paid in Advance.* ☜

For circulars and for further information, and for reduced rates to travel over the Nashville, Chattanooga & St. Louis Railway, address the President,

Rev. J. BRADEN,
Central Tennessee College, Nashville, Tenn.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 6 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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Nov. 15, 1877-1y.

THE CANDIDATE.

"Pa! [illegible] the [illegible]?"
"[illegible], dear, 'tis the candidate;"
Fit example of human woes—
Early he comes and late he goes.
He greets the woman with courtly grace,
He kisses the baby's dirty face,
He calls to the fence the farmer at work,
He bores the merchant, he bores the clerk;
The blacksmith, while his anvil rings,
He greets, and this is the song he sings:

"Howdy, howdy, howdy-do!
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the working man."

"Husband, who is that man at the gate?"
"Hush, my love, 'tis the candidate."
"Husband, why can't he work like you,
Has he nothing at home to do?"
"My dear, whenever a man is down,
No cash at home, no credit in town,
Too stupid to preach and too proud to beg,
Too timid to rob and too lazy to dig,
Then over his horse his legs he flings,
And to the dear people this song he sings:

"Howdy, howdy, howdy-do!
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the working man."

Brethren, who labor early and late,
Ask these things of the candidate:
What's his record? How does he stand
At home; no matter about his hand,
Be it hard or soft, so it be not prone
To close over money not his own.
Has he in view no thieving plan?
Is he honest and capable?—is he our man?
Cheer such an one till the welkin rings,
Join in the chorus when thus he sings:

"Howdy, howdy, howdy-do!
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the workingman."

Things to Remember.

Good finds good.
Alms never make poor.
Little wealth, little care.
The offender never pardons.
He is rich that wants nothing.
The shortest answer is doing.
[illegible] with evil and expect good.
Praise the sea, but keep on land.
[illegible] the best gain is to lose.
[illegible]
[illegible] all winds are [illegible]
[illegible] be served must be [illegible]
[illegible] a friend's sake there is no [illegible]
[illegible] not, but doth what [illegible]
[illegible] place and none can [illegible]
[illegible] and falls not,
[illegible] heaven it falls
[illegible] one another bear
[illegible] eye are to be cured
[illegible] fair as things
[illegible] there.
[illegible] more he
[illegible] and the
[illegible] are great
[illegible] on an errand
[illegible] him.
[illegible] at his own
[illegible] blow!
[illegible] both
[illegible] not,
[illegible] still

[illegible]

themselves to Jesus! Would to God they [illegible] it is nothing to be willing to be saved when they are going to die, but that it is everything to be saved now; and in order to be saved they have nothing to do but to be willing.—*Ex.*

Lending a Pair of Legs.

Sometimes we ask people to "lend a hand," and sometimes we hear them say "lend me your eyes." Here is the story of a boy who lent a pair of legs just to accomodate. Some boys were playing at base-ball in a pretty, shady street. Among their number was a lame little fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base-ball.

His companions, good-naturedly enough, tried to persuade him to stand on one side and let another take his place. None of them hinted that he would be in the way; but they all objected for fear he would be hurt.

"Why, Jimmy," said one at last, "you can't run, you know."

"Oh, hush!" said another—the tallest boy in the party. "Never mind, I'll run for him, and you can count it for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you would'nt want to be told of it all the time."

How many times loving hearts will find a way to lend their powers and members to the aged, the poor, the sick, and the weak.

Good Friends.

"I wish that I'd good friends to help me on in life!" cried lazy Dennis, with a yawn.

"Good friends! why you've ten!" replied his master.

"I'm sure I've not got half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked down on his big, strong hands.

"Count thumbs and all," added his master.

"I have; there are ten in all," said the lad.

"Then never say you have not ten good friends, able to help you on in life. Try what those true friends can do before you go grumbling and fretting because you do not get help from others."

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A few well known facts will show the urgent necessity for pure air. The longest period of time upon record in which a man lived without food and water is about fourteen days. If water be given, but no food, life may be sustained longer than this; but deprived of air, human life may be extinguished in three minutes. This serves to show in one way, and in a prominent manner, the high value of ventilation. Human life may be continued for a time by bad air, stagnant water, and decaying food; but without pure air, good water and wholesome food, life soon loses all its freshness. Most persons make great exertions to obtain good water and sound food; but unfortunately there is not [illegible] the same regard paid to the condition of the air. Is ventilation, then, of no importance? Should it not be studied by the statesman and the philanthropist as well as by the physician?

Lost Friends.

[illegible]

[illegible] make inquiries of the [illegible] of my two brothers [illegible] My brothers' names [illegible] and Scotty Peters, [illegible] Peters. We were [illegible] Peters, of McVille, [illegible] Mr. Tom [illegible] before [illegible] should [illegible]
[illegible] Thomas.

[illegible] Falls [illegible] brother, [illegible]

Before the presence of a spirit of sympathy doubt and skepticism give way, passion and predjudice yield, and human hearts soften to receive the truth.

It is impossible to conceive how human nature can become so frightfully perverted as to pursue a fellow man with the malignity of a fiend, simply because he is good, just and generous.

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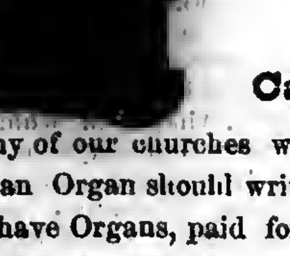

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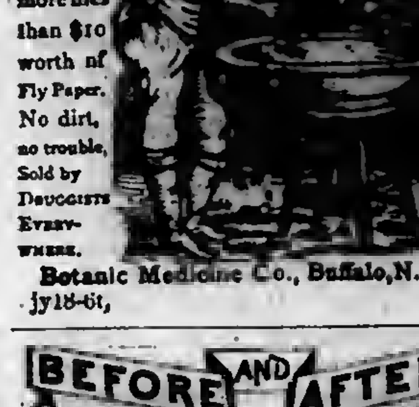

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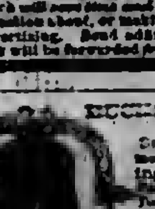

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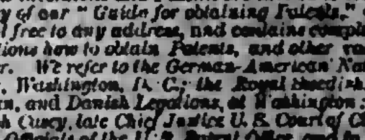

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Southwestern Christian Advocate.

VOL. 13—NO 35.

NEW ORLEANS, LA., THURSDAY, AUGUST 29, 1878.

WHOLE NUMBER 317

Southwestern.

[illegible] BOOK CONCERN

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[illegible] TO BE LIKE JESUS?

[illegible] like Jesus, [illegible] perfect Pattern, [illegible] narrow way. [illegible] blood, [illegible] and good.

but if you pressed him with the question, "What is the main object of life?" he would not like to say that he was living to only enjoy himself—seeking his own pleasure. He would hardly like to say that he was living to grasp and grab and get a fortune. He would hardly know how to answer you. Many young men are in this condition; they have not a definite object. Now, you will not make a good captain if you do not know the port you are sailing for. You will not make a good life of it, young man, if you go out as an apprentice, and then afterwards out as a master, with no definite aim and end. Say to yourself, "I can only live for two things. I can live for God, or I can live for the devil; which now am I going to do?" Get your mind well fixed, and firmly resolved as to which it shall be. I will put it to you as boldly and badly as even Elijah did when he said, "If Baal be God, serve him; and if Jehovah be God, serve Him." If the world, if the flesh, if the devil, be worth serving, go follow out the career of a sensualist, and say so. Let yourself know what you are at; but if God be worth serving, and your soul worth the saving, go in for that; but not sneak through this world really seeking yourself, and yet not having the courage to say to yourself, "Self, you are living for yourself." Do have a definite and distinct object, or else your vital energies will be wasted, and your most industrious days will be recklessly squandered.

This merchantman, in the next place, *had an object which was not at all contemptible.* Other people [illegible] in for bricks and stones, [illegible] for timber. He went [illegible] and chose the best he [illegible] up. He did not go in [illegible] sea pearls, or pearls [illegible] you may get in a Scotch [illegible] he went in for goodly [illegible] He took a high aim, as far [illegible] line of notion were con[illegible] He went into a fine busi[illegible] I would to God that many [illegible] Christ never [illegible] sufficient of common[illegible] with grace, [illegible] in for something [illegible] shall not be a mean [illegible] all remained up [illegible] sublime." [illegible] for a young man [illegible] an aspiration as [illegible] My life, too, [illegible] I will not seek [illegible] objects, I will not [illegible] degraved or grovel[illegible] I will seek something [illegible] to my own [illegible] something that will [illegible] when I come to die, [illegible] the ster[illegible] when I have no value, it [illegible] O young mer[illegible] thou art about to [illegible] I recommend [illegible] seeking good. [illegible] truth, seek honor, [illegible] seek peace, seek [illegible] will make [illegible] right. I [illegible] where thou [illegible] the pres[illegible] inculcate a [illegible] everything [illegible] repute, [illegible] lay heart [illegible] conscience com[illegible] [illegible] went [illegible] of a [illegible] good [illegible] he [illegible] had [illegible] be [illegible] and [illegible]

from a malicious spirit, that I might be right-hearted and true." Those were the pearls that I wanted. I did not know just then that I could find something that would include all these minor pearls and a good deal more. Still, it is well when such a desire as that is in the heart, especially of any young man. I wish it were in the heart of the old, if up till now they have never found the pearl of great price.

FINDING.

Let us go a stage farther, and look at this man's *finding.* He was buying pearls everywhere. Where he went he asked people if they had any pearls. He went down back streets, into the slums of big cities, and found out the Jews in those old days, living in the dirtiest corners of the city. He wanted to know whether they had any pearls. It was pearls of a morning, pearls at mid-day, pearls at night. If under his window at night anybody had cried, "Pearls!" he would have been down stairs in a trice to get them. He was hard after pearls; and so it came to pass that he lit upon a pearl that he never hoped to see. It was more than he expected. Ah, I pray God that some here, whose hearts are honestly seeking after that which is right, may find Christ, who has in Him more of the spirit of temperance, uprightness, truth, philantrophy, than will be found anywhere else. O that they might find Him who is the truth, and whose doctrine is perfect holiness and everlasting life! It will be more than they expected to find; but when they do find it, how glad they will be.

This find was to this merchantman *a remarkable one.* He did not find goodly pearls; he found what was much better, one pearl; and to him that one pearl contained all the little pearls that he had aforetime been seeking after. Tell it, and let all men know it, that all that is good beneath the moon—all that is true, all that is right, all that is loving, all that is philantrophic, all that is of good report, commendable before God and praiseworthy among men—is to be found in the teaching of the Lord Jesus Christ, and will be given to us, and wrought in us, when we submit ourselves to Him, and make Him our all in all. He who is a Christian, if he be perfectly a Christian, has all good things in one. If there be aught that is to be praised and extolled by philosopher or sage, you shall find it in the example of the Master, and He will give us grace to exhibit it in ourselves.

Concerning this find we must mark next that the man, having found it, was *resolved that he would have it.* Having found the pearl of great price, he did not question whether he should buy it or not. If he had not gone out honestly to seek pearls he would have demurred at the price, but being intent upon pearl finding, he no sooner found this than he said, "I must have that. I can let the little pearls go if you like, but I must have that." And it is a grand thing when the Lord brings the human mind to this. "I see that in Christ there is everything I want,—pardon for my sin, cleansing for my nature, grace to maintain my character and to make me perfectly fit for heaven. There is all in Christ that I want, and I must have Him. I *must* have Him. It comes to this,—at any price,—whatever it may cost me, I must and I will have Him."

Now, although the parable does not say it in so many words, it is perfectly clear that the person with whom he was dealing was willing to say. When he had found one pearl of great price he bought it, which he could not have done if the other had not been ready to sell it. Albeit the Lord in His mercy does not sell His grace, but gives it freely, the manner in which He disposes of it is here described under the figure of selling. If you want Christ, [illegible] may have Him, if you are [illegible] come to the terms which [illegible] Of this I shall [illegible] presently. If you de[illegible] of great price, there [illegible] the world why that [illegible] be yours to-night. [illegible] He who is [illegible] you [illegible] be [illegible] will be [illegible] If, [illegible] your de[illegible] your soul [illegible] to [illegible]

From Golden Hours for September.

The Tortoise and the Deer.

ADAPTED FROM THE GERMAN OF GRUBE.

H. V. OSBORN.

One day in the long ago, when animals and their ways were better understood and appreciated than they are now, an ugly, low-bred tortoise, in his wanderings through the wood, found himself in the neighborhood of a beautiful high-toned deer. Now the deer could spring farther on his slender legs in a minute than the clumsy tortoise on his short, fat paddles could waddle in a day. It would seem as if the tortoise ought to have remembered his own short-comings sufficiently to have bowed himself in the grass, and kept silence until the noble deer passed by. But that is not the way of the ignorant and lowlived. They are always forcing themselves in a brazen way into the company of their betters.

"Eh, deer," said the tortoise, imprudently and familiarly, "what are you hunting for here?"

The deer, paying no heed to the rudeness of little Hard-Shell, answered, politely:

"I am seeking something to eat. But Tortoise, whither do you travel?"

"I go a little in all directions," said the tortoise tossing his head, "and seek water when I am thirsty."

The deer looked down upon the little animal, who had to work so hard in his coat of mail to drag himself oven a short distance, and his heart was filled with compassion for the toiler.

"How long will it be," said he, in a sympathetic tone, "before you will find water?"

This question and its tone vexed the pride of the tortoise, and he was sufficently well-bred to conceal it.

"Why do you ask such a question?" demanded he, in a snarling manner.

"Because," said the deer, smiling benevolently upon the indignant one, you have such short little trotters."

With this open-hearted explanation, the deer just nocked the bottom out of the tub, as people say. The tortoise was so angry he nearly jumped out of his armor.

"My legs are quite short," said he sharply, "but I can run as fast with them as you with your long ones."

This greatly amused the deer. He threw back his head and laughed heartily. As soon as he could speak he said to the tortoise:

"If it be true that you are so swift-footed, I suppose it wouldn't be unfair to propose that we try a little friendly sport."

"Suit me to a T!" said the brazen tortoise. "When will we run?"

"To-morrow," said the deer.

"At what time?" screamed Clumsy.

"In the early morning," replied His Grace.

"Eng, eng," (yes, yes), snapped the tortoise, and waddled off to the wood without even as much as a parting nod to the deer, who good-naturedly stepped aside to let him pass.

Once in the wood, the tortoise called on all his relatives, a hundred or more, and collected them together. They were not a little surprised, as he, in the most excited tones, gave vent to the following words:

"The deer, who lives in the forest not a mile from here, that stuck-up hateful beast, has got to die. I myself will kill him!"

Such a bold design from such a little fellow made the relatives tremble for his fate, and shaking their heads disapprovingly, they murmured, "How will you bring it about?"

"Pay attention now," said the surly creature. "The deer and I met together, and he at once picked a quarrel with me, as he does with every one. He passed remarks on the shortness of my legs, and treated me with great scorn. The upshot of the business was I offered to run a race with him—"

"To run a race with the deer!" broke in his companions excitedly. "Hear! hear!"

The tortoise strutted before them for a minute or two, filled to the top of his shell with vanity. Then [illegible] looking [illegible] upon his little black [illegible] legs [illegible] much [illegible] what [illegible] made [illegible] as [illegible]

And he gave a wicked, cackling, significant laugh.

"To trickery. Eng! eng!" (yes, yes), applauded the whole tribe of tortoises, spitting excitedly on their fore paws and rubbing them together. "To trickery. Um! um!" (good, good.)

Elated by their comments, the tortoise preceeded to unfold his plan.

"Come to-morrow morning early," said he, "and place yourselves on the outskirts of the woods close to the open field, but sufficently concealed. Don't stand too near together—a certain number of yards apart; and don't crawl about—remain quietly in your places; and don't whistle or sing, or even dare to catch flies. But when the deer passes by, and asks, 'Where are you, Tortoise?' the one that stands just ahead of him in the woods must then answer for me, 'I am already here.'"

Then all the tortoises broke out into a coarse laugh, threw hand springs for very joy, and looked wickedly at each others eyes.

"Already here; already here. Eng! eng!" (yes, yes,) said they, and thrust their noses in the mud, another way they had of expressing their delight.

Punctually in the early morning the deer came bounding toward the tortoise, who had just returned from stationing his friends on the edge of the woods, according to his plan of the day before.

"Good morning, Tortoise."

"Good morning, Deer."

"Are you still willing to race?" said the latter.

"I am," replied the former, "quite reedy," giving the deer an evil look. "And what is more," he continued, "I will not only race with you, but I will let you run in the open fields along the border of the woods, while I travel just inside through brier and brush."

This offer created no suspicion in the mind of the honest deer, but nearly took his breath away for a minute, it so surprised him.

"What!" said he, "you little short-legged fellow, will you undertake to run through the wood?"

"Certainly; that's nothing," said the tortoise carelessly, "I'm used to the woods. I like to keep my shell cool in the shade of the trees. I'll run in the field though, if you wish."

"Oh, no; suit yourself," said the deer; "I was only thinking of your welfare."

"You'll think of your own," muttered the tortoise to himself, "before you get through." Then aloud he cried, "Time's up. Let us start!"

The deer took an easy pace; he did not wish to discourage the tortoise at the outset. But that tortoise far from being disheartened, was sitting still in the dewy grass, and laughing contemptuously at his companion in the distance.

"Run to your heart's desire," said he; "you'll have a hard enough time before you get through."

When the deer had run a hundred yards or more, he called out:

"Tortoise, where are you?"

"Already here," shouted the voice of a tortoise just ahead.

This suprised the deer. He took a little faster gait, but still did not exert himself. He did not want the tortoise to make too painful an effort. After running another stretch he called pleasantly again.

"Tortoise, brave fellow, where are you?"

"Already here," sounded the answer, the same as before.

"Well, well," said the deer to himself, "I shall have to bestir myself or lose the day." And the next hundred yards he traveled like the wind. Stopping for breath again he questioned, "Tortoise, how is it now?"

"Already here," said the tortoise's substitute.

The deer could scarcely credit his senses.

"Never yet was a deer beaten by a tortoise," said he, excitedly; and he ran and ran, the foam flew from his mouth, his head grew dizzy, and he could no longer see. With full force he bounded against a tree, and staggering for a few yards fell lifeless to the ground, hearing in his dying moment the last voice of the last tortoise on the line, who waddled forth and croaking cried, "Already here."

Thus a noble, honest, fleet-footed deer became the victim of the low-bred, deceitful, small-paced tortoise. The deer committed no sin, it is true. But any one can see at a glance that his life would have been spared had he kept out of bad com-

A Plea for the Microscope as a Toy.

We are often reminded that the microscope is no longer a toy, but a scientific instrument, and those who use it for recreation only are not unfrequently hard hit, as mere wasters of time and desecrators of a noble power.

Now, while fully appreciating the scientific use of the microscope, I would suggest a slight alteration in the above dictum, and say, it is *not only* a toy, but a scientific instrument. I would plead for it as a source of amusement. The President of the Quekett Club, in his recent address, reminds us of a remark in the first page of the *Microscope Journal* of 1841, where it is said of microscopic research in those days, that it "is for the most part an amusement rather than a profession"—it is an "intellectual pastime, which is sure to terminate in beneficial results. General knowledge may be obtained by observation," and this "by industry and perseverance imperceptibly produces recondite science." This is just the view I would take of microscopical employment. It is an "intellectual pastime." Wearied in body or mind the man of business or literature seeks rest. Some find it in mere lounging in an easy chair, and joining in the family chit-chat; others in listening to the music which a wife or daughter elicits from the pianaforte. There is no objection to this; but if the taste leads to the observation of nature in the sky, the earth, the sea, then a special interest is felt in whatever tends to reveal the secrets of that existence by which we are surrounded. Some turn to the telescope, others to the microscope, not as means of scientific research, but as "an intellectual pastime." Investigation requires powerful effort, both of mind and body. Few have this to expend now-a day on what does not bring grist to the mill. The mind wants recreation as the appetite longs sometimes for a change of diet, and enjoys the dainty bit. The holiday keeper rushes into the country, not to study, but to enjoy its beauties. He visits the picture gallery not to become an artist, but to satisfy a taste. He goes to the British Museum or Zoological Gardens, not to become a naturalist, but to enlarge his ideas. He cultivates a variety of sweet and pretty flowers in his garden, not with the remotest intention of becoming acquainted with their oders and relationships, but purely for the enjoyment to be derived from them. And why may a man not use his microscope in the same way? What wonders, what beauties, does it reveal! Well it has been said that the microscope is a door into the other world. It is so, and the man who uses it merely as such is amply rewarded. The door is opened and he is almost bewildered with the variety and beauty of what he sees. His mind is enlarged, his views are corrected; his taste is charmed, his wonder excited. The whole man is elevated, refreshed and invigorated. It is not only a pastime, but an "intellectual pastime."

But, farther, we are told it is "sure to terminate in beneficial results." This "intellectual pastime," then, does not as a rule stop there. It is not a lovely picture which vanishes but is an avenue to a brighter and broader view. It induces the habit of observation, and surrounds the least thing with a halo of interest which they could not otherwise have possessed. The smut on the ear of corn—the disease of the leaf of potato—the mould on the cheese—all are now full of interest. The most unpromising object oftens exhibits a most unexpected character, or reveals a long-looked-for secret. Thus the mind is not only refreshed but stored with a new fact, which, in its turn proves to be only the cradle of another; so step by step, the "beneficial results" are evolved. And as great as these are in an educational and abstract point of view, they are by no means wanting in a practical, as the application of the microscope to physiological, histological and commercial subjects, abundantly proves.

Let us begin, then by play. If it ends here it is at least as innocent and pleasing as any other—let some of us begin by using our microscopes as toys, let others use them sometimes, for the amusement of the uninitiated—it is "an intellectual pastime which is sure to terminate in beneficial results."

This toy, moreover, is not an expensive one, either to begin with, or to keep going. If you buy a gun there is the annual license, and the constant supply of ammunition. If you buy a horse, the first outlay is nothing compared with the keeping of it. But when once you are provided with a microscope, there is no tax to pay, no food required. Let this be a plea for getting a fairly good instrument at first, capable of being added to as required. Even the magic-lantern soon tires unless new slides, which are very costly, be continually added. Having, then, this toy, we learn to find objects which cost us nothing, but, on the contrary, contribute largely to our pleasure and profit. It has, too, a great advantage over the telescope. You have not to wait for cloudless nights, nor to run the risk of colds and neuralgia. Every night is a microscopical night, and the long, dark evenings of Winter may be not only beguiled but improved.—*Science Gossip.*

The Over Timid.

There are members in all our churches who are afraid to undertake to be useful. They say, and are doubtless honest in their disbelief of themselves, that they are not qualified. Yet herein they are mistaken. All qualification of whatever sort anywhere is the result of effort, and of persistent effort. Make a beginning. Be not simply a hearer of the Word, but take its directions, trusting in him, who has said, "My grace is sufficient for you." Do not be afraid of criticism or failure. Do the best you can, and you shall soon find that faith will beget experience and experience faith, and you will wonder why you waited to enter upon some pathway of Christian work. And then you shall have joy in the discipleship. The unhappy, the discontented, the irritable, fault-finding and censorious members of active and aggressive churches are commonly found to be those who sit still and decline to enter into service whereunto called. A united church cannot be where there is room for many who are too timid to undertake tasks for Christ, and yet bold enough to sit in judgement upon the ways, methods, and manner of others.

Of the Rev. Joseph Cook, his father says: "When a boy I tried my best to make him work on the farm. I resorted to every expedient, without success. He would conceal a book under his arm when ordered out into the lot to work, and steal away under some tree to read. If a small cloud appeared in the heavens he thought it might rain, and would make it an excuse to leave his work for study. This occurred so often that my men would say that the appearance of Joseph in the field was a signal for rain. When nine years of age a district school library was advertised to be sold at auction. He was very anxious to attend and purchase. I gave him money and told him he might go and buy what books he wanted. He did so, and bid off all the best books; those that were left were almost worthless. He bought also a small book-case, and probably never felt prouder in his life than when he came marching into the yard with the case under his arm. From that moment I became convinced that it was my duty to give him an education. I sent him to school, to college at Andover, to Germany, where he studied for two years, and you have seen the result. When he graduated from school I told him I would give him a nice watch or an encyclopædia. He chose the latter."—*N. Y. Tribune.*

Tin Mines.

The mines of Cornwall, for a long time thought to be the only tin mines in the world, are finding serious rivals in the deposits of Tasmania. Four years ago the value of the exports of tin and tin ore from this island was $35,000, while last year it amounted to nearly $1,500,000. One of the most productive regions is the Mount Bischoff district; but this has now been eclipsed by the discovery of a tin mountain at Mount Heemskirk, on the west coast. The "wash dirt" is some twenty feet thick, and produces about 25 per cent of tin; but the existence of solid seams of the metal, traversing the mountains in veins several feet in depth and width, has been demonstrated. Some "nuggets" weighing several hundred-weight each, have been found, yielding nearly cent per cent of pure metal. Mixed with the tin, too, is a small quantity of gold, about ten ounces to the ton, not sufficient in itself to render it worth seeking, but adding considerably to the tin miner's profits.—*American Architect.*

General News Items.

Spurgeon is ill again and unable to preach.

Scholars hold that Cyprus is the Chittim of the Bible.

General Grant is visiting the old capitals of Europe.

The Oneida, N.Y., community of socialists is torn by dissensions.

Baptists in New Lisbon, Ohio, propose to locate a colony in Florida.

The Emperor Pedro of Brazil believes that America is twenty years ahead of Europe in point of civilization.

A publishing house in Paris is preparing an edition of the Lord's Prayer in more than twelve hundred languages and dialects.

Governor Colquitt's hearty interest in Sunday-school gatherings and other religious meetings greatly endears him to the people of Georgia.

"Hold the Fort" is Mrs. Hayes's favorite musical selection, and at a reception given in her honor in Newport last Friday night the band played it at her request.

Moody and Sankey, the evangelists, to recruit their health, will retire from public engagements for one year.

Fourteen thousand clergymen of the church of England have protested against allowing dissenting ministers to bury the dead with religious services in the church-yards!

Rev. J. M. Walden, D D., of the M. E. Book Concern at Cincinnati, has been honored with the degree of LL. D. by McKendree College, Ill.

A student of Madison University is earning money to pay for his education by sprinkling the streets of Hamilton, N. Y.

Mrs. Zimmerman, who died at Harrisburg, Pa., two weeks ago, was the mother of seventeen children, and attained to the advanced age of one hundred and five years.

An association has been organized in St. Louis to test the question before the Supreme Court of the State whether the people can be legally taxed for the support of schools which provide for any more than primary education.

According to the *Evangelist* more than 43,000 were added last year to the Presbyterian churches in the North. Sixteen churches received more than one hundred members each. Four of these were Chicago churches.

By the will of the late Whitney Street, of Northampton, Mass., $112,000 is to be divided among the poor of twenty-two towns in that vicinity. The beneficiaries must be the worthy poor; not such people as fall back upon and are sustained by the poorhouses. Trustees and selectmen are to distribute the funds.

The two hundred and fiftieth anniversary of the landing of Captain John Endicott, at Salem, Mass., will be celebrated in that town September 6th. Judge Endicott, a direct descendant of the Governor, will deliver an address at the celebration.

Since the existence of the Bank of England, the paper for its notes has been made by the Portal family, whose ancestor came over from Bordeaux in a barrel after the revocation of the Edict of Nantes, bringing with him the art of making fine paper, which, like those of silk weaving and dyeing scarlet, was, up to that time, unknown in England.

Lord Beaconsfield, having received investiture as Knight of the Garter, prefers, according to the London Spectator, to [illegible] of Beaconsfield, instead [illegible] any higher title of nobility. The garter itself associates [illegible] with some fifty of the most distinguished personages in Europe, many [illegible] of them being royal, and the [illegible] half British nobles of the highest rank.

Since the attempt upon his life Emperor William has received much sympathy from his faithful subjects. Besides thousands [illegible] telegrams, more than 200 [illegible] have been sent him, the number [illegible] signatures to each address [illegible] between 10 and 10,000, [illegible] which are perfect works [illegible] Most of the bindings are in [illegible] velvet—the favorite [illegible] Emperor—with gold or [illegible] and alto-relievos in the [illegible]

The chief [illegible] attempt [illegible] widest [illegible] made by [illegible] repeated [illegible] are formed [illegible] mulation of [illegible] Locke.

[illegible] AUGU[illegible] 29, 1878.

[illegible]-[illegible]ve Cents.

[illegible] one page for the SOUTHWESTERN the remainder of the year. Brethren, we ask each of you to at once state this fact to your congregations and ask for names and money. Five minutes talk about the Southwestern by all of our Agents next Sunday would give us a thousand cash 75 cents Subscribers in thirty days. Brethren, will you not make a good, strong effort at once?

The New Hymnal.

In eight days after its first issue 17,[illegible] copies of the new hymnal [illegible] Nelson & Phillips, in [illegible] price list in another [illegible] your orders to [illegible] New Orleans.

[illegible] is in Ohio talking [illegible] goes to Martha's [illegible] same purpose.

[illegible] Gen Mackenzie re- [illegible] side of the Rio [illegible] unsuccessful persuit [illegible]

[illegible] gives notice in [illegible] that the fall term [illegible] University will [illegible] October, instead [illegible] ber, on account [illegible] epidemic here.

[illegible] editor of the [illegible] was at Ocean [illegible] last advices. [illegible] extend his journey [illegible] church work.

[illegible] AUGUSTA, the [illegible] Plata, [illegible] is pub- [illegible] of [illegible]

The Lord Thinketh Upon Us

How sweet and comforting this thought! The sailor boy is comforted by the mother's thought of him far away on the ocean depths! The soldier fights bravely for he knows many hearts are thinking of his dangers and of his powers! The father works away with a will for he knows dear ones are looking to his might of hand or head! When the Prince of Wales left the dominions of Prince Scinda who had built a palace at an expense of over six hundred thousand dollars for the Prince's brief stay and who sent for the Prince of Wales a necklace containing 2000 pearls with rubies and diamonds, taking the hand of the Prince of Wales and bidding him farewell, said, "It has been much to see your face; I can hardly hope to see you again; but sometimes in England *turn a kind thought to me.* All I have is yours."

We have made no such costly presents to the King of Kings. Very few have put themselves to practical inconvenience for God's cause. Shall we venture to ask Him something in heaven to turn a kind thought to us?

At all times He is turning kind thoughts to the children of men—kind thoughts even before we have asked for them—kind thoughts in answer to our hard thoughts of Him and reaching us in the midst of our ingratitude and rebellion.

Men think very little about those who are supposed to be beneath them in social or in moral and intellectual worth. We sometimes say a man is not worth a thought but our very worthlessness gives us a place in the Divine thought. God seems to think of us more on account of our very wretchedness. What marvellous condescension!

God is acquainted with us altogether and knows us far better than we know ourselves. He knows what help we require—what riches are suitable—what grace is essential—what supplies we need and will grant them according to his own riches in glory by Christ Jesus.

God's thoughtfulness is not barren and vain. Thoughtfulness and provision do not always follow one another. Sometimes we think of [illegible] poverty and need of another [illegible] send no ray of light to pierce [illegible] and drop no sympathizing [illegible] into his wounded heart; or [illegible] go a little further and [illegible] to be warmed and filled [illegible] not give him those things [illegible] needful for the body. [illegible] thoughtfulness is far [illegible] for it is always the sure [illegible] of Divine provision. [illegible] wisdom thinks, an infinite [illegible] out the sublime con- [illegible] of the possession [illegible] treasures. Every [illegible] every perfect gift is from [illegible] of Lights. It is the [illegible] of His thinking upon us. [illegible] graciously upon me, [illegible] through Jesus. I am [illegible] indeed. Sure provisions [illegible] "all things are mine, [illegible] Apollos or Cephas or [illegible] or life or death or things [illegible] or things to come."

Reformed Judaism.

In our last number we gave from the [illegible] American Review some [illegible] showing the three parties [illegible] modern Judaism is [illegible] the strictly conservative [illegible] are the faithful adherents [illegible] traditional Judaism; [illegible] on the opposite extreme [illegible] abandoned most, [illegible] the pious usages of [illegible] the Party of the [illegible] equal distance [illegible] or the [illegible] latter [illegible] "Start- [illegible] "that in re- [illegible] must be dis- [illegible] ations the rights which it claims for itself. It accepts the emancipation of religion from the more contracted news of the past, all the invocations in which the oppressed heart of the down trodden race sought relief; all the exaggerated notions of racial sanctity and divine election; all the grosser elements of the Messianicidea, all the mystic and cabalistic deposits which were swept into the Synagogue by the various religions with which the Jews came in contact during their wide wanderings; all the laments over the lost glories of the sacrificial service, and the yearnings after the restoration of national supremacy—have either entirely disappeared or been spiritualized. Only the frame work and the typical parts of old ritual have been retained. Finally, the relation of Judaism to other forms of faith has passed through a purifying process. The root idea of the unity of God now enumerates the unity of the human race and the definite recognition that He who revealed himself in Israel had his witness in all ages and in all climes. He is no adversary to Christianity. What he resists is its deviations from the truth as it was delivered to him. But he rejoices in every sign that the chasm which separated the daughters from their mother is narrowing, and that bridges are being thrown across it on which those who were, but never ought to have been, estranged from each other, may meet for the exchange of assurance of restored friendship. Christian churches have invited Jewish ministers to their pulpit, and thus after eighteen centuries of bootless strife, returned the hospitality which the first apostles of Christianity met in their Synagogues.

A Touching Letter from a Missionary:

Rev. A. Strittmater, of Kin Kiang, China, has been compelled to fly to Japan in the hope of protecting his life. His physicians speak despairingly of his recovery. Rev. V. C. Hart says of him, that "he will return to the mission if better, and if worse he desires to return and die here. He is a heroic man, full of faith and good works. The doctor has hope of his recovery by great care." But the letter from Bro. Strittmater to the corresponding secretary of the Missionary Society will show the spirit of the man, and we prefer to let him speak for himself to the church.

KIN KIANG, CHINA,
June 29th, 1878.

I am very sorry to have to report a relapse of my lung trouble which has reduced me to so low a state of health as to compel me to suspend all active work for the time. The disease has made such progress that my physician gives me no hope of recovery, but advises my going abroad for a change, as a means to my partial restoration. If I remain at Kin Kiang during the hot season just beginning, it is hardly possible for me to recruit any and by the time fall comes I fear I shall be so reduced as not to be able to do any work. By going abroad for a few weeks, I hope to recruit enough to carry me through a period of active service yet. I know not how long I have to live, but I think it my duty to live as long as possible, to work as long as I live.

When I came to China, I had a robust constitution and a fair prospect for a long life of missionary service, and it was my ardent desire to spend forty or fifty years on the field before the Master called me home. But I have lost my health by unavoidable exposure during country tripping, so that now I am only the wreck of what I was five years ago. Still, by proper care, I trust to lengthen out my life so as to be able to do some work yet, and it may be that God intends me to live much longer than the doctors do. In any case, I can leave my life in his hands, working so long as strength and energy are left me, and laying down my burden when the time comes. I should be sorry to die before I have accomplished anything in my line of duty, and so far I have done very little, and if it is the will of God to extend my life, I trust he will give me grace to make it a useful one. I have no thought of going to America, but I [illegible] to die at my post."

York A. Woodward, commander of the Joseph A. Mower Post No. [illegible] Grand Army of the Republic, [illegible] a relief committee, [illegible] Wm. Wright, [illegible] Badger, and J. H. [illegible] members of the Post [illegible] commenced their labors last [illegible] asking for aid, [illegible] replied to by the [illegible] of the Grand [illegible] York, who at once [illegible] his own pocket, [illegible] raising [illegible]

The Church.

We have in a previous number shown the Church to be a family. We will now consider it as a *School.* The term *disciple* arises from this idea. Schools both of Philosophy and Religion had been known for ages. They had great men for their heads and masters. All connected with them as learners were called disciples. Christ, likewise, had his school. His followers were, at first, designated almost wholly by the same appellation. "To sit at the feet" was another expression to denote learner. The Twelve sat at the feet of Jesus and learned of Him. When He uttered those parables by which the truths of the Kingdom were so clearly unfolded they gathered around Him as their Teacher and treasured up His word in their heart. These truths and others revealed to them by the Holy Ghost they went forth teaching everywhere. The teaching function of the Church thus became one of its most important functions. Whether in the Sabbath-school or in the pulpit, *instruction* is its great work. Instruction is ever preliminary to conversion and after conversion it is essential to edification. The knowlege of God and the knowledge of themselves are the first steps in the process of spiritual restoration. But there must be no stopping with these first principles. The apostle Paul speaks of those who for the time they were disciples ought to have been teachers but who needed to be taught again the first principles of the oracles of God and to be fed with milk instead of meat. There should be steady progress in the knowledge of our Lord and Savior. There should be some proportion between the time we have been connected with the Church and the spiritual attainments we have acquired. This is one of the greatest failures in church members. They seem satisfied to remain babes instead of growing steadily up into the stature of perfect men in Christ Jesus. Too many are spiritual dwarfs. Were they to keep before them the fact that the Church is a School of which Christ is the Head Master ever teaching by the agency of his representative and executive the Holy Spirit—were they to always remember that growth in knowledge and grace is the law of His kingdom—and were they faithful students of His word, seeking to make improvement of its teachings in daily character and life, how intelligent and lofty would be the piety they would exhibit! How thoroughly furnished would the mass of Christians become for every good work and work! What poor scholars we are! How different and slow to learn! Let us not be satisfied with listening to God's truth, nor with even reading it. It is the amount we *digest* that benefits us. How many spiritual dyspeptics! They are content with filling their minds or ears with Christian truth but there is no progress because Christian truth is not inwrought into their lives and characters day by day. There is little meditation! It is not like food that forms the blood and muscle of the system. Let it be our *study* to be like Christ—to walk like Christ—to work like Christ. Faithful scholars in the School of Christ!

Is There to be Religious Toleration in Bulgaria?—A Straw.

A private correspondent to the Mission Rooms writing from our Bulgaria Mission Territory says that the mission has met with no hindrance from any quarter. At Sistof the new administration has recognized by an official act the existence of a Protestant Bulgarian Church or congregation in the following manner. Of the many foreigners who have followed the Russian army for commercial purposes two got into a commercial disagreement. The case was carried before the local authorities and the administration of an oath was required. The parties claiming to be the one a Roman Catholic and the other a Protestant refused to swear by the Orthodox Greek (i. e. by the Bulgarian) church forms. So both of them were sent to Mr. Economoff, of the Methodist Episcopal mission, as the only Protestant Pastor in in town who administered the oath. This is a recognition of the American Methodist Episcopal, as a Church, and there seems but little doubt that the policy of the future is indicated herein.

A discussion of the question, "What is Inspiration?" is to appear in the September-October number of the *North American Review.* The [illegible] will be Rev. Dr. F. H. Hedge, [illegible] Rev. Dr. E. A. Wash- [illegible] Rev. Chauncey [illegible] Rev. Dr. J. [illegible]

We are in receipt of a touching letter from Mrs S. B. Merrill, the mother-in-law of D. W. Jones, the deceased associate editor of this paper, mailed on hearing of his death through a Mobile paper. She speaks of him as "a devoted Christian, husband, father, and son-in-law," and was greatly distressed at the news of his decease. He was making arrangements to go North and take his family home. "Dear man, so patient, so noble, so submissive under all his trials; his faith so strong in God," says this mother, from her heart. "Pray earnestly to God to help that stricken wife and mother to bear the affliction with perfect submission to His will." And say his co-laborers, "Amen."

When we said sometime ago, that though in 1,500 of our congregations and 5,000 of our Sunday-schools no missionary collection was taken last year, we also said that we thought that we were not more negligent than other churches. If any body can find any grain of comfort in that, they may, for Dr. Scudder has shown that of 500 Dutch Reformed churches, 160 gave nothing for missions while only 181 gave over $25. The Presbyterian Board of Foreign Missions says of their churches that out of 51[illegible] church congregations, 2343 gave nothing. We believe our Methodist plan for raising missionary money enables us to penetrate the churches very thoroughly. Work the discipline on missions, brethren!

Rev. V. Witting writes to the Corresponding Secretaries of the Missionary Society from Goteborg, Sweden, July 15, saying that the Conference had just closed, and that it had been "a good and blessed time." Bishop Bowman presided with ease and wisdom and won the affection of both preachers and people. At the beginning there were signs of strife, but peace prevailed and all closed in harmony and love. The prospect for the future is bright and the progress of the year has been fair.'

By postal card of the 8th, the postmaster of Greensboro, Miss., requests us to stop sending the ADVOCATE to that place, until the fever subsides. We replied that we could not do so because under contract with our subscribers, and suggested the fumigation of the mails to remove all possibility of the spread of contagion by them.

Our Southern Methodism.

Occasionally a friend sends to this office a letter making requests, which we would cheerfully comply with, were it not for the fact that our dear brother neglects to furnish us with his signature! Please remember to attach your name to all your letters.

Rev. J. R. Carnes, Giddings, Texas: "Our protracted meeting has just closed. We had four conversions but no accessions. The people appeared to be deeply interested in the meeting and there were many mourners at the altar. Our Sunday-school is doing well but need books. My work is prosperous and I hope for the future and trust in the Lord."

Rev. L. J. Terril, Houston, Miss.: "We have just closed our protracted meeting in our New Church, which is just finished. The meeting continued one week, and we close with eight conversions; three joined the church in full connection and eight on probation. We have organized a Sunday-school with twenty scholars, and we are hopeful for the future."

Rev. Geo. W. Smith, Columbus, Texas: "Our Camp Meeting held in July was a great success. There were twenty-six conversions and nine accessions to the Church. Two nights before we closed there were forty-six persons at the altar. From the Camp Meeting I returned to Columbus, and after a few days' rest, I opened a protracted meeting here which has continued six nights. There were two conversions, and six joined on probation. Our Sunday-school is marching right onward under the superintendancy of Bro. Jno. Yancy, a noble working member of our church. May the good Lord continue our work."

Rev. T. D. Jackson, Shreveport, La.: "We have purchased a church lot fifty-six feet wide by one hundred and fifty feet long, and erected a church building twenty by thirty-two feet. Our work is getting along pretty well considering the hard times, but, as it is said the darkest hours are just before day, we hope the glorious sun of prosperity and goodliness will break with its resplendent rays upon us. We are doing all we can to push ahead the good work of the Lord."

Rev. A. W. Wright, West Point, Miss.: "I have just closed a glorious protracted meeting at Tibbee Station. The good Lord is blessing our work. There were twenty-five conversions, and a great many still inquiring the way of salvation. Could we have continued our meeting, there is no telling how many would have joined the army of the Lord. We had to close the meeting on account of the church being used jointly by our people and the Baptists. Just about the time the fires of the church were beginning to burn in the hearts of our people, our Baptist friends stepped in and claimed their time for service. Let us one and all strive to have a house of worship of our own, then we will have none to molest us."

Rev. L. Carper, San Antonio, Texas, writes that he expects to hold a Camp Meeting, commencing the third Friday in September. His church has received a new bell, which can be heard to the uttermost parts of the city, and with which the congregation is delighted.

Rev. B. Turner, Sparta Circuit, Tennessee: "We have had a glorious meeting. We began July 20, and continued till August 1. We had fifteen converts and eighteen accessions to the church. The work is in good condition. I think the Spirit of the Lord is surely moving the hearts of the people."

Rev. A. Gillum, Courtney, Gaines County, Texas: "We have just closed our Camp Meeting, which continued twelve days. The fruits of the meeting are good; the Lord blessed us. With the assistance of S. Allen, Wade Hamilton and S. Hardwell, we added to the church twenty-six converts, forty four probationers and baptized sixteen brethern. Pray that the blessed Lord will ever bless us with an outpouring of his Spirit."

Rev. P. Martin, Napoleonville, Tenn.: "Our Fourth Quarterly meeting convened on the 13 and 14th July, at Ebenezer Chapel, Napoleonville Tennessee, in which on Sunday night our protracted meeting commenced. Our Presiding Elder C. Pickett continued with us during the first week, his sermons were effective and made great impressions on the congregation in bringing them to the Lord. The meeting was well attended both by white and colored. During the revival fifty eight came forth for prayer; of these 38 were happily converted to the Lord. The closing of this work was last Sunday 6th inst., of which there were 38 baptised. There were many earnest souls left groaning for redemption. The meetings were only held at night. We have not yet forgoten our missionary work. I think that I shall be able to bring up all of my benevolent collections."

Rev. M. A. Daugherty, Denison, Texas: "We are getting along nicely and hopefully at this point. Our city never, commercially, had better prospects and her future seems ensured. Our church is becoming rooted for permanent growth and usefulness and is being felt. We have had a hard struggle to get our beautiful new church completed, but we have overcome nearly every difficulty, and will soon be free from all embarrassment. The greatest financial obstacle to such an enterprise, in a new city of transient people, is that of collecting subscriptions. We have lost more than one-third altogether and another third come in slowly. I intend to try and get a list of subscribers for you. I am fully in sympathy with the Southern work and papers; they are a power in the land, and a much needed agency both North and South. We have much to do to occupy this country, but on its occupancy by us as a church depends its future largely, both religiously and civilly. We sympathize with New Orleans in her yellow fever calamity. We hope that her trouble will not be ours, and we hope that a good providence will protect the South country generally from 'the pestilence that walketh in darkness and the destruction that walketh at noonday.'"

Telegraphic Summary.

Jackson, Miss., Aug. 22. — The following dispatch from Grenada received:

"Over one hundred negroes are down and about seventy-five whites. Only fourteen white persons are well in all the town. People are dying without an attendant. I saw three negroes, with fever, laying around the platform outside this office yesterday evening. Those die turn as black as your hat in less than one hour. Oh, it is horrible, horrible! You can smell the fever everywhere you go. It is a pestilence that is upon us, and Grenada is only a pest-house, and to scent its plague-laden air is sure death. One hundred and ten have died and all seemed doomed. The operator Miller, who left New Orleans to go to Grenada, lost heart and kept right on.

Vicksburg, Aug. 21.—At least two hundred and fifty cases. The disease is malignant and confined to no class or locality.

Port Gibson, Aug. 21.—About fifty cases of yellow fever here.

Canton, Aug. 21.—Three cases at Sharon, two of Ben Mims' children and Miss Sallie Benthall. Late intelligence from Canton report the sick there as convalescing.

Holly Springs, Aug. 22.—A south extra reports the existence of yellow fever in Holly Springs.

Memphis, Aug. 2[illegible].—Twenty new cases and fourteen deaths for the last twenty-four hours.

Holly Springs, Aug. 22.—The commissary here, by direction of the commissary general at Washington, will send to the sufferers at Grenada, three thousand rations, each of flour, beans, coffee and sugar; three hundred pounds each of bacon and pork.

Three cases of fever here, all refugees.

Cincinnati, Aug. 22.—A bale of new cotton, the first bale of the season, from some point in Mississippi, was sold on 'change this noon for one thousand, one hundred and fifty-five dollars, and the amount has been dispatched South to aid the stricken cities.

Vicksburg, August 22.—The yellow fever is attacking negroes; a number were stricken down to-day It is estimated there were fully fifty new cases to-day with ten deaths up to 3 p. m. There is great need of physicians. Some estimate there are 600 cases of yellow fever here, but the general estimate is a little over 300.

Memphis, Aug. 22.—The fever is on the increase, thirty-seven new cases being reported from 5 p. m. to noon to-day, but a fewer number of deaths than for the same period yesterday. Reports from Senatobia, Miss., this morning are that five cases have been developed there, and the people are panic stricken. Sixty families moving out last evening.

Memphis, Aug. 24.—A special from Holly Springs, Miss., reports six cases of yellow fever there.

To-day the number of yellow fever cases reported here is nearly double that of any previous day, the total for the 24 hours ending 6 p.m. being 106. The deaths 15.

Vicksburg, Aug. 24.—The fever continue to spread, 46 colored people are down.

Canton, Miss., Aug. 24.—The town is depopulated. Only 100 left out of 3,500.

Grenada Aug. 24.—Dr. Veazie and Judge Walton, chairman of the relief committee, were stricken with the fever yesterday. Negroes are falling like sheep.

Jackson, Miss., Aug. 24.—Not a case of yellow fever here. Our authorities are working with the energy of despair to keep out the grim destroyer. Every dirt road and the railroads are watched night and day, and the town patrolled. Citizens, both white and black, constitute themselves detectives, and all strangers unable to give a good account of themselves are marched to the city limits and warned not to return. The fire bells ring at 10 p. m., and all persons found on the streets after that hour are arrested.

New Orleans, Aug. 25.—Drs. Pratt and Miles, of the Charity Hospital, both being sick with yellow fever, Dr. Holt, vice president of the board, earnestly requests such physicians as can spare an hour or two of their time daily to notify the secretary.

Vicksburg, Aug. 25.—Fever continues increasing. Over 50 new cases the past 24 hours, and 22 deaths, among them [illegible] Brown, son of Judge Geo. F. Brown. J. P. Allen, city editor Vicksburg Herald, is down with the fever, also his wife and son; his daughter died this evening. Trains on the Vicksburg & Meridian railroad have ceased running, owing to quarantines along the road, and threats are made to fire into the trains and wreck them.

Memphis, Aug. 24.—A special from Grenada says, the appeals for nurses to day, which could not be answered, is heartrending. Whole families are down without a soul to aid them. Fifty brave nurses on duty have more than an average of two patients a piece, yet they do not flag in their duty. Abundant supplies of provisions from neighboring towns come in daily and funds are now being received quite liberally. Good nurses are the great need.

Nashville, Aug. 24.—$2,040 and a large quanty of provisions have been subscribed for the feverstricken towns.

St. Louis, Aug. 24.—The fund for fever sufferers South was increased to-day to $5,000.

Cleveland. Aug. 25.—$1,500 was subscribed to-day for fever sufferers.

Vicksburg, Aug. 26.—There is no abatement in the prevailing epidemic here and the daily mortality is without parallel in this city. Deaths in last twenty-four hours twenty-eight, new cases seventy-three, under treatment six hundred; and the plague spreading. There is much suffering and destitution with trains stopped and those on duty are exhausted in energy and resources.

Memphis, Aug. 26.—To day the weather has been cloudy and gloomy in the extreme. The fever has not only increased in the city, but has seemed to thwart the efforts to save the lives of many poor people who where moved out of the city, by appearing in two of the camps. It is now definitely known that three deaths occured yesterday from fever at Camp Joe Williams, and several other of the refugees are sick. From 6 p. m. yesterday to noon to day, 76 new cases and 17 deaths were reported.

Plaquemine, La, Aug. 26.—Yellow fever and black vomit here are awful. New cases every hour. Six deaths in one hard day, and only a few convalescing.

Jackson, Miss, Aug. 26.—The melancholy news reaches here of the death of Judge Thomas Walton, the bravest of the brave. He remained firmly at his post in plague-stricken Grenada nursing the sick and burying the dead when it had been deserted by nineteen-twentieths of its citizens. All honor to his name and memory, it shall live in history and in song as long as time lasts.

Philadelphia, Aug. 26.—One thousand workmen in the iron mills of James Roland & Co., Stephen Robbins & Sons, Marshall Bros. & Co., the Philadelphia Iron and Steel Company, and John V. [illegible] notified their employers [illegible] they would [illegible] the proposed reduction of [illegible]

San Francisco, Aug. 26.—Addie Gray, aged 13, was shot and fatally wounded by Wm. Baker, a rejected suitor, while walking on the street this afternoon. Baker approached without speaking, placed a pistol to her back and fired. The assassin is a restaurant waiter, aged about 25.

New York, August 26.—Holly Springs evinces no alarm, and so far there is no fever among her citizens. She has her invitation to all refugees to come still standing open.

At Winona, twenty-two miles south of Grenada, the Mayor refused to allow a train boy to sell Memphis or other papers.

Water Valley responded to the call of help very liberally.

From Canton encouraging reports come. Only one death has occurred since last report. The fever is abating, and many of those prostrated are recovering. No new cases have occurred. At the Chamberlain House, one of the most popular hotels in the city, another sad scene was exhibited. The voices of twelve sick and dying patients filled the air with groans and piteous appeals to God and man to have mercy upon them. At the Waltham House a similiar scene was presented. This spot is looked upon as the most deadly and contagious in the villiage, owing to the many of the dead being buried in a lot adjoining this building.

Plucky Holly Springs has had three deaths from yellow fever, but each case was imported either from Grenada or Memphis.

OFFICE BOARD OF HEALTH,
August 28, 1878.

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day	87
New cases from 12m yest'day to 12m to-day	229
Total cases to date	2348
Total deaths to date	780

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

New cases reported by Board of Health	194
New cases reported by Howard Ass'n	123
Christian Association	41
	358
Total cases to date by Board of Health	2348
Total cases to date by Howard Asso'n	2010
Total cases	4358

Dr. J. H. Vincent and our Work and friends in Atlanta, Ga.

We publish Dr. Vincent's article in which he claims to have been misrepresented by the *Southwestern,* the *Northwestern* and the *Methodist Advocate,* Dr. Mitchell and others, of Atlanta, Ga., respecting his remarks made in that city concerning the work of the Methodist Episcopal Church there. It is only right that we publish the following letters which explain themselves. Mrs. Eswald's letter was published *before* Dr. Vincent's letter appeared in the church papers, and Dr. Mitchell's letter is an answer to Dr. V's letter:

ATLANTA, Ga., July 23, 1878.

REV. JAMES MITCHELL, D. D.

Dear Bro.—At your request I will here state as near as I can remember, the few words uttered by Dr. Vincent in our church and which so grieved and surprised me at the time.

They not only wounded the few struggling Methodists here in Atlanta, but I felt they were a reproach and censure for establishing and nursing a branch of the old vine, and an insult to the whole M. E. Church (our dear mother), in the North.

Hence I could not forbear to mention the fact to you and other friends here.

When Dr. Pershing, of Pittsburg, closed his sermon that afternoon, you came up to Dr. Vincent, who had only a few minutes before entered the house with Bro. Kimball (a late member of ours, now of the M. E. Church South,) and another prominent member of the M. E. Church South, all three taking a seat back of our pew, and asked him to make a few remarks which he declined to do. Dr. Ford next came to him with a similiar request, and after waiting a moment this was also declined, and the services closed.

As we rose to leave the audience room Dr. Ford introduced Dr. Vincent to me and a conversation about our church took place, in which the latter said to me as follows: "Is this the usual size of your congregation?" I answered, "Sometimes more." He then replied in a sharp, hasty, and offensive manner, "What are you here for then?" These words, in the way they were uttered, and the tone of conversation, made the impression upon my mind distinctly and painfully deep that Dr. Vincent held and here intended to avow the opinion that the M. E. Church had no right to organize *white* societies here or elsewhere in the South, and I answered, "Bro. Vincent, I will tell you why we are here, because we have a right to be in the name of the Lord, and will tell you, if you will excuse the expression, why we are so weak, because when such 'big guns' as you consider yourself, who belong to our church, come down here, in place of identifying yourself with our little church, you ignore us and place yourself on the side of the church South." This was rather severe, and I felt sorry for the Doctor after I said it; nevertheless it was true and Dr. Vincent knew it, and the more I thought of it the more indignant I became, and [illegible] to myself, "Poor, weak [illegible] disciples of the Southern [illegible] here, a few fine dinings and lodgings at the Governor's mansion have [illegible] his brain, and he denied his [illegible] as Peter did his Master, for I consider the M. E. Church his employer.

I felt the more aggrieved by the great disappointment because we had all promised ourselves much pleasure from his company at our several houses, where we had made suitable arrangements and given the invitation to the doctor and had he accepted these, and instead of despising us in the eyes of those pro-[illegible] Southern Methodists, who [illegible] the conversation, I say, if he had shown himself openly a friend and supporter of our little band, he would not only have encouraged the few ostracised Methodists here, but by so doing he would have honored the cause of our Master in our dear M. E. Church all over the country which we love and to which we endeavor to cling as children to their dear but generally forsaken and despised mother, here in the South. In connection with the insult heaped upon the M. E. Church here, I could not refrain from stating my thoughts and feelings, and I hope that the Doctor will see his folly and retract first of all by [illegible] the truth of the fore[illegible] I learn he has denied. [illegible] let me state that Dr. [illegible] heard Dr. V's remarks as well as myself, and he and we talked of it soon afterward in great sorrow. Yours respectfully,

MRS. S. A. EISWALD.

THE METHODIST EPISCOPAL CHURCH IN ATLANTA AND DR. VINCENT'S "UNJUST ACCUSATION."

BY JAMES MITCHELL, D. D.

J. H. Vincent, D. D., makes some statements and "an unjust accusation" in a communication to *The [illegible] Advocate* (New York), of [illegible] need some correction. [illegible] had a truthful [illegible] title, for it is [illegible] accusation [illegible] and others. [illegible] the Atlanta [illegible]

[illegible]

tion to answer him fully taken until Monday, when I found our people afflicted and in need of defense. I am truly sorry to have lost the good esteem of Dr. Vincent. But unjust charges sit lightly on me or I would have been crushed to the earth long ago, in the midst of this thirty years' war of ideas and institutions. He will please note the following points:

1. *I did respect his protest*, (though under no obligation to do so), and *did not* publish the proposed open letter addressed to him. Neither he nor his New York friends can point out such a letter.

2. I made some reference to him in connection with the convention in one of my regular letters to our New Orleans paper, the SOUTHWESTERN, under the title, "Tide-Marks," but I complimented him therein. (See the issue of May 9 of that paper.)

3. I *did not* "overhear" the offensive remark addressed to Mrs. Eiswald, which, as can be seen from her published letter, he made, and all that follows in his letter about a conversation in our church is an error. I received the information as did the three editors—from others. I had fled from the plantation manners of the brother.

4. And, finally, I believe I was the only man in the Atlanta church that earnestly tried to parry or soften the blow that the three editors he quotes, (who met here during the session of the Southern General Conference) concluded, in their godly judgement, should be directed at the *pro-Southern spirit*, that we fear affects unhappily some of our brethren in the North. It will be remembered by some, that at a dinner-party at the house of Col. Eggleston, where I board, while our fraternal delegates were present, I calmly and seriously entered a protest against making the matter public, though I thought to do so at first.

For all this I have my reward. I am charged with a breach of confidence, [illegible], and that he [illegible] under such circumstances [illegible] for much as three editors in sympathy with others constitute a rather formidable force, and as a sacrifice is needed, he turns on me.

I have little time to attend to such matters, and less disposition. Though in the midst of war from my youth, I [illegible] with persons, but wrong [illegible]. In this case I will let the [illegible] and the public judge [illegible] "gentleman," and let it [illegible] such [illegible] and close this defense [illegible] requesting each paper [illegible] place to the doctor's letter to publish this explanation as it goes from my hand.

[illegible], Ga., Aug. 3.

New Orleans University.

Owing to the [illegible] of yellow fever in epidemic form at New Orleans, the Fall Term will begin on the 7th of October instead of the [illegible] September, as advertised.

[illegible] and friends will please [illegible] govern themselves [illegible]. [Aug 30tf.

[illegible] S. BEAN, Pres.

Married.

[illegible] residence of the bride's [illegible] the 16th of Aug., at 7 [illegible], Joseph Matlock, [illegible] Elder of the North [illegible] officiating, assisted by Rev. J. S. Bean, President of the New Orleans University, Mr. Robt. [illegible], Attorney at Law, to [illegible] D. Matlock, eldest [illegible] of the officiating clergyman, both of LaTeche, St. Mary's [illegible], La. J. S. BEAN.

[illegible], Aug. 22, 1878.

At the residence of the bride's [illegible], on the 14th inst., by Rev. D. [illegible] Mr. V. Turner to Miss [illegible] Tremley, all of Okolona [illegible] No Cards.

Died.

[illegible] 6th, 1878, at Lebanon, Tenn., [illegible] daughter of [illegible] Cora and [illegible] Provine, of the Tennessee [illegible] Maggie H. F. was 21 [illegible] days old.

[illegible] was a promising child. [illegible] that saw her loved her. [illegible] and family have our [illegible] in their bereavement. "Suffer little children [illegible] me, and forbid them not, [illegible] is the kingdom of heaven."

Tribute of Respect.

[illegible] on the death of [illegible] adopted by the Be[illegible] of Asbury M.E. [illegible] 13th, 1878. He [illegible] North Carolina A.D. [illegible] Marshall County, [illegible] Thomas Mull, with [illegible] up to the close [illegible] he has [illegible] Springs, where he [illegible] respected by [illegible] people, [illegible] honest citi[illegible] Trea[illegible] Society of [illegible] city. Aged [illegible]

FAT PEOPLE MADE LEAN.

Physicians and physiologists have long "scratched their heads," and "burned midnight oil," seeking to devise some means whereby excessive corpulency might be either prevented or controlled. Until recently all "theories," "special directions," and "remedies," have failed. But at last the problem is solved. Allan's Anti-Fat will surely and positively reduce flesh at from three to six pounds per week. No medicines or combination of medicines has ever been discovered that would produce such wonderful results, and at the same time improve the general health. Sold by all druggists.

The Fall Conferences.

PLAN OF EPISCOPAL VISITATION 1878.

Conference.	*Place.*	*Time.*	*Bishop.*
Cincinnati	Piqua	Sept. 4	Harris
Iowa	Brooklyn	Sept. 4	Foster
ChicagoG'm'n	Chicago	Sept. 4	Wiley
S.W.German		Sept. 4	Merrill
Michigan	ThreeRivers	Sept. 4	Peck
S. California	San Bn. Vent	Sept. 5	Simpson
Colmbia R.	Dayton	Sept. 6	Andrews
Pittsburgh	M'Keesport	Sept. 11	Ames
Detroit	Ann Arbor	Sept. 11	Merrill
Central N. Y.	Auburn	Sept. 11	Haven
N.W. Indiana	Brazil	Sept. 11	Peck
S.E. Indiana	J'ffers'nville	Sept. 12	Harris
N.W. German	Winona	Sept. 12	Foster
Indiana	Martinsville	Sept. 18	Harris
Minnesota	Rochester	Sept. 18	Foster
Cent. Ohio	Wauseon	Sept. 18	Wiley
East Ohio	Alliance	Sept. 18	Merrill
Des Moines	Atlantic	Sept. 18	Peck
Nevada	Truckee	Sept. 19	Simpson
Erie	Oil City	Sept. 25	Ames
Ohio	Columbus	Sept. 25	Harris
W. Wisc'sin	Monroe	Sept. 25	Foster
N. Ohio	Wellington	Sept. 25	Wiley
Southern Ill		Sept. 25	Merrill
California	Napa	Sept. 25	Andrews
Genesee	Corning	Sept. 25	Haven
N. W. Iowa	Cherokee	Sept. 26	Peck
Wisconsin	Ft. Atkinson	Oct. 2	Foster
Illinois	Jacksonville	Oct. 2	Merrill
Upper Iowa	Marshalt'wn	Oct. 2	Peck
W. Virginia	Parkersb'gh	Oct. 9	Harris
Rock River	Mt. Carroll	Oct. 9	Foster
Central Illinois	Streator	Oct. 9	Peck
Foo Chow	Foochow	Oct. 9	
Nebraska	Beatrice	Oct. 10	Andrews
Holston	New Market	Nov. 13	Scott
Georgia	Ellijay	Nov. 14	Wiley
Austin	Austin	Nov. 14	Haven
Tennessee	Murfreesb'o	Nov. 21	Scott
Alabama	Brewton	Nov. 21	Wiley
Southern Ger.	Giddings	Nov. 21	Haven
Cent. Tenn.	Dickson	Nov. 28	Scott
Cent. Alabama	Marion	Nov. 28	Wiley
West Texas	Columbus	Nov. 28	Haven
South India	Madras	Dec. 4	Bowman
Savannah	Newman	Dec. 5	Wiley
Texas	Bryan	Dec. 5	Haven
*Arizona			
*Bulgaria			
*South America			

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

Wilmington, Del., May 16, 1878.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of [illegible] and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

The Methodist Hymnal, *AND* Hymnal with Tunes.

[illegible] now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, [illegible] the amount of work involved in issuing [illegible] editions in good style, we think [illegible] been completed at the earliest [illegible] practicable.

[illegible] new book contains a great variety of the best spiritual songs, adapting it both to [illegible] and social worship. It should be [illegible] social meetings and Sunday-schools, [illegible] be the means of familiarizing our [illegible] hymns of the [illegible] will cost little [illegible] the ordinary Sunday-school [illegible] a season. The [illegible] a rich and varied [illegible] and the 12mo edition [illegible] Hymn and [illegible]

Special Notices.

Cheap Organs.

We will sell a $200.00 Estey Organ for $100.00 cash, and a $275.00 Beatty organ for $90.00, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

Free! Leisure Hours.—A splendid 16 page family literary paper, full of Choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful 9x11 Chromos suitable for framing and adorning any home. Free to any one sending fifteen cts. (stamps taken) to pay mailing expenses. The publishers, J. L. Patten & Co., 162 William st., N. Y., guarantee every one Double Value of money sent. $1500 in prizes, and big pay, given to agents.

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A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

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Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice

Meridian (Miss) District.

THIRD ROUND.

Enterprise Circuit, Sep. 7-8; Marshalsville Circuit, Sep. 14-15; Louisville Circuit, Sep. 21-22; Whitfield Circuit, Sep. 24-25; Starkville, Sep. 28-29; Frankfort, Oct. 2-3; Brooksville, Oct. 5-6; Exprarie, Oct. 12-13; Shuqulac, Oct. 19-20; Waynesboro, Oct. 20-23; State Line, Oct. 26-27; Shubuta Circuit, Oct. 28; Shubuta, Oct. 29-30; Quitman, Nov. 2-3; Enterprise, Nov. 4; Meridian Circuit, Nov. 5-6; Macon, Nov. 14-15-16-17.

M. ADAMS, P. E.

Waco (Texas) District.

Waco, Sept. 1-2; Waco Mission, Sept. 7-8; Waco Circuit, Sept. 14-15; Marlon, Sept. 21-22; Bremond, Sept. 26-27; Belton, Oct. 5-6; Fort Sullivan, Oct. 12-13; Dallas, Oct. 26-27; Waxahatchie, Nov. 2-3; Springfield, Nov. 9-10; Georgetown, Nov. 16-17; Devilar, Nov. 23-24.

The District Conference will convene at Calvert, October 17th, or on the Thursday before the third Sunday in October. Let all the Preachers, Exhorters, Sunday-school Superintendents, District Stewards, and one Class-teacher from each charge be on hand with their reports, all made out. The Following is the programme:—

Sermon on Faith, by Rev. H. Swann.

Sermon on the Divinity of Christ, by A. M. Gregory.

Missionary Sermon, by D. Gregory.

The church will be dedicated on Sunday at the close of the conference.

D. GREGORY, P. E.

Okolona (Miss.) District.

THIRD ROUND.

Chewalla, August 24-25; Tupelo and Shumpert, August 31 to September 1; Prairie Mount, September 3; Athens, September 6; Aberdeen, September 7-8; West Point, September 14-15; Buena-Vista, September 21-22; Cotton Gin, Page's Chapel, September 28-29; H. Chapel and S. Valley at Paridice, October 5-6; Shady Grove, October 12-13; Bellefontain, October 14; Mount Pisgah, October 19-20; Houston circuit, Moore, October 21; Hoopwell circuit, November 2-3.

D. McLACHLAN, P. E.

Okolona, Miss., August 20, 1878.

San Antonio (Texas) District.

FOURTH ROUND.

San Antonio, Sept. 7, 8; Pleasanton, Sept. 14, 15; Borne, Sept. 21, 22; Lavernia, Sept. 28, 29; Southerland Springs, Sept. 29, 30; Nockernut, Oct. 5, 6; Riddleville, Oct. 7, 8; Victoria, Oct. 12, 13; Mission Valley, Oct. 12, 13; Victoria Circuit, Oct. 12, 13; Indianola, Oct. 19, 20; Beeville, Oct. 23, 24; Goliad, Oct. 26, 27; Morales, Nov. 2, 3; Wrightsboro, Nov. 9, 10; Gonzales, Nov. 16, 17; Belmont, 17, 18; Boxville, Nov. 23, 24.

G. W. RICHARDSON, P. E.

Gulf (Miss.) District.

THIRD ROUND.

The Quarterly Meetings will be held on all the District, except the Coast and the Augusta Circuit, on Saturday and Sunday, September 7 and 8. The preachers will hold the Quarterly Conferences and take the usual quarterly collection, and report to me here, Pass Christian, Miss. Circumstances beyond my control prevent me from holding them myself.

L. BRADFORD, P. E.

Cleveland (Tenn.) District—Holston Conference.

FOURTH ROUND.

Marion at Jasper, July 27, 28; Washington at Liberty Hill, Aug. 3, 4; Decatur at B. Chapel, Aug. 10, 11; Rhea at Rhea Springs, Aug. 17, 18; Tyners at Lewis Camp Ground Aug. 24, 25; Chattanooga, Sept. 7, 8. Let there be no blanks in the benevolent collections, brethren.

A. P. MELTON, P. E.

Murfreesboro (Tenn.) District.

FOURTH ROUND.

Caney Fork Circuit, July 6, 7; Cookville, July 13, 14; Sparta, July 20, 21; Murfreesboro, July 27, 28; Murfreesboro Circuit, August 3, 4; Stone River Circuit, August 10, 11; Woodbury Circuit, August 17, 18; McMinnville, August 24, 25; McMinnville Circuit, August 31 and September 1; Shelbyville Circuit, September 14, 15; Alexandria Circuit, September 21, 22; North Lebanon Circuit, Sept. 28, 29; Manchester Circuit, Oct. 5, 6. The District Conference will convene at McMinnville, Aug. 21st.

B. B. MASON, P. E.

Houston (Texas) District.

SECOND ROUND.

First Church, Houston, July 27, 28; Second Church, Houston, July 27, 28; Harrisburg, August 3, 4; Galveston, [illegible] Church, [illegible] [illegible] will be held at Harrisburg commencing August 1st (Thursday). All members of the Conference are requested to be on hand Thursday. All local preachers and exhorters who want their licenses renewed must attend and pass their examination, and those who make application for license must pass an examination in open Conference. Rev. P. Douglass will preach the opening sermon Thursday night.

W. L. MOLLOY, P. E.

West Tennessee District.

FOURTH ROUND.

Memphis—Centenary, July 6, 7; Memphis Circuit, July 13, 14; Fayette Circuit, July 20, 21; Mason's Circuit, July 27, 27; Brownsville Circuit, August 3, 4; Alamo, August 7, 8; Cypress Circuit, August 10, 11; Gardner Circuit, August 17, 18; Mansfield Circuit August 24, 25; Henderson Circuit, August 31, and September 1; Waynesboro Circuit, September 14, 15; Lawrenceburg Circuit, September 28, 29; Crittenden Circuit, September 21, 22.

W. S. BUTLER, P. E.

Nashville (Tenn.) District.

FOURTH ROUND.

Franklin, July 6, 7; Mill Creek, July 13, 14; Spring Hill, July 20, 21; Lillard's, July 27, 28; Dickson, August 3, 4; Dover, August 10, 11; Springfield, August 17, 18; Gallatin, August 24, 25; Harstville, September 1; Mitchelville, September 7, 8; Nashville Circuit, September 14, 15; Lebanon Circuit, September 21, 22; Clark Chapel, September 28, 29. District Conference will be held at Clark Chapel September 25, 26.

C. PICKETT, P. E.

Greenwood (Miss.) District.

SECOND ROUND.

Holly Grove, June 1, 2; Silver Creek, June 8, 9; Yazoo City, June 15, 16; Benton, June 22, 23; Dessonville, June 29, 30; Pickens Station, July 6, 7; Durant, July 13, 14; Goodman, July 20, 21; Jones' Chappell, July 27, 28; Roebuck, Aug. 3, 4; Minters' City, Aug. 10, 11; Caney Creek, Aug. 17, 18; Love's Station, Aug. 24, 25; New Midway, Aug. 31, and Sept. 1.

J. W. DUNN, P. E.

Navasota (Texas) District.

SECOND ROUND.

Brenham, May 25, 26; Brenham Circuit, June 1, 2; Courtney Circuit, June 8, 9; Plantersville June 15, 16; Anderson, June 22, 23; Red Top, June 29, 30; Bryan, July 6, 7; Beaver Hill, July 13, 14; Hearne, July 20, 21; Centerville, July 27, 28; Palestine, August 5, 6; Fairfield August 9, 10; Cotton Gin, August 17, 18.

V. M. COLE, P. E.

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till nov8'78.

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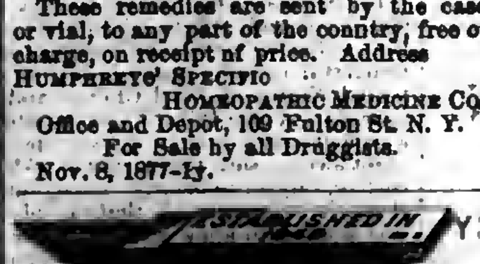

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Calendar for 1878 and 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.

Thursday, January 2, 1879, Second session begins; ends Thursday, May 22.

Meharry Medical Department:

Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Feby. 21, 1879.

Law Department opens Monday, September 30, 1878.

Expenses:

Tuition in Literary Departments	$1.00 per Month of four weeks.
Room Rent	1.50 " " "
Board, including Tuition and Room Rent	8.00 " " "
Washing, Lights and fuel	from $1.25 to 2.00 " " "
Tuition in Medical Department	$30.00 per session of five Months.
Tuition in Law Department	30.00 per session of eight Months.
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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament.—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course, Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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Nov. 15, 1877-ly.

[illegible]

said Tom Bix- [illegible] and stamp- [illegible] green, spiteful, [illegible] him. I wish he [illegible] and fairly [illegible] who [illegible] came [illegible] see what [illegible]

When I was a little girl, long ago, I walked by my mother's side, holding her hand while she talked with a neighbor on her way home from church. I took no notice of the talk until I heard my mother saying, "I think Sophy is a Christian."

I was astonished. Sophy a Christian! She was very near my own age, and I played with her every day, and never knew she was a Christian. I had been well taught, but still I had in my inmost soul a feeling that a Christian child should be very sober and quiet, and not care for play but only for reading the Bible and other good books. I said nothing, but determined in my heart to watch Sophy and see if she acted like a Christian.

[illegible] watching [illegible] by her side, but I remember to-day that she seemed cheerful and happy, and as much interested in our play as usual. She helped me kindly when I needed help; I saw her face flush as she kept back the impatient word when I vexed her; I noticed when she went without complaint to do an irksome task; and I knew when she retired for secret prayer. I was convinced that Sophy was a Christian, and longed to be one myself.

So, though she knew it not, Sophy witnessed for Christ in her daily life. And so may every Christian child, with Jesus' help, witness daily for him, speak of his love in the prayer-meeting, and live for him at home and everywhere. "Even a child is known by his doings, whether his work be pure and whether it be bright."—*Christian Mirror.*

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Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my [illegible] many times. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their [illegible] and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, [illegible] I kept them neat and comfortable at all times. I have my [illegible] now. My sons are ministers [illegible] gospel, my grown-up daughter [illegible] lovely Christian woman. I [illegible] time now to rest, [illegible] keep my house in [illegible] plenty of time to in- [illegible] many ways, besides [illegible] Master's business [illegible] need of me. I [illegible] beautiful memories [illegible] to comfort me. [illegible] they have gone out into the world, I have the sweet con- [illegible] of having done all I could [illegible] them ready for whatever [illegible] calls them to do. I gave [illegible] the best I could, myself."

A Mother's Influence.

[illegible] ago, a gentleman [illegible] of the metropolis [illegible] kneeling be- [illegible] a little girl about [illegible]. In her hand she [illegible], which she placed on [illegible] up to her, he [illegible] one very dear to her [illegible] said, "my mother is [illegible] a father, or sisters, or [illegible] are all dead, and I am [illegible] if she be in [illegible] to you?" [illegible] in heaven." [illegible]

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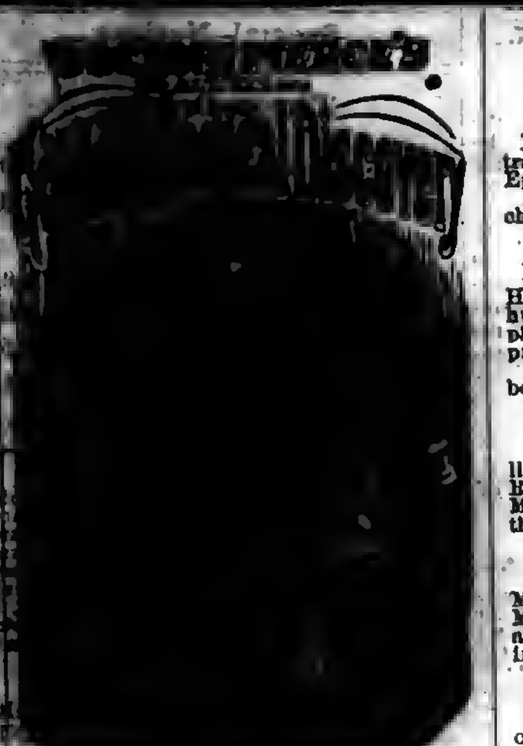

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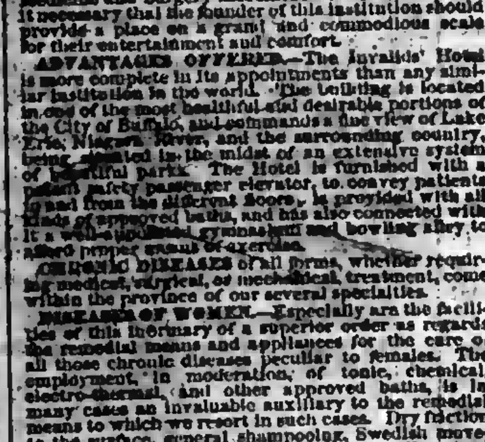

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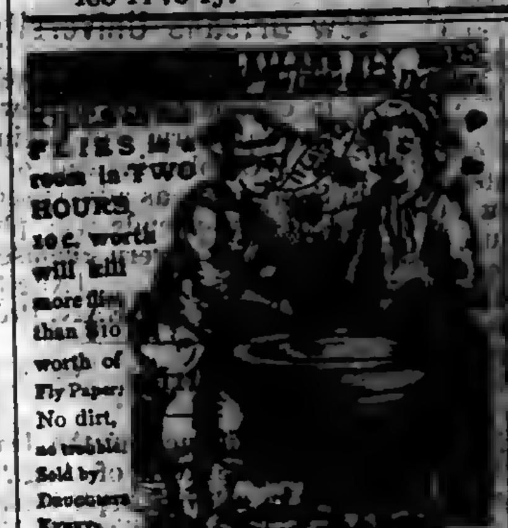

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Southwestern Christian Advocate.

VOL. 13—NO. 36. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 5, 1878. WHOLE NUMBER 318.

Southwestern [illegible]
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Half a Sheet.

Beginning with this week we publish half a sheet, and we will do so until the epidemic has spent its force. Our friends will appreciate the circumstances which compel this. Several papers in the stricken district have suspended [illegible]

[illegible] Tennessee Conference [illegible] changed as follows: Holston, to [illegible] Central Tennessee, to October 10th, and Tennessee, to October 17th. L. Scott.

[illegible] the scriptures for comfort, and [illegible] Divine strength. [illegible]

[illegible] to the Southwestern.

[illegible] No doubt there are exerting a mighty influence for the good of the people of the [illegible]

W. R. Fish, formerly editor of the New Orleans Republican, [illegible] assistant [illegible] of New Orleans, on [illegible] tioned,

[illegible] Wesley, [illegible] year; [illegible] joined the church in full connec- [illegible] that a [illegible] at the [illegible] the Republic, members and [illegible]

Whose Kingdom ?

It is not enough that you are wallowing in the mire of manlul lusts. You may be far removed from the vicious and yet be as completely subject to the same spiritual power. The men who soar in a balloon among the clouds are as perfectly controlled by the earth's attraction as the men who heavily trudge [illegible] low. [illegible] the lofty will be on a level with the low. The move upward from the earth which is made by aid of man's own powers will neither go far nor last long. If you are not caught and carried off by the power in heaven, the earth will soon have you on its bosom again. As long as the soul remains in the power of its old centre, a few degrees more or less of elevation will not decisively affect the final issue.

The kingdom that does not exert supreme controlling power is not a kingdom. In whose power does your soul actually lie? On that hinge turns all your time—all your eternity. The passage of a human spirit from the power of satan into the kingdom of God is a real event. If there should not be in all cases the power of precisely observing and recording, the moment when the border line between death and life is crossed, there ought to be a well defined and clearly seen distinction between living under the power of darkness and a translation into the kingdom of God's dear Son. If you have crossed that line, the love of Christ must hold you as [illegible] power. There has been [illegible] and unreserved [illegible] surrender to the power [illegible] kingdom—to Christ [illegible]. Christ's yoke is easy and his burden light but none know this but those who have surrendered without reserve to the Redeemer's claim of soverignty. Many are willing to be accounted Christians yet few are willing to be the servants of Christ. They do not permit true religion to grasp their hearts and guide their lives and carry them whithersoever it will. When the question regarding the royal revenue comes up for solution, the demand is [illegible] a penny but show me whose image and superscription has he? If he is a renewed man; if the image of God is there; if the superscription is that of a Divine hand, that is the proper coin of the king [illegible] How important then to [illegible] what kingdom [illegible] really [illegible] to. Is it a kingdom in word, or is it a kingdom in [illegible] Let Christ be not a nominal but a real king over you! Let laws of this kingdom thoroughly govern you! Let the spirit of his kingdom reign completly in and over you! Let there be no doubt as to which kingdom you belong.

Our editor left Ocean Grove, New Jersey, August 30, and after spending [illegible] in New York [illegible] with [illegible] Messrs. Nelson & Phillips, he left for the West [illegible] fall [illegible] be [illegible] man's Aid Society in the South. He addresses the Iowa Conference [illegible] September. [illegible] Washington street, [illegible] will meet conferences [illegible] Illinois, Wisconsin, Michigan, [illegible] Indiana, [illegible] South [illegible] where there is the greatest sympathy manifested for the stricken cities of the South, and money in large amounts is being raised and sent to the proper authorities. He has several times addressed large audiences giving facts relating to [illegible] spread and character of the plague now desolating so many Southern cities.

Rev. John W. Wesley, Clinton, La.: I am laboring faithfully to the best of my abilities in the good cause. We have three churches on this circuit, Mount Carmel in [illegible] ward, Macedonia in the 8th ward and Pine Grove Church.

We have no parsonage, but a great many who are not members of my church manifested a disposition to promote the cause of religion [illegible] by subscribing [illegible] Our [illegible]

For the SOUTHWESTERN CHRISTIAN ADVOCATE.

Ladies and Pastor's Christian Union.

This society should be cherished in the heart of the church as one of its great life-springs. It is a home missionary society—a vast recruiting company, gathering souls to swell the list of the redeemed. Its workers are the overlooked two-thirds, the women of the M. E. Church. Its work is to canvass, house by house, the entire district about every church, seeking the neglected, young and old, ministering to the poor and sick, distributing tracts, and inviting all to Christ and the church. It is a tract society on the best plan—economizing systematizing the distribution of tracts, and redeeming them from the odium of being thrust at people, or under doors as common handbills, by accompanying each with the personal presence and words of a kindly visitor.

Dear Pastors, you need this organization in your churches. You cannot afford to neglect it. You have not access to all the unsaved people about you, *for whom you and your church are responsible*, and if you had, they would often resist you when they would yield to the pathos of a woman's voice. Help the women of your churches. Remember it is not enough to put nothing in their way. They need bringing out, encouraging and training, just as your young men do; and if they grow up feeble, timid, and idle, in the Lord's vineyard, you will not be found guiltless.

Dear sisters of the churches, we place upon you the responsibility of souls. The perishing pass and press you every hour. Sinful, suffering, weary humanity needs your ministry. To-day is God's time for women. The camp of the Lord tarries for you: the work of the world's redemption waits for you. Come away from vanities and drudgeries, and take up the blessed work of God. Yield to the strivings of the spirit, who will lead you into paths that are strange, but will turn out beautiful beyond what you have asked or thought. Your excuses are legion, but, as sure as you live, are *only excuses.* Kneel down before God, face to face with a dying Savior, face to face with eternity, face to face with the destiny of souls; stay there until all else fades into nothingness; stay there until the Lord lays before you all your duty, and fills you with his own spirit, and your excuses will vanish, and your cry will be, not "How little can I do?" but, "How much may I do?" You will beg for work.

We want the name and location of every church having an auxiliary society. Let one who feels any interest in the cause go to work at once and revive old societies and organize new ones. Send to the address below for documents. We want every auxiliary society to have a copy of our papyrograph letter. We want reports regular. Every auxiliary society should have a public annual meeting or anniversary, addressed, if possible, by the conference Secretary. If the pastor of any church does not take hold of this work, let the [illegible] of that church—with his consent—organize themselves [illegible] one [illegible] number of [illegible] president. We consider this society specially adapted to Southern work. Let us have a movement all along the lines.

MRS. MARY L. GRIFFITH,
Cor. Sec. L. P. C. M.
Lebanon, Ohio.

The power of the gospel, under the new dispensation, received a sublime [illegible] when Jesus bowed [illegible] the cross. It touched the hearts of His murderers. It spread into adjacent neighborhoods. It penetrated surrounding communities. It flew as the light to distant nations. It forced an entrance into the cities of Asia; it flashed into the schools of philosophy; it pressed its way into the household of Cæsar, into the palaces of the rulers, into learning, into literature, and into the laws of the world. The more it was opposed the more it spread. It was the very kingdom of heaven upon the earth, and is the same this day.—*The Methodist Recorder.*

The Young Men's Christian Association is doing its whole duty during the present crisis. Its rooms are open day and night, and the means at its disposal are conscientiously used. At first it was feared that the funds would fall short and thereby embarass it, but earnest prayers have been answered, and from North, East and West liberal amounts have come to aid the good work in hand. We know of no better agency to relieve our suffering people.

The Peabody Subsistence Association, composed of merchants who appreciate the situation of the poorer classes during the epidemic and general cessation of business, opened a supply depot last Saturday. Several thousand rations have been issued daily since. The Howard, Young Men's Christian and Peabody Associations, the Chief of Police and others are authorized to receive applications for aid and fill out blank orders for rations. It is a sad and touching commentary on the condition of our city, and the Peabody Association is deserving of lasting gratitude for its practical charity.

The Howard Association is doing a glorious work, thanks to the generous contributors to its treasury from all parts of the nation. About $80,000 has been received to date. Some 200 persons here are relieved daily, while doctors and nurses have been sent to almost every infected place south of Memphis. The medical profession, acting in accord, is doing yeoman service and is pushed to its utmost capacity.

The Austrian army of occupation is closely pressed by the Bosnian insurgents, and Austria must pay dearly for her new acquisition. She will have little sympathy from enlightened nations; her greed prompted her [illegible] the Berlin Congress [illegible] jugate a people fighting for their [illegible] and the union of the Servians, before Bosnia, can be of any profit to her, if ever.

As the quarantine [illegible] deprives us of communication with many friends of the SOUTHWESTERN we call upon those near us to send in the small amounts due us. We are struggling under many disadvantages, which our friends must realize from the deplorable condition of affairs caused by the presence of the fever scourge.

The Republican convention of Ascension parish, which met to elect delegates to the State convention, endorsed the course of Senator Pierre Landry in the last General Assembly. Senator Landry deserved this recognition by his constituents, and is one of the few leaders of his race, who have won universal respect by their probity of character.

Our Southern Methodism.

Rev. T. Woods, Dover, Tenn.: "After days in protracted meeting at New Providence, it resulted in three conversions, four accessions, and four baptized. Local preacher Kendall rendered faithful service."

Rev. W. H. Moody, Wayneshoro, Tenn.: "The Lord is blessing us. I had 49 conversions, 25 received in the church, and 26 baptisms this year. We are poor and need help; pray for us.

Editor Southwestern Advocate.

The third quarterly conference at Asbury Chapel was held last Saturday and Sabbath. Reports were all favorable. On Sunday at 11 o'clock special prayers were offered for the suffering people at Grenada, and other places. In the afternoon sacramental services were administered to a large number of communicants. Our presiding elder, Bro. J. G. Johnson, made a good impression on our people. Brother Myers Thompson, a local preacher from the A. M. E. Church, joined us.

Yours Truly,
J. M. SHUMPERT,
Pastor.

Holly Springs, Miss., Aug 30, 1878.

Christian principle is the only true reliance for the support of God's ordinances. But some churches have been so smitten, pecuniarily that the debts they owe cannot be removed at present. To such then remains a resource, which is, if expenses be reasonably low, to pay the interest upon the debt if required, and to raise also a sinking fund. A small percentage for a sinking fund, will, if it can be relied upon, lift the incubus from pastor and people, and will so far reduce the debt that if prosperous times come it can be quickly extinguished.

Intoxicating Drinks.

The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes. And were I to commence my administration again with the experience I now have, the first question I would ask respecting a candidate, would be, "Does he use ardent spirits?"—*Jefferson.*

Bishop Ames is much improved in health, and his friends are greatly encouraged.

A Great Bargain.

FROM A SERMON BY REV. C.H. SPURGEON

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had and bought it.—Matt. 13 : 45, 46.

Let us watch this merchantman while he is doing four things; first, *seeking;* then, *finding;* then *selling out;* and, fourthly, *buying again.*

(Concluded from last week.)

THE SELLING OUT.

Having thus described the seeker, and described the finder, we must go on to describe him *selling out.* He sold out all that he had. It had taken him a long time to get it together and I have no doubt he had much pleasure in the accumulation, but now he has great pleasure in selling. He is more glad to get rid of his possession than ever he was to obtain them. Away they shall go at the best price they will fetch, but go they must, for he must have the pearl. Well, now, Jesus Christ is to be had, but there is a great deal that a man must give up if he is ever to call Christ his own.

"What, then," says one, "what am I to give up?" Well, there must be a selling off to-night of a whole mass of old prejudices. Sometimes when the truth as it is in Jesus comes to a man's mind he repels it because it is so different from what he has learnt ever since he was a child; and the notion is that you had better follow the religion of your parents. If you had been a Hottentot, you would have worshipped a fetish. If you had been born in Hindustan, you must have worshipped Juggernaut, according to that theory. But it is great mercy when a man says, "Now, I understand that Jesus the Son of God has died in the room and place and stead of sinners that believe in Him, and I am simply to believe in Him and I shall be saved. On my believing I shall receive a new nature and be born again by the Holy Spirit, and henceforth I shall become the disciple and the servant of Christ. Now," says the man I will do it. It is contrary to what I have always been told. I have been led to think that it was my good works which would save me. I have heard that the grace was in the sacraments, but at length I perceive that God teaches in His word that salvation is faith in Jesus Christ, and I will have it. I will sell my prejudices off. Away they shall go."

Next to that you must sell off your righteousness. It will not fetch much, but I daresay you think it is a fine thing. Hitherto you have been very good, and your own esteem of yourself is that as touching the commandments—"all these I kept from my youth up." And what with a good deal of church-going, or attendance at the meeting-house, and a few extra prayers on a Christmas Day and on Good Friday, and just a little dose of sacraments, you feel yourself in tolerably good case. Now, friend, that old moth-eaten righteousness of yours that you are so proud you must now sell off and get rid of it, for no man can be saved by the righteousness of Christ while he puts any trust in his own. Sell it all off, every rag of it. And suppose nobody will buy it, at any rate you must part with it. Assuredly it is not worth putting amongst the filthiest rags, for it is worse than they are.

And everything else that you have heretofore thought fit to boast of—come, you must get rid of it. You know so much. Well, you had better sell off what you know. for except a man become as a little child he cannot enter the kingdom of heaven. You are somebody, you fancy you are not cast in a common mould, for you have a great strength of will, and can force your own way to heaven. You will have to get rid of that little conceit, for that strength of yours will be your weakness. It is only when we are weak in ourselves that we can ever be strong in Christ. Are you contented so to do? Will you sell off all the old prejudices and all the old righteousness? Going, gone! Will you let them go, or have you got a reserve price? Let them go, for they are dross and dung, and the sooner they are gone the better, for then you can buy the pearl, but not till then.

Ay, and there are some men that have to give up a good deal of what they call pleasure, sinful pleasure. No pleasure which is honest, which is really beneficial to us, can ever be denied us.

"Religion never was designed
To make our pleasures less."

It makes them vastly more. But any pleasure that savors of sin is to be done away with. Come, can you sell all that off? That mixing in loose company, anything approaching to lewdness, anything that has to do with the gratification of the vile passions of the flesh—come for Christ's sake, can you give it up? Well, if you cannot, of course you cannot have the pearl. If you must have the world, you cannot have Christ; if you can find pleasure in the haunts of sin, you are of your father the devil, and his works you do. But come out from it; give it all up; cast it behind you. These things must be sold off if we are to have the pearl.

And, then, sometimes, in some cases, men have to give up a good deal of the honors and the satisfaction of life that arises from the esteem of their fellow-creatures. Has it come to this, "If I become a Christian they will ridicule me?" Well now, can you not put up with a little obloquy for Christ? "But if I am an earnest Christian, then I shall have to encounter all sorts of slander." Be it so, and you can give up the applause of men for the sake of Christ? Come and let the dogs tear your character to shreds, so long as you are right before Him, and your motive is pure. "Ay, but I know what it is. I shall get the cold shoulder in society if I become a thoroughly earnest Christian. There is Lady So-and-so, for whom I have very great respect, whose good opinion I would not forfeit on any account, and she will not recognize me any more." Very well, can you put the whole lot into the scale and say, "I sell it all off; let it all go, that I may have the pearl?" That man is not worthy of Christ who would be ashamed in the pillory with Him, or go with Him to prison and to death. We must so love Him that we count reproach for His sake to be honor, even as Moses counted the reproach of Christ greater riches than all the treasures of Egypt. . . . .

"Well, you have taken enough surely." Yes, but this pearl-hunter sold all that he had, and you have got a little left. You have got some prospects. If you become a Christian, your old uncle will cut you out of his will. You know very well that if you shall go to hear the gospel at such and such a place you are very likely to be turned out of your situation. "But we must live," says somebody. This is not at all clear to my mind. I do know that we must die, but as to "must living," I do not feel quite so certain. Infinitely better to die than ever to do a dishonorable thing. If Jesus Christ be our Master, we must be content to let the fairest prospect go, and all things that seem to tell for our success in this life must be secondary in our account. We must seek the kingdom of God and His righteousness. Ay, and sometimes love that has been longed for must go for Christ's sake. Company that has been delightful must be forsaken for Christ's sake, and if all this be done, yet still it is not enough. He that has Christ must give to Christ himself and all that he has. I should doubt whether I were a follower of Christ if I had not in my very soul given up to Him all that I am and all that I have, to be forever His. He has bought us with a price, and it is not surely meet for us to give Him one arm, and one eye, and one foot, and half a heart. He that is a true Christian is a Christian through and through. Whatever he possesses of talent, whatever of substance he owns, he looks upon nothing as being his own, but as all belonging to his Master, and he is prepared to use all for his Master's glory, and to part with all if so it were needful for the maintainence of his Master's kingdom. The merchantman sold all that he had.

I think I see you draw back. "This—this is too hard a line." Very well, if you do not want to buy the pearl, you see—that is to say, if you do not want to make your fortune—for that buying of the pearl was the making of the man's fortune—if you do not think the pearl is worth it, pray do not have it. It is not possible to estimate the intrinsic value, the real worth, of Christ. We do not cast pearls before swine. If you do not want Him, there are plenty who do. He need not come begging of you that you will be His customer. God forbid you should refuse, but you do not want Him, then say so. Only do say it, and definitely and distinctly say it, "I will have nothing to do with Him."

But this man went and sold all that he had. I tell you he was glad to sell it. He counted that the man who bought his farm was doing him a favor. So if you really want Christ, instead of needing Him to urge you to dispose of these poor effects which I have described, you will be eager to be rid of them that Christ may be yours. May the Spirit of God work in such a high resolve.

THE BUYING.

Now, the last thing is the buying. He had sold all that he had, and then he pays the shekels over—pays them over that he may have the pearl, and he gets the pearl. It was a considerate purchase—a deliberate bargain. He did not see the pearl and then in a hurry go sell his goods and guess at the value of it. No, but he had looked at it, for he was a seeker of pearls. And so he thought it over. It did not want much thinking over. O, if a soul did but know Christ, he would not think twice before he would have Him. If men were not such fools, if they had but light from heaven to see the value of my Lord and Master, instead of our standing here and having to beg and persuade and find out new words of commendation, methinks they would only say, "Tell us about Him. We will have Him. What does he ask of us? What can we do for Him? What can we submit to so long as we may make sure of Him who forgives all sin, who gives immediate and perfect salvation to all who trust Him? So long as we may have the Christ of whom it is written, 'He that believeth in Him hath everlasting life,' we shall be content." It was a well considered purchase.

And it was an immediate purchase. He did not go home and say, "I shall think about this." No, but he knew that pearl and he said, "If I let that slip through my fingers I shall never see the like of it again." And so he does but take time enough to go and sell his farm off, and the little property he had, and the little property he had. So, dear friends, he that cometh to Christ aright may well deliberate about it, but the end of his deliberation ought to be speedy. It was a deliberate bargain—an immediate bargain. And then it was a joyful one. Ah, when a soul gets Christ it is—

"Happy day, happy day,
For He has washed my sins away."

It is the beginning of delight to a soul when he can say, "Jesus is mine; I know he is. Grace has enabled me to lay hold on Him."

This was a final purchase. The merchantman, according to the parable, never went buying pearls anymore. "No," said he, "no; I have bought a pearl of great price, and now I will go out of the business." And when a man once finds Christ—ah, then he seeks nothing more. If Jesus Christ be mine, more than all in Him I find. He does not want a secondary object. His desires all to stay at home, and satisfy themselves with the fullness that is in Christ Jesus. He went out of the pearl-hunting line, for he had found all the pearls he should ever want. And it was a purchase he never regretted. The parable does not say that he came back to the seller and said, "There, take your pearl, and let me have my house and lands again." No, it was done. The great transaction was done. He never wished to have it undone. With his pearl of immense worth he was a rich man, worthy to be the rival of princes, and he felt that it was enough. O, blessed are they who can say, "It is enough," and can rejoice and bless and magnify the Lord.

"Now rest my long-divided heart;
Fix'd on this blissful centre, rest;
With ashes who would grudge to part,
When call'd on angels' bread to feast?"

[illegible] experience is not designed to be a dark lantern. It is not kindled for your sake alone; the world is to be benefited by your light. You are the city set on a hill; men ought not to be obliged to search in order to find you; the true light blazes forth so that the most unobservant passer-by cannot fail to see it.—*Zion's Herald.*

The Pittsburg *Christian Advocate*, August 29, says:

"Rev. Dr. J. H. McCarty, of New Orleans, preached at Christ M. E. Church last Sunday morning."

General News Items.

Agitation against the Jesuits progresses in Ecuador.

The first political mass-meeting has just been held in Cuba.

Last year 3,724 pastors took no collection for the Freedman's Aid Society. Help the grand work of this society.—*Christian Standard.*

A movement is on foot to raise from each Sunday-School scholar, a contribution of one cent each a year, to support the cause in Europe, by supplying schools there.

The American officers in Egypt have now all left the service of the Khedive except Gen. Stone, who alone elected to remain in spite of arrearages of pay and other unpleasant circumstances.

During the late heated term in St. Louis the fact that far the larger portion of the fatal cases of sunstroke were persons who indulged in liquor-drinking was so evident that no one had the courage to deny it.

Prohibition was one of the principal planks in the platform adopted the other day in the Maine Republican Convention, and Blaine was president of that convention.

A dispatch from Constantinople says Mr. Maynard, the American minister, is still prosecuting an energetic inquiry into the case of the American female missionary who was insulted and threatened by the mob at Volo.

Turkey, as the result of the late war and the Congress at Berlin, has lost territory to the amount of seventy-one thousand square miles, an area equal to England and Wales, and Scotland as far up as Edinburgh and Glasgow.

The four per cent. loan offered by the Government is popular with the people. In the last five months the subscription to this loan has been $113,000,000. Of this more than one third has been taken in small lots by personal investors.

Common Sense, a Texas "free religious" paper, has suspended, and the proprietor is about to complete in Paris, one of the largest hotel buildings in the State.

Washington territory is desirous of being admitted into the sisterhood of States. So far as the area and resources are concerned it possesses the requisites for the recognition of its request. The only thing lacking is population. The territory already far outstrips Nevada in population, and two or three years at the most, will find it considerably more than 100,000.

The last report of the English Palestine Exploration Fund recommends that a special expedition be sent to the Sea of Galilee to examine its shores and settle definitely the sites of Capernaum, Bethsaida, and other places near it, mentioned in the New Testament.

Harper's Weekly well says: "In the opinion of a Pope who is a scholar, and as liberal as a priestly education will permit him to be, such self-denying men as Vernon, Pigget, Taylor, and their associates in Rome are no better than pagans. The world will, however, judge these Christian missionaries—and Leo too—by their fruits, not by their words."

The salmon catches in Oregon is reported at 330,000 cases. The finny tribe adds to the wealth of Oregon. The wheat yield is also said to be large, that in the Willamette valley turning out forty bushels to the acre. Oregon is the farmer's paradise—the second crop of wheat from the scattered grain is nearly as good as the first. For fruit there is no better climate.

A Florida scientist named Hardee proposes to kill the yellow fever by atmospheric concussions, to be produced by a succession of gunpowder explosions. He says the experiment was attended with entire success last year at Jacksonville, and instances the disappearance of the places liable to it in the South during the war, and in Mexico before the American troops.

Not less than 28 railroads have been sold under foreclosure since the 1st of January, most of them in the West and Southwest. The aggregate length of these lines is 2184 miles, having bonds and debts amounting to $114,674,000, and a capital stock $115,156,700. Fourteen other roads have passed into the hands of receivers.

Paris has a dwarf, Tom Thumb II, is twenty-one years old, weighs twenty pounds and is less than thirty two inches short. He weighed nine pounds at birth, has five brothers and sisters, of whom but one is anything like him in smallness, and reads, talks and sings very cleverly.

New Publications

FRANK LESLIE'S POPULAR MONTHLY.—The September number of this excellent magazine is particularly distinguished for the publication of three articles, which, for the interesting and valuable information they contain, are alone worth more than the price of the periodical. The first gives full particulars of the proceedings of that important historical event, "The Berlin Congress," the entire text of the treaty, map showing territorial adjustment of the Turkish provinces, portraits of the members of the Congress, and numerous other engravings. The article on the "United States Signal Service" is descriptive of the interior and exterior workings of the Bureau, and explains the *Modus Operandi* by which the duties are accomplished. Prof. Charles A. Joy's "History of Steam Navigation" will be read with great interest, describing, as it does, the various experiments with steam as a motive power from ancient to modern times. There are copious illustrations and portraits. "Through the Untrodden Woods of Paraguay," "The Terrible Nine Days, an Episode of the Russian Conquest of Central Asia," "A Night's Shark-ing in the West Indies," are of thrilling interest. Mrs. Etta W. Pierce's serial, "The American Countess," is [illegible]. Among the short stories [illegible] Mrs. Brandreth, "The Colo[illegible]," "The Chance [illegible]," and "Over the Quicksands," are particularly noteworthy. The contents are more than usually [illegible] interesting Anecdotes, Para[illegible] of Natural History, Poems, [illegible] and the Fine Arts, Entertaining Column, etc.

The number contains 120 quarto pages, with a colored frontispiece, "The Terrace of the Palazzo Reale [illegible] Naples." The price of a single [illegible] is only 25 cents, and the annual subscription $3, postage free. [illegible] Frank Leslie's Publishing [illegible], 53, 55 & 57 Park Place, New [illegible]

The NATIONAL REPOSITORY for [illegible] treats of the church yard [illegible] of Gray's immortal elegy [illegible] article entitled "Stoke Po[illegible]" with illustrations; "Elizabeth [illegible]" by Mary A. Lathbury; "Our Father;" "Three [illegible] Woman's Life," by Mrs. [illegible]; "Bulgaria and [illegible]" by W. H. Larrabee; a [illegible] "Fables and Fabulists," by [illegible] "Little Nell in [illegible] Curiosity Shop," by [illegible] D. D.; a "Harvest among the Thorns," and [illegible] with illustra[illegible] articles in this [illegible] magazine. Hitchcock [illegible] Cincinnati, are the [illegible]

The New England Publishing Co. [illegible] street, Boston, have [illegible] issued about Sept. 1, [illegible] Education of Laura [illegible] the deaf, dumb, [illegible] [illegible]

[illegible] "Kin[illegible] beyond [illegible] the Right Hon. W. E. Gladstone, M.P.; "Contemporary Literature." Published at 51 Broadway, New York, and for sale by booksellers and newsdealers generally.

Telegraphic Summary.

Tuesday's dispatches announce the fever increasing at Vicksburg; 31 deaths, among them Mayor Doll. Twenty cases reported at Greenville, Miss., and 5 deaths. Six new cases and one death at Delhi, La. 53 deaths at Memphis and fever increasing. The negroes became riotous at the commissary depot and made a rush on the doors. The guard fired upon them killing one; more trouble anticipated. The fever is increasing at Baton Rouge, La., 11 deaths; business suspended. Eight new cases and six deaths at Grenada. At Port Gibson, Miss., 400 cases and 55 deaths out of 500 persons remaining; about 1200 have fled; the distress is fearful.

Wednesday's dispatches announce 60 new cases of fever at Vicksburg, and 40 deaths. Port Gibson reports over 500 cases. Memphis reports 51 deaths. Grenada 4 new cases and 3 deaths. It is reported there are 13 cases and 4 deaths at Brownsville, Tenn. Also at Hickman, Ky., 40 miles below Cairo, where there are 40 cases and 12 deaths. Nine cases of imported fever at the hospital at Louisville, Ky.

OFFICE BOARD OF HEALTH,
Sept. 4, 1878.

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12m. yesterday to 12 m. to-day ... 72
New cases from 12m yest'day to 12m to-day ... 212
Total cases to date ... 4119
Total deaths to date ... 1246

SAM'L CHOPPIN, M. D., President.
S. F. TAYLOR, Secretary.

FAT PEOPLE'S MISFORTUNES.

Some of the savage tribes enter their dwellings through a hole in the roof, and when a person becomes so fat that he cannot get in, he is regarded as an outlaw. Had this system been adopted in the United States, the "outlaws" could not have made a more active demand for Allan's Anti-Fat than now exists. Hundreds who had lived in constant fear of sudden death have, by its use, been reduced to a comfortable living weight. The Anti-Fat is purely vegetable and perfectly harmless. Sold by druggists.

Special Notices.

New Orleans University.

Owing to the presence of yellow fever in epidemic form at New Orleans, the Fall Term will begin on the 7th of October instead of the 9th of September, as advertised.

Students and friends will please take notice and govern themselves accordingly. [Aug 30tf.

JEREMY S. BEAN, Pres.

Leisure Hours.—A splendid 16 page family literary paper, full of Choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful 9x11 Chromos suitable for framing and adorning any home, Free to any one sending fifteen cts. (stamps taken) to pay mailing expenses. The publishers, J. L. Patten & Co., 162 William st., N. Y., guarantee every one Double Value of money sent. also in prizes, and big pay given to agents.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who [illegible] good looks should neglect to use [illegible] Hair Color Restorer," the most [illegible] article ever introduced to the [illegible] people for increasing its growth, [illegible] its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new [illegible], at heavy expense, and the [illegible] system of ballasting that has been undertaken. This fast [illegible] will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only [illegible] change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most [illegible] route for all New England [illegible]. The time to all intermediate points is correspondingly less, thus making this the quickest and [illegible] route to all the Northern and [illegible] cities.

[illegible] tickets to Waukesha, [illegible] and all the Northwestern summer resorts, to Niagara Falls, [illegible]-in-Bay, etc., are on sale at the [illegible] rates, with the quickest time [illegible] by any line, and only one [illegible]

CHEAP MUSIC.

The Royal Edition.

SONGS OF ENGLAND .... SONGS OF GERMANY .... SONGS OF IRELAND .... SONGS OF SCOTLAND .... SONGS WALES .... SACRED SONGS .... SCHUMANN'S SONGS .... MENDELSSOHN'S SONGS .... BEETHOVEN'S SONGS .... RUBENSTEIN'S SONGS .... RUBENSTEIN'S DUETS	ONE DOLLAR EACH

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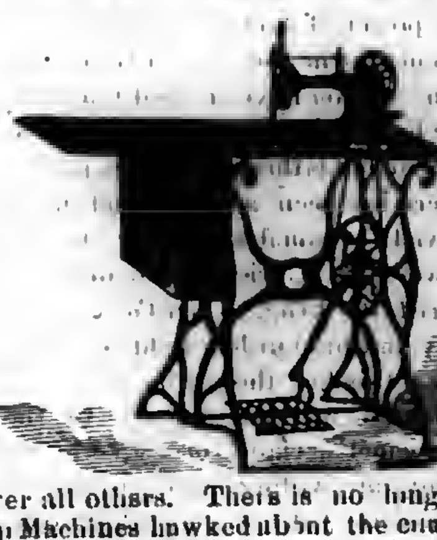

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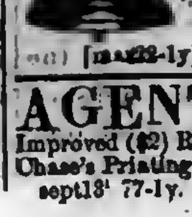

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Southwestern Christian Advocate.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 12, 1878. WHOLE NUMBER 319

Walk Before Me.

What is the controlling force of our lives? Many things contribute to that result which we call character and conduct. Yet, doubtless, some one thing has done more to produce this result than all others combined. What a power has a mother exerted over her child in determining what he shall be in all after life! How [illegible] a teacher has left [illegible] upon his pupil to an extent, that the pupil seems to be but a reproduction of the teacher himself in all his views and principles! Our associates and friends are influencing us in our course, more or less all the time!

It may be said in all this we are passive. We are not conscious of the plastic force thus shaping us. This is true to a large extent. Yet every kind word, every amiable remark, every little tender action indicates on our part a conscious desire to please those with whom we are associated and thus make ourselves pleasant members of society! The desire of the approbation of our fellow men is natural and proper. God has made us to be members of society and He has put in society a controlling power.

It were utter recklessness to be careless of the opinion and feelings of others! It is right, in a large measure, that we walk before men, before our families, before our associates and before the community. It is a good thing that public men [illegible] themselves responsible to the [illegible] public opinion. The eyes of [illegible] They [illegible] not altogether [illegible] inspire [illegible] conviction. [illegible] hero and the [illegible] elevation to the [illegible] the [illegible]. But all this [illegible] to be a high standard for [illegible]

[illegible] to walk before [illegible] in His sight, in [illegible] presence, endeavoring to please [illegible] in all our actions and to have His law for our guide. In walking before Him, the very lowest step is to [illegible] to [illegible] we are to do [illegible] He commands. He re[illegible] [illegible] for His own glory. We must study to learn what is the will of God. We are not simply to listen as it may be pronounced [illegible] We [illegible] It [illegible] it [illegible] do it [illegible]

[illegible] element [illegible] matter [illegible] that [illegible] conscious[illegible] God's eye is upon us. Just as we know that the eyes of [illegible] should [illegible] thought that God's eye is over [illegible]. We are never alone. We [illegible] the fact, but we do [illegible] cultivate the sense of it. If it was a thought ever present with us how [illegible] would be our utterances [illegible]

[illegible]

[illegible] wisdom, strength, [illegible] we need is at our [illegible] before Him [illegible] the [illegible] the midst of dark[illegible] [illegible] and bringing [illegible] results. We are [illegible] when God [illegible] Jordan [illegible] will divide it. When [illegible] the Red Sea, [illegible] the waters to [illegible] pass [illegible] walk before God. [illegible] for [illegible] our [illegible] grace [illegible] we [illegible] all

[illegible] C. O.

Mission Rooms.

Rev. F. M. Wheeler, of our India Mission, returning to America, and Rev. M. Buck, of the same Mission, returning to India, had a pleasant meeting in England. Brother Buck went to India in 1846 and after a short respite in his home climate goes back with fresh vigor to his work. Brother Wheeler went to India in 1868, and has done noble work, and is highly esteemed in India, but returns to the United States without much hope of ever being able to return to India. He has been working for a few months past in Bombay. His voyage home as far as England had resulted in an improved condition of his health, and he will be able at once on arrival home to take pastoral work, but the climatic difficulties threaten to be disastrous should he remain in India. His heart is in the work in India, which with his marked qualifications for service there, make all who know the case to deplore the necessity for his retirement from that field.

Bishop Bowman writes from Sweden to the Mission Rooms under date of July 11th saying that "the people begin to realize that they should help themselves. This year they will contribute to the pastor's salary much more than ever before. The highest salary paid is 3,000 crowns (about $800.) Living is nearly as dear as it is in America. Many articles higher. How the preachers manage to live I cannot see. Several charges would be self-supporting if they were out of debt."

Rev. R. Hoskins writes from Budaon, India, that he had recently baptized five persons and received thirteen on probation, and took four into full connection. He reported many candidates for baptism and a widespread interest in Christianity. He says they have now access to another class of people called Rama Nandi Bairagis, a people widely scattered and intelligent, great numbers of whom are coming to the Mission House for instruction, as many, certainly, as they can properly instruct.

From the *Western Christian Advocate*, Cincinnati: "The *Central Methodist* indulges in denunciation of two of our ministers who left New Orleans and came North upon the outbreak there of the yellow fever, and reproachfully contrasts their conduct in this matter with that of "faithful Southern Methodist preachers, standing by their flocks like the sainted Dr. Myers, ready to die with them if the Lord so wills," and also with that of "the pastors of all the Southern churches of whatever denomination." The facts in the case of Rev. J. C. Hartzell are as follows: Long before the arrival of the fever at New Orleans, Rev. Mr. Hartzell entered into a contract to perform certain work in the interests of the Church which would occupy his time for several months, [illegible] In the fulfilment of that contract he is absent from the [illegible], and not from fear of the fever, as the *Central Methodist* insinuates. It should lead the editor to an apology for his attack to know that Rev. Mr. Hartzell and [illegible] remained at their post at New Orleans for several years, and that both of them, in consequence of their fidelity to the interests of their work, barely escaped death from the malignant epidemic. Rev. Dr. Mattack, his predecessor, remained during several seasons at New Orleans, when the yellow fever raged, and by the mercy of God [illegible] from the jaws of death, while his devoted wife fell a victim to the fever. Rev. D. W. Jones, Mr. Hartzell's associate, remained at his work, and was among the first victims of the president epidemic. We submit to our Southern brethren, that while the heart of the North is moved with tenderness and sympathy towards the suffering South, while prayer is offered from all our pulpits in their behalf, and while our funds flow like water to relieve their distress, it is in extremely bad taste to indulge in flings against the mission of the Methodist Episcopal Church and the grand work in which her ministers are engaged. In a time like this let us cherish the principles of our holy religion and provoke one another to love and good works."

It is with some anxiety that the Missionary Secretaries learn of the [illegible] of Brothers Osgood and Kellogg [illegible] Liberia. Both were passing through the malignant fever, so common on the west coast of Africa, and which is almost invaribly experienced by persons newly arrived in the country, within the first six weeks of their residence. Brother Osgood was taken ill in the interior, but was brought down to Muhlenburg, where, through the good nursing of the wife of Rev. Mr. Day, the Southern missionary, whose hospitality he was sharing, he was rapidly recovering. Bishop Pennick of the Episcopal Church of Liberia, has kindly got up from the coast to visit Bro. Osgood. The tidings of information concerning Bro. Kellogg was of the same date as his first attack, and he was able to write it himself. A friend at hand says he prays by name each day for some missionary on each of the heathen fields. Would it not be well for a good many people to pray each day for Brothers Osgood, Bovard and Kellogg by name? That "dark continent" must be taken for Christ.

The New York *Independent* committed an unfortunate error, when, in mentioning the return of Rev. Dr. Palmer to New Orleans, on hearing of the presence of yellow fever, it said it was "the same Dr. Palmer who was charged by some of the Northern press with having introduced clothing infected with yellow fever into Northern cities during the war. He brought suit for libel against the paper that published the story, and secured judgment." The *Southwestern Presbyterian* truly says, the *Independent* is mistaken as to the charge, the disease and the man," for Dr. Palmer has never had any such experience. We cheerfully unite with the *Presbyterian* in making the correction, and feel assured that is is a blunder which the *Independent* will speedily endeavor to set right in the minds of its numerous readers.

The Government rations, (40,000) placed under the control of Collector Smith, by the Secretary of War, are being issued on an admirable plan by the Orleans Relief Committee. This committee is the result of conference between the Collector and the representatives of various relief societies. It occupies the old appraisers room on the Canal St. side of the Customhouse. Requisitions are received in bulk from the relief societies, filled out, placed in wagons and carried to the residences of the applicants, and if they are found worthy the rations are left; otherwise they are returned, and thus an attempt at imposition fails. The relief is restricted to the families who have had, now have, or may have the yellow fever.

Houma, La., Sept. 3d.

EDITOR SOUTHWESTERN:—Our church here is spiritually alive and exerting quite an influence for the Master. Like the leaven, its benign, transforming influence is gradually permeating the whole community. The grog shops and gambling dens, which have ever proven to be the deadliest enemies of the church, are gradually giving way before the irrepressible determination of our Total Abstinence Society which numbers ninety-six strong and active workers; pledged not only to war against alcohol, but its two twin brothers, gambling and profanity. In addition to the thirty-two conversions which we reported some time ago, six more precious souls have been happily converted. Pray that we may land in the next conference with victory perched upon our banner, Methodism and the Lamb.

A. E. P. ALBERT,
Pastor Houma Church.

Our Southern Methodism.

Rev. Geo. Lacey, Bayou Goula, La.: "I am holding a protracted meeting. I started on Sunday night. Up to date (Sept. 4) I have 40 mourners, 5 converts, 3 accessions to the church. The meeting is yet going on, full of the spirit of the Lord; and our Sunday-schools are prospering wonderfully. Pupils 58, average attendance 45. Bro. Manigo, superintendent. The people are begging for the meeting to go on."

Rev. L. J. Terrell, Houston, Miss.: "In my protracted meeting of eight days in Hopewell Church, there were four converts and four accessions to the church, eight on probation. Bro. A. M. Mccready preached a great sermon, and roused the people. I ask the prayers of my brothers."

Rev. A. Heady, Canton, Miss.: "It has been three weeks since we have been able to meet in our church. My congregation has scattered twenty and twenty-eight miles out in the country. Some members are down with the fever, but none have died yet. About 2,700 citizens have fled to the country. I am now picking cotton. I want you to pray to the Lord for us."

Rev. H. L. Kennedy, Hazlehurst, Miss.: "At our camp meeting there were 5 conversions and 2 probationers. The camp meeting did not go on more than four days, as the people were so scared about the yellow fever. The Board of Health thought it would be best to break up. The Sunday school is doing well."

For the ADVOCATE.

Camp Meeting.

I desire to give an account of our Camp Meeting given in Mr. John Sanx's lane, commencing on the 4th of August 1878, and ending on the 19th.

The meeting opened with singing and prayer, after which a noble sermon was delivered by the Rev. Scott Chin. The weather being unfavorable in the morning, there were few people present, but later in the day the clouds cleared away and the attendance increased. During the week there was an increased number every day, and thank God, good order prevailed throughout.

It appeared as though every one was anxious to hear the true gospel of our Lord Jesus Christ, and to-day we close with grand success.

On Saturday the 18th, at midnight, a large number engaged in the love feast, and Sunday evening many took communion.

Ten persons were converted on the grounds, and there were also forty members who seemed very much interested for the salvation of their souls.

The Union Sabbath School of the M. E. Church visited the meeting, numbering about fifty. Great credit is due to our pastor, Rev. Felix Landor, for the able manner in which he has conducted our church. We attribute the success of our meeting to the combined efforts of the Rev. Felix Landor and the Rev. James Craig, who deserve much praise. The farewell sermon was delivered by the Rev. Felix Landor, in his usual eloquent and impressive manner.

ELIJAH CLARK, Sec'y.

Algiers, September 8, 1878.

Work and Pray.

Asa and Ira were two brothers, whose farms lay side by side in a fertile value. When the young corn, the oats, and the barley were springing up, the weeds took advantage of the rich soil and came up with them. "Do you see," said Asa, "what a hold the weeds are taking? There is danger of their choking out the crops entirely." "Well, well, we must be resigned," said Ira. "Weeds as well as grain were a part of the Creator's plan." And he lay down for a part of his afternoon doze. "I can only be resigned to what I can not help," said Asa. So he went to work, and plowed and hoed until the fields were clear of weeds. "The army worm is in the neighborhood," said Asa to Ira one day. "It has eaten its way through the neighboring meadows and is fast moving towards us." "Ah!" exclaimed Ira, "it will surely destroy what the weeds have not choked out. I will immediately retire to pray that its course may be stopped or turned aside." But Asa replied, "I pray betimes every morning for strength to do the work of the day." And he hastened to dig a trench around his land which the army worm could not pass; while Ira returned from his prayers only in season to save a portion of his crops from its ravages. "Do you see, Ira," said Asa another morning, "the river is rising, and there is but a small chance of preventing our farms from being overflowed?" "Alas! It is a judgment upon us for our sins; and what can we do?" said Ira, throwing himself upon the ground in despair. "There are no judgments to serve as those which our own sloth brings upon us," said Asa. And he went quickly and hired workmen, with whose help he raised an embankment that withstood the flood; while Ira witnessed with blank looks the destruction of all his wealth. "There is one consolation," said he; "my children at least are left me." But while Asa's son grew strong and vigorous men, among Ira's there was a drunkard, a gambler, and a suicide. "The ways of the Lord are not equal," said Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age is disgraced." "I only know this," replied Asa, "that Heaven always helps me to meet my children's faults as I meet the weeds, the caterpillars, and the flood; and that I never presume to send a petition upward, without making toil my right hand servant, the messenger of my prayer."—*Baptist Weekly.*

The Parable of the Sower.

OUTLINE OF A SERMON BY REV. GEO. F. PENTECOST, EVANGELIST, BROOKLYN.

Behold a sower went forth to sow, etc.—Matt. xii: 3-9; also see explanation, 18-23 vs.

This parable of the sower is one of seven parables recorded in this chapter. They should be interpreted together. There is unity in the group. The difficulties the kingdom of heaven encounters, in securing firm lodgment in the human heart, are illustrated by this parable of the sower. In the parable of the tares we see the difficulties this kingdom meets in its development. The parable of the mustard seed shows its wonderful capabilities for growth. The hidden treasure tells us how it should be valued above all things. The pearl of great price presents the æsthetic side of the kingdom—it is altogether lovely. This group of parables winds up with the draw-net. Death takes up all, the good and bad, then the final separation follows. The meaning of all is, we must take heed as to how we receive the Word of God. If we receive it rightly we shall dwell with God and the good; wrongly, we shall be cast away forever.

This parable I wish to call attention to the first parable of the group—that of the sower. It naturally falls into divisions.

I. *The Sower.*—This is Jesus himself. He has gone forth and is still going forth to sow the seed of the kingdom of heaven in the hearts and in the understandings of men. When did Christ first go forth to sow? We are told that He was slain from the foundation of the world. After the first sin we read the promise that the seed of the woman shall bruise the serpent's head. Here the promise is dropped as seed into the despairing heart of man. So in Noah's heart, and through Noah into the hearts of others, the seed of truth is scattered. Then God calls Abram and makes him a new depository of the seed and sends him forth. Then God, the great I Am, speaks to Moses, etc. So all through the centuries of the Jewish dispensation, by angels, by dreams, by signs, by prophecies, the seed of the kingdom of heaven was sown. Then, at last, the Sower Himself comes and sows the seed for years, and again enters the skies, having appointed apostles, martyrs, and good men through all ages to continue the sowing, until nearly all nations now have heard the good news of salvation through Christ, the ever-blessed Redeemer.

II. *The Seed.*—The Word is the seed. The promises? Yes, and more: the incorruptible Word of God. More still: we read, "In the beginning was the Word, and the Word was with God and the Word was God"; that is, Christ is the Word—Christ himself is the seed. The Bible is the growth of time, but the Word is from the beginning; before time was It was. Jesus is not only the sower; He is also the seed which is being sown in the hearts of men. True, He plants doctrine, truth, but, infinitely better, He plants within us Himself. In this he differs from all other teachers. Socrates, Confucius, Buddha taught their disciples doctrines. Christ does much more than this: He imparts the truth, but He Himself is truth. The everlasting Savior, the Bright the Morning Star, the true God plants Himself in the heart of the faithful hearer. So we preach not only correct doctrine—we preach Jesus Christ, the living Savior. It is not dead orthodoxy we proclaim, but a truth that has the life of God in it. Take heed how you receive this marvellous seed.

Observe several things concerning this seed:

1. Ordinary seed is covered with an outward coat. The live principle is hidden away from observation. So we find Christ the living God in the appearance of a man. 'Is not this the son of Joseph, the carpenter?' The vital principle, the living God, was covered by flesh and bone; it was incarnate. Who of us could have understood God save we saw Him enclosed in a body? We might have talked forever of the Son of God, like the philosophers about the Logos, but no one would have understood us. Well might Nicodemus exclaim, "How can these things be?" Also, we find the truth hid away in the Bible. "He that heareth my word," exclaims Christ, "hath eternal life." Is that true? Certainly. Well, I hear. Yes; but says Jesus, "My word is spirit and truth." The words that you here see and that you hear are but the outward covering. If you hear nothing but these words you do not hear Christ's word. In this the Bible differs from all books. One man reads a chapter. It sounds ordinary enough to him. Another reads it, and it blazes and scintillates. Thus sermons affect different men. Some pierce the covering and behold the vital principle, the spiritual truth; others observe but the shell, the dull, dead covering. We are thus protected on the one hand against a mere doctrinal Christianity, dead orthodoxy, and on the other hand against mysticism. There are men who split hairs as to doctrines, are absolutely correct in their statements concerning the truths of Christianity, who yet know nothing of the vital principles of Christianity. They know the outward covering, but not the inward life. Then there are others who ignore the outward form, and say Christianity is wholly spiritual, and they plunge into a wild mysticism. One man says, "Germs are nothing. To prove it, I will pick out of these seeds the germs and sow what remains." Another man says, "The shell of the seed is nothing. The germs contain the vital principle and are alone important. I will pick out the germs and sow them independent of the shells." Neither reaps a harvest. The shell is important, the germ is important; they must both go together. So the written word must not be ignored; much less dare we lose sight of the vital principle.

2. Again we observe, the life-giving property is not in the soil but in the seed. You may plow, enrich the soil as you will, but without seed you can have no life. Scientists have about given up the idea of spontaneous generation. There must be involution before evolution.

Philosophers have given up faith in spontaneous generation, but many people still hold to the idea that the human heart, dead in sin, can of itself generate life. Life cannot come from death. The life is in the seed, not in the heart in which it is sown. There is no salvation apart from the indwelling of Christ.

3. Where life is there is power. You may say, I will take these pebbles and sow them and secure a harvest. Your pebbles are dead and can have no power to reach a harvest. The living word of God is immensely powerful because it is living.

4. Every seed brings forth after its kind. Grapes are not found on thorns. You cannot sow the seed of wickedness and reap a harvest of Christianity. Now, the test of Christianity is perfectly simple: it brings forth after its kind. Apply the test to doctrine, to life—individual—Church.

III. *The Soil.*—Now, we have not in the parable four different kinds of soil, but the same soil under different conditions. 1. The wayside hearer—soil made hard by the tread of feet, by passing wheels. Here we hear the tramp of the feet of mammon. This is the careless hearer. 2. The stony-ground hearer. He takes in the Word quickly, but soon lets go. Enduring for a while is one thing; for all time is another—they bring harvests that differ infinitely. This is the emotional hearer. The seed is not allowed to strike its roots in the understanding. 3. Among the thorns. Here we have the double-minded hearer. 4. Good soil. The man who hears aright. Friends, have you received the good seed? Has it passed beyond the outward ear? Is it growing into a harvest? Is Christ in you? Examine your heart. Take heed how you hear.—*Metropolitan Pulpit.*

Trusting the Promises.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, "Ah, massa, I always lays dat down on de *promises*, and den I pray straight up to my hebenly Fader." Humble, happy soul! he was not the first man who has eased an aching head by laying it upon God's pillows, or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually that man was a Crœsus, for all his soul's wealth was in the currency of heaven.

General News Items.

Financially speaking, the Paris Exposition was a failure.

A statue of Lamartine was unveiled at Macon, France, Aug. 18.

Garibaldi proposes an "anti-diplomatic congress," to be held in Paris

Gen. Butler has formally entered the field as an independent candidate for Governor of Massachusetts.

The Sixth Congress of Women will be held in Providence, R. I., Oct. 9, 10 and 11. Education, science, art, journalism and social science will be discussed.

The California Chinese Mission sustains ten mission schools. Pupils 467.

A Yale professor believes we should have civil service academies corresponding to our military and naval ones.

A Massachusetts lady contributed $25,000 for the endowment of a theological department at Oberlin College, one-fourth of the sum desired.

At the Round Lake meeting about 5000 persons took the Murphy pledge.

The Colorado Conference met at Golden, Aug. 9th, Bishop Simpson presiding. Twenty-three members answered to roll call. Ten years ago the Conference met at the same place, and but seven ministers were sent out.

Rev. Joseph Cook is building a house at Cliff Seat Grove, near Lake Champlain.

Telegraphic Summary.

Jackson, Miss., Sept. 9.—The fever has broken out in several new points in this State, Bolton, Lake and Lawrence stations, on the Vicksburg and Meridian railroad, Gallman station on the New Orleans road and Dry Grove, in Hinds county. No abatement at Vicksburg, Holly Springs, Port Gibson or Greenville. At Grenada only three or four remain to be attacked.

Crystal Springs, Sept. 9, 1878.—It is reported that the yellow fever has broken out at Dry Grove, ten miles northwest of this place, located in Hinds county.

Already two deaths have occurred in one family.

There is great excitement among the people.

S. H. S.

Canton, Miss., Sept. 9.—Twenty-one new cases have been reported in the last twenty-four hours, and four deaths. The fever seems to be spreading into the country. All look to us for help. We need nurses badly.

Holly Springs, Sept. 9.—The following deaths to-day: George Wing, Thomas Falconer, Miss Julia White, R. G. Campbell, Mrs. Blank, Bateman's child, Jennie Lynch, W. H. Ross.

Lake, Miss., Sept. 9, 1878.—This little village is sorely afflicted. Five new cases of yellow fever are reported to-day. It invades not only the railroad town, but penetrates the country for miles around. To-day a case is reported at Newton.

The V. & M. railroad is almost entirely shut off, but Col. Haworth, the superintendent, is making the most heroic efforts, in spite of quarantines to supply the afflicted points on his road with medicines and food. Shameful to relate, an attempt to stop a medicine train en route for this place was made at Meridian, the other day, but the true-hearted and brave of that town rose and checked the effort.

OFFICE BOARD OF HEALTH,
Sept. 11, 1878.

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day [illegible]
New cases from 12m yesterday to 12m to-day [illegible]
Total cases to date [illegible]
Total deaths to date [illegible]

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

Fire Low.

Three-fourths of all the shots fired in battle fall of effect by being sent over the enemy's head. Nothing is harder for a soldier to learn than to fire low. There are ministers who are always failing to do execution in their sermons for the same reason. A "point blank" from the average pulpit is sure to go over the head of the average hearer in the pews. Some of the best informed Sunday-school teachers know so much more than their scholars, that they forget how far they must come down to be on a level with the understanding of their classes. It is important to have higher ground than the person you would uplift, but because he is below you, you must stoop sufficiently to allow him to get hold of your hand. If he is down a well and you are on the level ground, you can reach him by standing on tiptoe and [illegible] arms. You must get down [illegible] knees, and lower [illegible] level of his, before you can start him toward your [illegible]. Have this truth in mind, in all your preparation for [illegible]

—*S. S. Times.*

WHAT PUSSEY PURRED TO PANSY.

BY FRANK A. TYLER.

"Stroke my warm fur with your [illegible]
hand—
Cunningest fingers in all the land;
Nestle them close in my coat so white;
I promise you neither to scratch nor bite,
While I purr my own pussy story to you,
My sweet little mistress, with eyes so blue.

"Purr! purr! One day a tiny brown mouse
Was slyly running about the house.
Just as it scampered behind the doors
[illegible]
To my mistress does [illegible] velvet paws;
But [illegible] claws.

"I patted this way, and patted that,
As though I had been an old mother-cat.
'Purr! purr!' [illegible]
and so brown.
I think you are the daintiest morsel in town.
So I [illegible]
But mousey was dead then, and she [illegible]

"Oh! pussey," said Pansy, "how could you [illegible]
The poor little mousey was harmless [illegible]

[illegible]

"Go away, naughty Pussy, I'll [illegible]
You tortured the little brown mouse [illegible]

[illegible]

If the whole of these stories you [illegible]
to me is true.

[illegible]

Navasota District.

[illegible]

Brenham, September 7-8; Navasota, September 14-15; Millican, September 21-22; Courtney, Sept. 28-29; Brenham circuit, September 14-15; Planterville, Oct. 5-6; Anderson, October 19-20; Red Top, October 26 27; Bryan, November 2-3; Brower Hill, November 9-10; Hempstead circuit, November 14; Hearne, November [illegible] ville, November 23-24; Fairfield, November [illegible] Palestine, Nov. 30 and December 1.

District Conference, Navasota District, will be held at Navasota, Oct. 10, 11, and 12.

V. M. DOLE, P. E.

HOW FAT CAN A PERSON BECOME.

Mirabeau, alluding to a very corpulent person, said, "He has only been created to show to what extent the human skin would stretch without bursting." Then, corpulence was believed to be a natural condition; now, it is known to be a disease. Hundreds who have considered themselves useless for life, by reason of too much fat, have, by the use of Allan's Anti-Fat, been reduced to a healthy and natural standard. This great remedy for corpulence is purely vegetable and perfectly harmless. It acts on the food, in the stomach, preventing its being converted into fat. It cures indigestion and tones up the system. Sold by druggists.

Special Notices.

New Orleans University.

Owing to the presence of yellow fever in epidemic form at New Orleans, the Fall Term will begin on the [illegible] October instead of the 9th of September, as advertised.

Students and friends will please take notice and govern themselves accordingly.

JEREMY S. BEAN, Pres.

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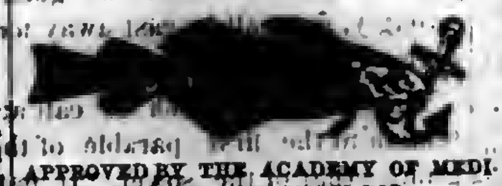

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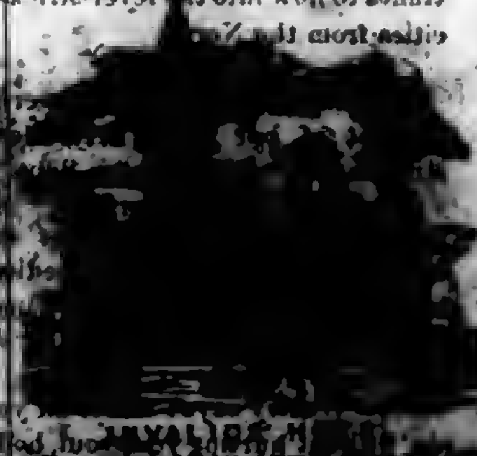

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Southwestern Christian Advocate.

VOL. 13—NO 38. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 19, 1878. WHOLE NUMBER 320

Southwestern [illegible]

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The Church.

The Church is not only a family and a school. It is also a *flock*. This idea implies on the one side watch, care and protection, and on the other, docility and submission. Jesus himself is the chief shepherd. His people are His sheep. He knows them. He gives unto them eternal life. They shall never perish. But the distinguishing features of His sheep are that they hear His voice and that they follow Him. These are the marks of His flock. They are very clear and simple marks. Whether it is the voice of direction, comfort or warning, that Divine voice they are keenly sensitive to. When heard, the holy instinct of obedience implanted in them prompts them to obey it promptly, cheerfully, fully. How precious such a shepherd full of all wisdom, full of all goodness of all power! How happy such a flock ever secure and richly provided for, led into green pastures and blessed to lie down by the still waters of Divine grace! But all this is conditioned upon the hearing and the following. How vain to imagine ourselves to be of the flock; how useless to expect the blessings of his sheep, unless we have these marks!

The chief shepherd has appointed over his flock undershepherds, pastors and guides, for the more immediate watch and care of the flock. They are not under the people but under Christ. He has set them over the flock not to fleece them but to feed them, not to flee when the enemy cometh, but to protect them against the enemy. How responsible a position for any man to occupy!

"Feed the flock of God which is among you taking the oversight thereof." There is reason to fear that too many of the undershepherds have forgotten the object for which they are over the fold. Nor will they keep that in view unless they themselves listen most attentively to the voice of the chief shepherd and follow it closely. Faithful to Him, they will be faithful to the flock. They will feed it, watch over it, defend it. The flock will grow and strengthen and flourish under them. If not true to their work, they need not be surprised if the sheep do not hear them. "A stranger will they not follow but will flee from him." They may be misled for awhile, but [illegible] detect [illegible] the voice and [illegible] the true shepherd!

The C. L. S. C.

The important event connected with the recent meeting at Chautauqua [illegible] was the inauguration of the new department known as the Chautauqua Literary and Scientific Circle. It is a society which aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature [illegible] with the routine of [illegible] among those [illegible] at [illegible] to them the college student's general [illegible] the world and [illegible] proposed [illegible] of the C. L. S. C. [illegible] study in lines and [illegible] which are to be indicated [illegible] circles for mutual help [illegible], and by similar [illegible] lectures and students at Chautauqua [illegible] prosecute the course [illegible] visiting.

[illegible] design of the managers [illegible] to encourage the organization of local circles in [illegible] of the country, where, by [illegible], lectures, scientific [illegible], a local interest [illegible] sustained in these [illegible].

[illegible] Cullen Bryant, who was [illegible] with the scheme [illegible] few weeks before [illegible] warmly commended [illegible] also received [illegible] of Dr. Howard [illegible] of Middleton, [illegible] of Harvard [illegible] Dr. Chadbourne of [illegible] Dr. Warren of [illegible] and many others.

[illegible] the first year embraces [illegible] study in English [illegible] N. J., the applicant giving his or her name in full, P.O. address, age, occupation, religious denomination, and promising to prosecute the four years course of study, requiring at least four hours reading a week from October 1st to July 1st. Blanks for application will be forwarded to any party addressing Dr. Vincent, Plainfield, N. J.

The necessity for educating the people in principles of sound finance and rational politics receives every day fresh exemplification. That the most effective agent for this purpose is a well-conducted Republican newspaper will be generally conceded. That no obstacle on the score of cost may prevent *The New York Weekly Times* from reaching all who need its instructing influence, it is offered from the 18th of September, 1878, to the 1st of January, 1879, for the sum of Twenty-Five Cents, either singly or in clubs.

The destitute unemployed increase daily. The Howard's ask the public to stop subscriptions for their work, the caring for the sick; but of course this does not apply to the Peabody, Orleans, Young Men's Christian, Homeopathic, Ladies, Physiological, German, French, Spanish, and other associations and societies which are providing for the destitute of all classes. It will be many days before New Orleans and surrounding villages and towns, sorely visited by the fever, will be free from dependence on the noble charity from abroad.

Mission Rooms, September 3d.

Of the five Indian Agencies in which corrupt administration has been disclosed, none of those to which the Mission Board of our Church nominates the agent are found. The following extract from the report of John Young, agent of the Blackfeet Agency, Montana, made to our Missionary Secretaries, will indicate somewhat of the work being done, and the prospects of further good amongst these red races. Mr. Young says:

"These Blackfeet, Bloods and Piegans are an intelligent race of fine physique, now and for some years back, entirely friendly to the whites. Eight years ago it was different. Then their murders and atrocities were such as called for the severe lesson given them by Col. Baker, in the extermination of the 'Double Runners' band, a punishment which at the time was by many called barbarous, though the results have proved beneficial. The Indians saw that it was either submission or extermination, and at once in solemn council accepted the former, and since have consistently acted up to it; and now when they see the happy results of obedience in the lessened crime following the suppression of the whisky traffic, and are beginning to feel the value of schools and the fruits of agriculture, that they should go back to what they were is not to be feared nor looked for. This improved condition of these tribes has a special value [illegible] by the events of last year. They have always been the enemy of the Sioux, and their full equal in courage and skill. When Sitting Bull and his band took refuge in Canada, they crossed the reservation of the Piegans, which runs along the Canada line for several hundreds of miles, and along which are their hunting grounds, and thus they form a faithful guard against any attempt of hostile Sioux to cross the line or boundary; and even should they not be in force sufficient to resist an unlooked for attack at one point, they can still be depended on to give the alarm promptly by scouts in time for the military and border settlers to prepair."

"Horse stealing and other thefts were formerly common and applauded, but during the last year no charge of any offense has been made against them, though during that period thirty-seven head of horses and mules found straying on the prairie, the property of white men, were brought to me and restored to the owners.

"Last year was the first attempt at farming, no attention having ever been given before to raising any crop, and the proceedings were watched with interest, but with one or two exceptions the males would not work, though the squaw did. A fair harvest resulted and the potatoes, turnips, etc. given them as [illegible] during the winter were highly relished. When our farming [illegible] began this spring, their conduct [illegible] different; more males offered for service than I could employ, and further, twelve of their head men have broken up, fenced and planted small patches, with the aid of my employees, and just now the prospect of a good harvest is very encouraging. A good many are building houses also.

"The attendance at our school has this year been more than double that of last year, and the interest [illegible] teachers, whose patience and perseverence have been rewarded by the attachment of their pupils and their progress in their studies. The reluctance of the scholars to speak English has been in a measure overcome by requiring them to ask for whatever was wanted by its English name. The liking of the children for school and its exercises has been manifested in many ways. When removed [illegible], for instance, to accompany their parents to the hunting grounds, after one or two day's journey they would start off and return to school. One of our causes of regret is that the nomadic habits of the people prevent a continued attendance of the children.

My time is so busily occupied with the [illegible] people that [illegible] there is no [illegible] service. No minister of any [illegible] has been [illegible] than a year. On Sabbath I [illegible] holding Sabbath-school. I have hopes that the [illegible] made to you for a missionary to labor amongst the nearly eight thousand [illegible] these tribes, may be attended to, for surely our own heathen deserve attention. I am doing my best to forward the civilization of these Indians, but have more faith in the civilization that follows Christianity than I have in [illegible] it. I [illegible] longer [illegible]

Our [illegible]

Rev. [illegible] just closed at Roger's Chapel, in which I had 20 conversions and 28 additions to the church, and the good work of the Lord is yet going on."

Rev. N. Cannon, Meridian, Miss.: "The Camp Meeting held here, commenced Aug. 15th and closed Sept. 8th, resulting in 42 conversions, 30 accessions and 16 probationers; 20 adults baptized. Money raised for pastor, $23; for college at Meridian, $34; to defray expenses of the meeting, $35; for organ $4.50; trustees' collection, $6,50; total $100. Rev. M. Adams, P. E., Rev. L. Elkel, Rev. W. McDonald, Rev. A. R. Sanders and Prof. Adkinson preached for us. On the 18th of August, between 50 and 100 mourners came forward to be prayed for. The effects of the meeting are still felt and seen. Vicksburg fever sufferers were sent $5, Grenada $8."

Rev. James Henderson, Goliad, Texas: "We have just closed our Camp Meeting and had a good time. We had 16 conversions; 13 joined the church; 20 to 30 at the altar during the meeting for prayer. Our meeting opened with the Lord's supper and closed with a love feast. Six of our preachers were here during the meeting. Times are dreadful hard here, but I am pleased to say that the Lord was with us in this hard place; the people came for seventy miles to the meeting."

Be not curious, nor trouble thyself with idle anxieties. What is this or that to thee? Follow thou Me. For what is it to thee whether that man do or speak this or that? Thou shalt not need to answer for others, but shalt give account for thyself; why therefore dost thou entangle thyself? God knows every one; He sees all things that are done under the sun. He also understands how it is with every one, what He thinks, what He wishes, and at what His intentions aim. Unto God, therefore, all things are to be committed; but do thou keep thyself gently at peace [illegible] come upon themselves, for God they cannot deceive.—[illegible]

[illegible] there had not been [illegible] goodness [illegible] given [illegible] ishing souls must rest.—[illegible]

Biographical Sketch.

From the Greencastle (Ind.) *Banner*, of Aug. 22, we take the following notice of our deceased associate editor.

DAVID W. JONES.

The many friends of David Welborn Jones will be pained to learn of his sudden death, which occured from yellow fever, at New Orleans, on the 19th inst. Mr. Jones was born in Vigo county, Ind., on the 16th of March, 1833, and with his parents moved to Greencastle in 1847. He entered Asbury University, but at the age of 19, and when within one term of graduation, quit college to engage in business. Afterwards, however, upon recommendation of Bishop Bowman, he was graduated with the honors of the University. From 1854 to 1861 he was engaged in the hardware business in Greencastle, with Robt. Dorsey, under the well remembered firm name of Dorsey & Jones. By appointment of Gov. Morton, he served near two years in the South during the war as a member of the Sanitary Commission, caring for and aiding in the relief of our sick and wounded soldiers in the field. In 1864 he finished the course of study and graduated at the Garrett Biblical Institute at Evanston, Ills., and for a short time had charge, as pastor, of a church in Missouri, which he relinquished on account of a contest relating to the property between the churches North and South. In 1867 he moved to Mississippi, and resided at Jackson about four years, during the greater part of which time he served as Deputy Auditor of the State. For near three years past he has been acting as business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE at New Orleans. The last issue of that paper, of the 15th inst., was mailed to his friends here with his own hands. On the 5th inst. he wrote to his friends here, saying he had no fear of the disease, but that he had made every arrangement to be taken care of should he be attacked, and to let his friends hear from him every day. He was full of good cheer and urged his friends not to be uneasy about him. He was expecting in October to join his wife in New York, and with his family visit his friends in Greencastle, and then return with his family to his work in New Orleans, where he expected to make his future home. But the dreadful scourge laid its hands upon him, and its work was speedily accomplished. The first knowledge his friends had of his sickness was the dispatch in the Indianapolis *Journal* announcing his death. But few persons were better known in Putnam county, and no one ever drew to himself warmer friends than did he. For every good work his hands were ever ready and his heart ever open. In the church, in the Sabbath-school, and in the temperance cause he was always the same active earnest worker. As evidence of his early devotion to the temperance cause many will remember the spicy temperance paper published in 1853 by him and Alfred W. Sewell, called the *Torch-Light*. He was peculiarly fitted for this work as he had learned the printer's trade previous to his graduation from college.

To no one are we more indebted for the completion of the soldier's monument than to David W. Jones.

He was a member of the Masonic Fraternity and held high position in the order. In disposition he was most tender, affectionate and kind; while in his outer life he illustrated the high qualities of a true and noble manhood. He leaves as the saddest mourners over his grave, a heart-broken wife and child, a mother and a sister. That he died as he lived, full of the true christian faith and hope, there can be no doubt. Those who knew him, when they read these lines, will join the writer of this sketch in saying—"David W. Jones was one of the best men I ever knew."

A true man is always highly esteemed, even by those who may affect to despise him. Their estimate of his character may be concealed, but secretly they approve and commend him. In the estimation of the virtuous and good, moral honesty and integrity are always regarded as cardinal virtues, and essential to the formation of a worthy character. A man who lacks sincerity, who is true to the lip, but false to the heart, who looks one way and rows another, is unworthy of confidence, and cannot be trusted. Be sincere, honest, true, and you will command the respect and confidence of all,

Calamity Shows We Are Akin.

Calamity will heal Congress. This congregation of political athletes succeeded admirably with their spasms of mutual recrimination and reactive investigating committees, in embittering the North and the South. Neither party is immaculate, and while there may be a choice between them, individual schemers for office so irritate and anger opponents that honest patriots often tremble for the republic when left to the keeping of children estranged through the selfishness of their political fathers. Congress destroyed common patriotism, while pretending to "pacify" the country. The plague, while a destroyer, proves that we are brethren.

August, in this year of our Lord, hath brought a new element into the equation. Suddenly, and pitilessly that destroyer, yellow fever, overtook New Orleans, Memphis, Vicksburg, Grenada and other towns, and in its presence all political walls of separation fall down and all hearts melt into one, as men clasp each other's hands and call upon God for deliverance. It is impossible to depict the scenes enacted so near us, and among our own countrymen.

* * * * * * *

Nothing is grander, more touching and more promising of blessed results among survivors in the South, than the record of the ready treasure and the unquestioning sympathy which the North is casting into the laps and hearts of our Southern brothers and sisters. We always have claimed, and truthfully, that selfish leaders have made our troubles for us, but that the hearts of the people in both sections are in the right places. The Northern mere politician is a dangerous leader, while the Southern masses by force of sheer habit follow the lead of a real minority. This giving of dollars, which we hope will, if necessary, aggregate millions, has its own reward. We pray that God will even miraculously direct the flow of every dollar and guide providentially every ounce of antidote and every pound of food to the point where life is in the scales. The result, when the trial is past, must be blessed indeed. It will hereafter be quite difficult for Southern demagogues to convince their followers that Northern men who gave without stint, really desire to rob, traduce, belittle, or kill their brethren. The test, while deplorable and awful, will yield the peaceable fruits of fraternal righteousness. The man who will seek to divest the lesson of its legitimate moral will deserve a moral murrain more savage than the fell Southern plague. The eye of the entire nation—nay, of all civilization—is upon this transaction. We could not immediately realize the peril or the straits into which our brethren had fallen, but the news that brought full information, startled the entire world. Therefore, we hear of donations in Canada and England. Presently we shall the more clearly see the value of the telegraph which is a product of Christianity, and the more blessed results of inter-communication in the cable of human sympathy that binds all hearts in one. Still again do we see the significance of the first message sent over an American telegraph wire—"What hath God wrought?" both in the domain of science which is the sum of what we know of God's law, and in the wide field of morals that in the name of a common Creator make the whole world kin. There is an ocean of difference between the "fraternity" that demands money as its certifier, and that which pours out money like water when a brother is too helpless to ask for a dollar or a drop.—*Northwestern Christian Advocate.*

"We did not bring any novels to the country this summer, and now the members of the family are reading Motley, Macaulay, Irving, and other authors. They seem, too, to be more than usually interesting." So said a friend. We are quite in agreement with Emerson that if the bulk of modern literature could be burned up, our boys and girls would be immensely the gainers. The reading of light, trashy, sentimental, sensational, silly and sickly novels and novelettes has neutralized to a great extent the purpose of a universal system of popular education. Instructive reading requires the use of brains, demands reflection, stores the memory, and develops faculty. But who are they who now read solid books?—*Christian Intelligencer.*

Interesting Missionary Meeting.

GATHERING IN THE LIBERTY STREET M. E. CHURCH—ADDRESS OF REV. J. H. MCCARTY, OF NEW ORLEANS.

From the Pittsburg Telegraph, Monday September 9th.

The Liberty Street M. E. Church, which has been undergoing some general repairs during the last few weeks, was opened for divine service yesterday morning. The sermon on the occasion was delivered by Rev. J. McCarty, D. D., of New Orleans. A new front has been put on the old sanctuary, the woodwork throughout has been painted, and the walls and ceilings handsomely frescoed. The church now presents a neat and attractive appearance, and starts out on a new lease of life. The pastor, Rev. Mr. Miles, has worked vigorously and with good success. In the evening a missionary meeting was held, at which several addresses were delivered. The pastor spoke on home missionary work, Rev. W. H. Kincaid on Foreign Missions, and Rev. Dr. McCarty on the work of the M. E. Church in the South. We can only give space to some of the remarks of the last speaker. The Doctor states that when one talks of the work of the M. E. Church in the South it must not be inferred that there was no Christian work there but what the M. E. Church is doing. The South is not a heathen land. There are tens of thousands of faithful Christians and many eloquent and devoted ministers in all the churches in the South. He would speak of the work in the South as he would of that in the West, or the East, or the North. A church has no right to localize itself. The M. E. Church South has a right to plant her churches anywhere. He hoped she would do so, for the harvest is great and the laborers are few. So the M. E. Church has a right to go South; it is our duty to go everywhere—into all the world. He stated that however much political questions had divided the North and South a few years ago, that day was now past and the war is over. Now he believed in the most cordial fraternity among Christians and especially among Methodists. He had never attended better prayer meetings, nor listened to more eloquent preaching than in the M. E. Churches in New Orleans. He hoped the day was not far distant when the two Methodisms, even though there might never be an organization, would stand shoulder to shoulder in the great strife against sin.

The M. E. Church had undertaken to do a work for the colored man—a work in which all Christian people in the South were engaging in to a large extent. He deemed the work of educating the colored people a mission of which any church might justly be proud. He was at the present time away from his charge in New Orleans, at a time when every man should be at his post. He had come North to raise funds for a pressing church debt and had arranged for the work before any yellow fever had broken out. He was here against his will and if he could get the money he must have he would return to the stricken city as soon as he could reach there notwithstanding he was wholly unacclimated and the Board of Health protested against unacclimated persons coming there to feed the epidemic.

Telegraphic Summary.

Dispatches of the 15th give the following:

Deaths from yellow fever—At Grenada, 2 deaths, 2 new cases; at Holly Springs, 5 deaths, 9 new cases; at Vicksburg, 18 deaths; at Canton, 54 deaths, 31 new cases; at Dry Grove, Miss., 20 cases; at Biloxi, 1 death, 2 new cases; at Memphis, 234 new cases.

Advices of the 16th., state 23 deaths at Vicksburg. Baton Rouge, deaths, none, new cases 34. Canton, one death and 20 new cases. Memphis, 111 deaths. Grenada, 6 deaths, and 4 new cases. Holly Springs, 2 deaths, 12 new cases.

OFFICE BOARD OF HEALTH,
Sept. 17, 1878.

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day...[illegible]
New cases from 12m yest'day to 12m to-day...[illegible]
Total cases...[illegible]
Total deaths...[illegible]

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

In youth, grief comes with a rush and overflow, but it dries up, too, like the torrent. In the winter of life it remains a miserable pool, resisting all evaporation.—*Madame Swetchine.*

General News Items.

Spurgeon is in poor health.

Dr. Schaff thinks Mormonism will soon pass away from Utah.

Silver has been discovered on the north side of Lake Superior.

The ladies of Raleigh, N. C. raised over $1500 for yellow fever sufferers.

Dr. Weikert, of Greenford Ohio, has given $20,000 dollars to Wittenberg college, in that State.

Mr. Moody gives Sunday evening Bible readings at his home in Northfield, Mass.

The friends of John Knox propose to raise on the Thames embankment a memorial church.

At the expense of the King of Belgium, Stanley may make another exploration of Africa.

A sermon has been delivered in Westminister Abbey by a colored divine, the native Bishop of Hayti.

The Georgia *Repualican* says Alexander H. Stephens is the great apostle of State sovereignty upon whom the mantle of Calhoun has fallen.

A Methodist named Tipp gave all his estate to four objects: Missionary and Freedmen's Societies, Boston Theological and Vermont Conference Seminaries.

The *Christian Advocate*, New York, appeared in a new dress of clear type on the 12th inst. It is a most readable publication and an honor to the church.

The Supreme Court of the United States has re-affirmed the principle that States have a right to prohibit the manufacture and seal of ardent spirits.

Mrs. Vinnie Ream Hoxie has donated one of her finished works, "The South," to the Washington City Association, for the relief of the yellow fever sufferers in the South. It is valued at $300, which sum the committee will doubtless see that it realizes.

Rev. Dr. Daniel Steele dedicates his new book to Harriet Binney:

In Manhood My Mate,
In Womanhood my Wife,
In Gentleness my Joy,
In Counsel my Guide,
In Industry my Thrift,
In Trouble my Cheer,
In Ministry my Help,
In Love my Bliss.

A tobacconist in Oberlin, Ohio, it is asserted, offered an advertisement to the Oberlin *News* announcing that on a certain day he would give to the yellow fever sufferers the entire gross receipts of his tobacco store that day. The *News* refused to insert the advertisement, on the ground that the people of Oberlin would object to seeing a tobacco advertisement in the paper.

The ex-Prime Minister of Servia, Chedomille Myatovitch who is eminent as a scholar, and is also a decided Christian, is translating the Pilgrim's Progress into the language of the Serbs. He has a large acquaintance with English literature, and has selected Bunyan's great work as the one best adapted to interest and profit the Servian people.

Capt. Eads, who built the St. Louis bridge and the Mississippi jetties, has been presented by the Brazilian Minister with an autograph letter from the Emperor Dom Pedro, in French, requesting him to come to Brazil. The Emperor says that the Brazilian Government is in need of an engineer experienced in the improvement of the navigation of rivers, and highly compliments Mr. Eads on his ability.

Says the New York *Times*; "Of the two thousand Indians who live in Lower Canada, nearly one-half are Roman Catholics, though the priests complain that they are difficult to regulate theologically, as they have an uncontrollable tendency to confound their native superstitions with the dogmas of their adopted creed. They join their baptismal rites with those of animals as family names, calling themselves Jean Baptiste Horse, Pierre Antoine Dog, Paul Charles Bear, Louis Marie Wolf, and Jacques Constantine Elk. Most of them speak French, or rather the barbarous patois known as Canadian French. They are generally industrious and tolerably honest, but extremely poor, like most inhabitants of the province. Their chief vice there, as in this Republic, is intemperance. They get drunk whenever they have an opportunity, and it is said to be a noticeable fact that a certain amount of liquor drowns their Catholicism completely. When intoxicated they return altogether to savagery.

BUT A DAY OF LIFE.

BY L. E. KEELER.

But a day of life, but a day of life,
To strive for the world's proud glory;
Garnering riches, and honor, and power,
The fame of the good in the earth's great dower;
To write in its annals our story;
To answer the martial call of the fife,
But a day of life, but a day of life.

But a day of life, but a day of life,
To fill with pleasure and singing,
But a day to gladden the world with smiles,
Drinking in [illegible] and laughter the whiles,
And listening the glad chimes ringing;
To gather the blossoms with color rife,
But a day of life, but a day of life.

But a day of life, but a day of life,
For our sorrows, pains and losses,
But a day to bow 'neath the weight of grief—
To garner for heaven the precious sheaf—
To carry our burdens and crosses,
And fill the ranks in the holy strife,
But a day of life, but a day of life.

But a day of life, but a day of life,
To gather our all of treasures;
Be they jewels, or laurels, or loving hearts,
Right, ourself and our guerdon parts,
And we know as we purchase our pleasures
The [illegible] feels the edge of the knife.
But a day of life, but a day of life.

But a day of life, but a day of life,
Then sleep—till the endless "To-morrow"—
We are gathering flowers that fade and die,
Or toiling "by faith," as the hours glide by;
We are bearing in patience the sorrow;
Or sighing unthankfully, weary of strife,
"But a day of life, but a day of life."

But a day of life! But a day of life!
The morning is passing forever!
The dew has dried on the unkept field,
How quickly the wheat for the autumn yield—
The grain from the thistles sever—
Rise, from the harvest with blessings rife,
All the day of life. All the day of life.
—*Philadelphia Christian Standard.*

A Sermon for Little Folks.

"If ye know these things, happy are ye if ye do them."—John 13:17.

I. "These things," that is, your [illegible]. You have your duties [illegible] you are:

1. At home, obedience and respect [illegible] and kindness to brothers, [illegible], and servants.

[illegible] school, respectfulness to [illegible], faithfulness in study, and [illegible] in play.

[illegible] church, be quiet, listen, [illegible] give your hearts to [illegible].

[illegible] the street, modesty, good [illegible] kindness, minding your [illegible].

[illegible] should you do your du[illegible] [illegible] for pay. That is a low [illegible] always ask, "What [illegible] love. So the Savior did [illegible] at Nazareth. So the [illegible] will (which is only [illegible] for duty). This will [illegible] it cheerfully.

[illegible] By trying to [illegible] become [illegible] you improve in [illegible] writing, and music. Peter [illegible] duty makes you [illegible] make Eve hap[illegible] Disobedi[illegible] make you [illegible] unkindness, bad [illegible] kind of sin can make [illegible]

[illegible] comes from doing [illegible] God's reward [illegible] every day for just one [illegible] true it is. [illegible] your duty. Be [illegible] is doing it for love [illegible] then you will be [illegible] earth, and for[illegible]

Advice.

[illegible]

school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous kindly man—a gentleman.

A great many mistake religious sentiment for a religious life. Because they are touched by religious truth they fancy they are religious. Because they are susceptible to religion they think they have it. An impression is to them the same as if they obeyed it; to appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think it is as heroic as if they died at the stake themselves. They come to take what God has planted in them as a substitute for a practical Christian life.—*Ex.*

A gentleman in the habit of occasionally using intoxicating drinks took up an able temperance speech and sat down in his family circle to peruse it. He read it through without saying a word, when he exclaimed: "This man is a fool!" He read it again, and when he had finished it a second time he exclaimed: "This man is a fool or I am!" A third time he read it with still greater care, and as he finished the last sentence exclaimed: "I am a fool!" and never touched a drop of ardent spirits afterwards.

New Publications

We have received the second volume of the *Metropolitan Pulpit*, bound in cloth from the publishers, Religious Newspaper Agency, 21 Barclay St, New York, for which our thanks are due.

That Fat Person Cannot be Found. Not even Edison with all his inventive genius and extensive research, can find a fat person that Allan's Anti-Fat will not reduce at the rate of from two to five pounds per week. Those having uselessly tried different anti-fat prescriptions, including "starvation," "horse-back" and "saw-horse" "riding," may be skeptical, but a fair trial will convince them that Allan's Anti-Fat is a genuine medicine, and that it will speedily fulfill all promises. Sold by druggists.

Quarterly Meetings.

Navasota District.

THIRD ROUND.

Brenham, September 7-8; Navasota, September 14-15; Millican, September 21-22; Courtney, Sept. 28-29; Brenham circuit, September 14-15; Plantersville, October 5-6; Anderson, October 19-20; Red Top, October 26-27; Bryan, November 2-3; [illegible] Hill, November 9-10; Hempstead circuit, November 14; Hearne, November 16-17; Cotton Gin, November 20; Centerville, November 23-24; Fairfield, November 29; Palestine, Nov. 30 and December 1.

District Conference, Navasota District, will be held at Navasota, Oct. 10, 11, and 12.

V. M. COLE, P. E.

Special Notices.

New Orleans University.

Owing to the presence of yellow fever in epidemic form at New Orleans, the Fall Term will begin on the 7th of October instead of the 9th of September, as advertised.

Students and friends will please take notice and govern themselves accordingly. [Aug 30tf.

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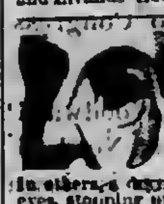

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucous, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried high up and perfectly applied to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. Sage's Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists.

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CORPULENCE.

ALLAN'S ANTI-FAT

is purely vegetable and perfectly harmless. It acts upon the food in the stomach, preventing its being converted into fat. Taken in accordance with directions, it will reduce a fat person from two to five pounds per week.

"Corpulence is not only a disease itself, but the harbinger of others." So wrote Hippocrates two thousand years ago, and what was true then is none the less so to-day. Sold by druggists, or sent, by express, upon receipt of $1.50. Quarter-dozen $4.00. Address,

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Record of Official Members.
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Record of Probationers.
Record of Baptisms.
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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50. tf.

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Aug. 1 78-1y.

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Southwestern Christian Advocate.

VOL. 13—NO. 39.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 26, 1878.

WHOLE NUMBER 321

Southwestern.
METHODIST BOOK CONCERN,
[illegible] New Orleans, La.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, D. D., Editor.
Terms: $2 a year, Cash in Advance.
[illegible]

God's Dealings With Us.

Among men it is no uncommon thing to find love acting against justice or justice doing its work regardless of love. But the perfect balance of Divine nature requires that these qualities be blended and operate harmoniously. "I am the Lord which exercises loving kindness, judgment and righteousness in the earth; for in these things I delight saith the Lord." It is hard to realize this in many of the trials and afflictions that we have to pass through. We see the judgment, but where is the loving kindness and where is the righteousness? Doubtless reason often staggers just here. Faith comes to the rescue. Our confidence in the Divine integrity and goodness holds its own, although we may have to cry out, "Lord I believe; help Thou mine unbelief."

It will be noticed that *loving kindness* is put first. This is the spring of all God's actions. "God is love." There is nothing that He does, there is nothing He can do that is not the outcome of His love. Hence all His doings are kind because they spring from love and so He declares that He exercises loving kindness in the earth. But with the loving kindness of God there is mingled *judgment* also. When He sends sorrow or trial upon us it is in order to take from us something that He knows will injure us if left in our own possession or to inflict upon us that wholesome chastisement that He sees necessary for our future well being. [illegible] judgment [illegible] and although we like silly [illegible], may cry out [illegible] all it [illegible] and heartless, [illegible] blessedly true that [illegible] whom the Lord *loveth* He chasteneth and scourgeth every [illegible] whom He receiveth." The [illegible] judgement of God are also in perfect harmony with His *righteousness*. They are [illegible] in perfect accord with perfect rectitude. "Shall not the [illegible] of all this earth do right?" [illegible] all the miseries, sufferings and [illegible] that follow sin, there is [illegible] and the sufferer himself [illegible] it to be righteous, but there is no vindictiveness in God, [illegible] human suffering. [illegible] every loving kindness itself requires the infliction. He is [illegible]; He is righteous. Here is a blessed trinity of attributes in whose exercise God [illegible] all [illegible] blessed harmony in His providential government [illegible] this world.

[illegible] comfort [illegible] this [illegible]. What we do not now understand [illegible] hereafter [illegible] shall look back upon [illegible] way by which we have been [illegible] and we shall readily recognize [illegible] every chapter and in every verse [illegible] our own history loving kindness [illegible] judgment blended together, and [illegible] perfect and complete [illegible].

[illegible] by yellow fever in the South, and [illegible] to transmit [illegible] for the purpose named. [illegible] of the [illegible] particularly [illegible] in our own de[illegible] the [illegible] with [illegible] and food, may [illegible] to do all the good possible. [illegible] receipt of [illegible] Praying for your protection [illegible]

[illegible] D. DENHAM, JR.

[illegible] communi[illegible] by this:

[illegible] tributed by sympathizing friends for the relief of the suffering and want caused by the yellow fever. Additional contributions enable us now to send you another check for the same amount, ($500) after having forwarded a like check to Memphis for use there. Please make an early acknowledgment of the receipt of our letter and enclosure, and when you conveniently can some information of the use of the amount sent.

Yours truly,
NELSON & PHILLIPS,
per D. DENHAM, JR.

The recipients of the above mentioned amounts after consultation, concluded to distribute it through the agency of the pastors of the Methodist churches, who should in person report each case needing relief by name, residence and number of family. This to be recorded in a book kept for the purpose, with the name of the pastor or agent attached to the amounts disbursed. It is hoped due care will be taken by pastors in investigating applications made to them, in order that the fund may reach only those sufferers for whom it it is intended.

On Monday, at the SOUTHWESTERN office, the work of relief was commenced, and although small amounts were allowed in each case, the disbursements for the day amounted to $153 50! This shows at a glance the extent of poverty and misery the scourge has left in its track, and must satisfy the donors of the relief fund that their action was both thoughtful and opportune.

Let the prayers of all include a blessing asked for the charitable Northern friends, who have come to our succor in the hours of distress.

* * *

The *Central Methodist*, Catlettsburg Ky., tried to make out an odious comparison between the conduct of preachers of the church North, and the church South. The *Western Advocate*, of Cincinnati, pointed out errors of fact, upon which the *Methodist* relied in its statements, which was published in the SOUTHWESTERN of the 12th inst. We regret that the *Methodist* has rejoined in this spirit.

The editor of the *Western Advocate* thinks we are not fraternal for telling our readers that North Methodist preachers in the South flee upon the first approach of yellow fever, while Southern Metodist preachers remain at the post of duty, administering to the comfort of the sick, and burying the dead. But the point is our ministers are judged by them unworthy to represent and defend Methodism in this Southland, hence they send men whom they hold up to the world as of better Wesleyan stock than they, to do this work, who, on the first appearance of danger flee North and leave their sheep without shepherds to care for and protect them, we simply stated the fact, and that is not denied. Now, [illegible] say, distinctly, we do not censure these men for leaving, under the circumstances, but the Northern church should forever seal their lips as to the main reasons assigned for sending ministers South.

We agree with the *Western Advocate* that no fraternal spirit graces [illegible] and disproven attack of the *Central Methodist*, and its allusions are untimely and without warrant. The sheep have "shepherds to care for and protect them;" [illegible] the very ones, named by the *Methodist*, with able assistants. Is it this fact which arouses the envy of our contemporary? All honor to the heroes of this crisis, without drawing any unfraternal lines, say we; the others may be safely left to the better judgment of the high-minded followers of Jesus!

* * *

A notable change has taken place in the affairs of Egypt. The Khedive has been generally reckoned a man of far more than ordinary abilities, and not without a desire to elevate the country of which he is the ruler. He has spent vast sums of money in public improvements, principally, however, to beautify his capital and administer to his personal enjoyment. His tastes have been those of an Oriental despot, an unceasing round of extravagance and profligacy has characterized the life of his palace. For years he has been hopelessly in debt, borrowing large sums of the Jews to meet necessities until the case has become desparate. The step that has now been taken is in the interest of the foreign creditors. The Khedive and his family are to restore to the State the lands they have acquired since he came to the throne, and there is to be a real reform in the administration, including large retrenchments in the civil list. To carry out these reforms, Nubar Pasha [illegible] President of the Council, [illegible] Rivers Wilson, the Minister of Finance. This is only one step less than an actual dethronement of the Khedive. The new prime minister is a Christian, an Armenian and a reformer. He is in accord with Western civilization and owes his position no doubt to British intrigues and influence.

Rev. R. W. Overton.

Rev. R. Overton, pastor of Camp Parapet church, died September 17th of yellow fever. He was taken sick on the 10th, and on the 17th he breathed his last. He was appointed to his post by Bishop Wiley, in 1877. and re-appointed by Bishop Wiley. He was born in the year 1849 in Elizabeth City, North Carolina, and now leaves relations, his father and one brother in the ministry. At the time of his death, his wife was away for her health with his daughter, on a visit to his former charge, Morgan City and Centreville, where he was first appointed by Bishop Merrill, and recommended from Asbury Chapel, Franklin, La. Rev. Overton was beloved by all, and his many friends will be pained to hear of his death.

As his friends gathered at his bed-side, he prayed and told them to tell his wife to meet him in Heaven, and said he was going to a better land. He slept in Jesus, full of faith. His funerel at Camp Parapet was attended by his conference brethren, Revs. E. Williams, W. P. Forrest, S. Duncan, S. Priestly and A. Moore.

* * *

We hope the Secretary of War will not hesitate to use his powers to the fullest extent in furnishing government rations to the needy in the South. His hesitation is the result ot the ill-advised notice of the Howards, that funds were no longer needed by them, which has been misinterpreted abroad. The poor, deprived of work, are daily increasing in numbers, and the hand of charity should be liberally extended to them until they are able to help themselves.

* * *

On Sunday J. A. Sheridan, brother of Gen. Geo. A. Sheridan, and ex-Union soldier, member of the 32d Regiment Massachusetts Volunteers, and lately a clerk in the post-office, died, and was buried at Chalmette by the Mower Post, G. A. R.

The Methodist Relief Fund:

The following is the distribution of the relief fund, contributed by and through Messrs. Nelson & Phillips, New York:

MONDAY, SEPT. 23.

Nurse of D. W. Jones, $4.

Rev. S. Duncan—Widow of Rev. Overton, $20; Celia Wren, $2; John Grimes, $2.

Rev. S. Priestley—Lyda Clees, $5; Martha Dutch, $2; Rich Lewis, $2; Agnes McKenny, $8; Martha Jackson $4; Mrs. Scott, $1 50.

Rev. W. P. Forest—Ellen Brackson, $3 50; Eveline Johnson, $4 50; Jno. Gould, $1 50; Celia Smith, $2.

Rev. O. Hunt, per *J. W. E. Bowens*—Della Baker, $2 50; Josephine Jerry, $2 50; J. L. Allen and wife, $6; A. Rumsey, $3.

Rev. Dr. Witherspoon — Widow Shelo, $6; Widow Newton, $6; Widow Cruby, $3.

Rev. Henry Green—Mary Griffin, $1 50; Mary Randolph; $4; Lizzie West, $1 50; A. Baily, $2; Amelia Rose, $2: Alice Furtch, $1 50; B. Montgomery and wife, $4; M. Stewart, $2; Mat Grant, $2 50; Matilda Hamilton, $1 50; A. D. Murry, $2 50; Scott and Luster Smith, $3; G. Bell's children, $3.

Rev. J. M. Vance—Lizzie Franklin, $1 50; T. Whitefield, $2; Margaret Hill, $2; Mary Williams, $3; Emma Jones, $1 50; Georgie Hill, $1 50; Clara Hunt, $1 50; Lucy Baker, $1 50; Susan Jones, $1 50; Lizzie Brickel, $2; M. Bonnet, $2; Amanda Alexander, $2; Diana Washington, $3; Dan Winbush, $4; Elvina Branch, $2.

Ten copies *City Item*, 30 cents.

Car fare, 20 cents.

Total disbursements for Monday, $153 50.

TUESDAY, SEPT. 24.

Rev. F. Landor per *Jas. Green*—Rosalie Joseph, $1 50; Miss J. Brown, $2; Eliza Clarke and wife, $5; Nelson Burdon, $2; Rev. F. Landor, $5.

Rev. S. Duncan—C. Wilson, $2; Mrs. Reed, $2 50; Sophie Robinson, $2; Mrs. Landor, $3.

Mrs. Emerson Bentley—Mrs. Kesler and child, $5.

Rev. O. Hunt per *J. W. E. Bowens*—Gertrude Causey, $2; H. Lewis and children, $5; Nellie Edwards, $2; Josephine Epps and child, $3 50; M. James, $1 50; Charlotte Alexander and child, $3 50; Mrs. Hayden, $2; Lewis Madison, $2.

Rev. W. Forest—Mira Morris, $2; D. Jordan and wife, $3 50; Silvia Webb and children, $5; Lizzie Black, $2; Hannah Hynes, $2; R. Jones, $2; Oscar Johnson and wife, $4; Lucy Snarlle, $2; Mrs. Lowe, $2; Jane Sancier and daughter, $4.

G. A. Cambias—J. C. Williams, $5; Julius Westerman, $5; Beverly White, $2; Mrs. Smith, $1 50; Widow Smith, $3; G. A. Cambias' children, $2.

Rev. J. M. Vance—Alice Turner, $2; Martha Shelby, $3; Anna Smith, $1 50; Jane Martin, $3; Mary Martin, $3; Charity Alexis, $2; Maria Washington, $3 50; Fannie Williams, $2; Rose Gideons, $2; Ellen Hunt, $2; Elizabeth Dyons, $2; Louisa Molmos, $1 50; Perry Hamilton, $3; Wm. Addison, $1 50; Sarah Washington, $3.

Rev. Addison Moore—Phillip Gray, $3; Emma Green, $1 50; Mrs. Naisen, $1 50; Magdaline Derauboe, $2; Mary Nicholas and child, $3 50.

Rev. A. Ross—Susan Branson, $2.

Rev. H. Green—Jno. Robinson, $2.

Total disbursements for Tuesday, $149 00.

Grand total, $302 50.

EMERSON BENTLEY } Trustees.
Rev. E. WILLIAMS. }
J. W. E. BOWENS, Secretary.

An Interesting Letter from Vicksburg.

THE SILENT BELLS—FLEEING PEOPLE — HEARSES — DESTITUTE — RELIEF ASKED FOR.

VICKSBURG, Sept. 14, 1878.

BRO. HARTZELL.—*Dear Sir:* Perhaps it would not be amiss to write you from this once happy city, situated on the hills by the Father of Waters—yes, I say once happy, because in days gone by not only could the bells of the many churches be heard pealing all through the city on the Sabbath, but also during the week days of labor. Now how different! Not a sound is to be heard, save those of the many hearses and hacks conveying the dead to the city of the dead. Business is suspended, churches are closed all over the city. No more ringing ot bells to summon the people to hear the word of God expounded.

Great destitution and distress prevail. Over 600 have passed away thus far and our list of dead ranges from 15 to 50 daily—the last weekly report of the sexton being 210. This is fearful for a city with less than 10,000 inhabitants, and where over 5,000 have fled from it into the country, and left the poor to face the contagious disease. Much suffering prevails among the colored people at this place.

As to the M. E. Church here, we were making great improvements previous to the breaking out of the fever. The old building has been repaired and virtually made new—over $500 expended on it. It was ceiled overhead, painted, and furnished with a new set of pews, O. G. style, a new pulpit, and a large gallery in front 30 by 8 feet. But just as we were finishing our repairs the fever broke out, and stopped everything about the church at present. Our presiding elder has not been able to reach here since July, owing to tho quarantine laws prohibiting his coming here and going elsewhere. Bro. J. J. Shumpert, our beloved pastor, is in Aberdeen with his family. He left here Aug. 12 to visit his sick mother, and owing to his being in somewhat bad health, has been advised not to return until the yellow fever abates here. He is loved by his congregation. Our church is in a better condition than ever before. Our elder is loved and esteemed highly. May God bless both of them and spare them to return here when times are more favorable.

We hope you will do all you can for our distressed and destitute people. We have organized an association here to aid the destitute of all classes. All aid sent to the Peabody Association of Vicksburg must be sent to one of the following parties: Geo. W. Stith, President; T. M. Broadwaters, Treasurer; W. H. Rogers, Secretary. Here is a full list of all the officers of the Peabody Association of Vicksburg, viz: President, Goe. W. Stith; 1st Vice President, W. J. Jordan; 2nd Vice President, Goe. Robinson, Secretary, W. H. Rogers; Assistant Secretary, N. J. Stith; Treasurer, Thos. M. Broadwaters; Directors, W. J. Jordan, Geo. Robinson, P. C. Hall, Claiborne Green, J. H. Wilson, H. C. Carter, J. W. Taylor.

Please excuse me for taking up so much of your valuable paper. I will close by appealing to all, both white and colored everywhere, to help us in this hour of distress. I am very respectfully

Yours in Christ,
GEO. W. STITH.

Mission Rooms, September.

The latest tidings from Moravia are to July 30, and are to the effect that Bro. Kellogg was improving, and that he hoped to have the school resumed by August 1. The school numbers over one hundred and thirty pupils and more were expected from remote points. Bro. Osgood was still at the Muhlenburg Mission, receiving the kind care of Rev. D. A. Day and wife, of that Mission, and continues to improve.

We regret to learn of the very serious illness of the wife of Rev. Mr. Correll of our Mission in Yokohama. She was very low with typhoid fever according to the advices at the Mission Rooms under date of Yokohama, August 14th.

Rev. M. Hansen writes to the Missionary Secretaries from Christiana, Norway, under date of August 8th, in which he says: "At our Conference presided over by our dear Bishop Bowman, we had a time of great pleasure and benefit. Everything went on easy and in good order. The missionary collections for this year were $623 72." He also reports the death, on the second of August, of Rev. S. A. Stenson, of the Norway Conference.

"When the Greek postillion mounts his horse he begins a song which he only concludes with his journey" is a sentence we recall from Chateaubriand, and one we are prone to think of in connection with the jubilant, song-loving form of Christianity known as Methodism. Before he gets his creed, before he gets his catechism, the Methodist is wont to compile his hymn book. We have a fresh illustration in a book before us. Early in its history our Mission in India furnished itself with its own hymnbook. The Mission Rooms still distribute hymn books in Ojibwa, Chippewa and Mohawk languages. In Mexico Dr. Butler saw to it that amongst the earliest publications of our Society should be a collection of Spanish hymns, and now Rev. H. G. Jackson favors us with a copy of the second edition of "Nueva Coleccion de Himnos Evangelicos, Originales y H. G. Jackson, pastor de la Iglesia Methodista Episcopal en Buenos Aires."

"In every land let us begin the song,
To every land the strains belong."

Letter from Holly Springs.

Holly Springs, Miss., Sept. 20, 1878.

Dear Brother:—Since last writing the yellow fever has broken out most fearfully at this place, and many families that were cheerful and happy are now mourning the loss of some of their friends. Among those that have died was Bro. Benj. J. Boyd, Reording Steward of Ashbury Chapel, and also an acceptable class leader. He stood to his post, and braved all the terrors of the epedimic, not only performing his own accustomed duty, but taking on cheerfully the load that others dropped as they died or fled from the plague. He was a student of Shaw University, cut off in that bloom and promise of a useful career in the Methodist Episcopal Church, which he so dearly loved.

He was a devoted and a consistant Christian, a true and conscientious friend. He had been successful in business matters, and had a nice comfortable little home. A purer or better young man I have never known.

When the yellow fever first broke out here he offered his services at the telegraph office to assist in delivering messages. There he remained until the fever took him. After a comparatively brief battle on the 17th inst., he succumbed. "He said he was *"packed"* up and ready and willing to die." He is now numbered with those who fell with their faces to the foe. Ashbury Chapel deeply mourns the death of one of her young and brightest official members, and earnestly condole with the relatives in their loss of one whom was respected and honored by all who knew him.

Yours truly,
J. M. SHUMPERT, Pastor.

Our Southern Methodism.

Rev. L. J. Terrell, Houston, Miss: "In my protracted meeting here I met with great success. In season only five nights, and had twelve converts and four accessions to the church. I ask the prayers of my brethren."

Rev. J. D Huy, Henderson, Tenn.; "My protracted meeting is now closed. It lasted two weeks. During that time God blessed me with twenty-one converts and two accessions to the church. Thirty-five mourners are left crying for mercy, and there is a good prospect of a bright revival here. God is blessing the M. E. Church in this country. My benevolent collections are very good. Reader, pray for my success and that God may prepare me for the pulpit."

Rev. James Hayward, Franklin, La: "We have increased the membership of Asbury church, and some are conversions. In our congregation we see the effect of the Gospels among the young men. Some of them are dropping their ways of gaiety on the Lord's day, finding their way to the church and filling the seats. Prof. Bean, of New Orleans, visited and preached to us, and the people appreciated it very much. He has done some good for the University by his visit to Franklin. We often read the ADVOCATE in church."

COTTON PLANT, MISS., }
Sept. 12th, 1878. }

Editor SOUTHWESTERN: I desire to announce through your columns to the brethren of the Holly Springs District, who are doubtless becoming anxious as to my whereabouts, that I am slowly recovering from an attack of chills and fever that has held me bedfast for ten days. I am happy to say that my health seems to improve slowly, and in a few days I shall be able to resume my routine duty.

Respectfully, J. G. JOHNSON,
Presiding Eldor.

Telegraphic Summary.

THE FEVER.

Canton, Miss., Sept. 22.—For the past twenty-four hours six deaths have occurred. Our people are less cheerful.

Holly Springs, Sept. 22.—Deaths to-day: Frank and James Walter and Dr. Sheldon, of Mobile. No improvement in the situation.

Grenada, Sept. 22.—One death to-day—a colored woman. No new cases reported.

Terry, Miss., Sept. 22—Fever still bad at Dry Grove, two dying vomiting blood. One new case last night. The Howards supplies are exhausted.

Morgan City, Sept. 22.—No new cases since Friday.

Cairo, Ills. Sept. 22.—At Hickman, to-day, 9 new cases and 4 deaths are reported. No cases in Cairo.

Washington, Sept. 22.—Judge Chalmers, of Mississippi, received from Hernando, Miss., the following: "Eight deaths, including Mrs. Anderson."

Memphis, Sept. 22.—There have been thirty-three deaths officially reported by the Board of Health for the twenty-four hours ending at six o'clock to-night; nine were colored.

Memphis, Sept. 23.—The weather has turned warm again, which is favorable to the spreading of the disease.

Baton Rouge, Sept. 23.—cases of yellow fever reported for forty-eight hours ending this morning at 9 o'clock: Number of deaths 3; number of new cases 86. Total number of deaths to date 48. Total number of cases to date 789.

Canton, Miss., Sept. 23.—New cases in the last twenty-four hours, twenty-three; deaths, one. Dr. A. T. Semmes is up. Robt. Mosby is doing well. Weather cloudy with some rain. No abatement in fever so far as new cases are concerned. About two-thirds of the whites have had the fever, but there are a great many negroes yet who have not had it. One of our telegraph operators, Campbell, is down with the fever.

Water Valley, Miss., Sept. 23—The fever is epedemic here. Twenty-five cases have occurred, and 7 deaths since Thursday last. Supplies needed.

Port Gibson, Miss., Sept. 23.—About six hundred cases to date, deaths one hundred and four. The fever is in several parts of the county, and some deaths have occurred.

Grand Junction, Tenn., Sept. 23.—T. E. Jones, president of the Howards, taken down. Only three white men on their feet. Three cases and three deaths yesterday. Forty cases on hand. A doctor was captured on the down train. In need of blankets and the necessaries of life.

Louisville, Sept. 23.—Fever patients from points this side of Memphis continue to arrive. Ten were discharged from the hospital to-day. Nine deaths during the week, forty remain. All refugees. Not a case has occurred among our citizens.

Cairo, Sept. 23.—A telegram from Martin, Tenn.. says: The condition of things is deplorable. Two deaths in the last twenty-four hours. Several others down. Among them W. T. Johnson, railroad agent and wife; Owens, express agent; Ben. Poynter, operator. Hickman reports four deaths and ten cases to-day.

Hernando, Miss., Sept. 23.—Three cases yesterday, including Dr. Powell.

Vicksburg, Sept. 23.—Weather clear and warm, light rain last night and early this morning; thermometer 91°. Six deaths on Sunday, and twenty new cases. The fever has decreased so much here that visiting physicians and nurses are going to other points.

Holly Springs, Miss., Sept. 23.—We have scattered the roses over the grave of Col. Kinloch Falconer, Secretary of State, of Mississippi. The fever is on the increase, and those who stand here to aid the sufferers, see hourly the best and true stricken down by this fearful plague.

OFFICE BOARD OF HEALTH, }
Sept. 24, 1878. }

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day	58
New cases from 12m yest'day to 12m to-day	120
Total cases to date	8270
Total deaths to date	2372

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

The Women of Cyprus.

The bewitching power attributed at this day to the women of Cyprus is curious in connection with the worship of the sweet goddess who called their isle her own. The Cypriote is not, I think, nearly so beautiful in face as the Ionian queens of Izmir, but she is tall, and slightly formed; there is a high-souled meaning and expression, and seeming conscious of empire, that speaks in the wavy lines of the shoulder, and winds itself like Cytherea's own cestus around the slender waist; then the richly abounding hair (not enviously gathered together under the head-dress) descends the neck, and passes the waist in sumptuous braids. Of all other women with Grecian blood in their veins, the costume is graciously beautiful, but these, the maidens of Limesol—their robes are more gently, more sweetly imagined, and fall like Julia's cashmere in soft, luxurious folds. The common voice of the Levant allows that in face the women of Cyprus are less beautiful than their majestic sisters of Smyrna, and yet says the Greek, he may trust himself to one and all the bright cities of the Ægean, and may still weigh with a heart entire, but that so surely as he ventures upon the enchanted Isle of Cyprus, so surely will he know the rapture or the bitterness of love. The charm, they say, owes its power to that which the people call the astonishing "politics," *politike*, of the women, meaning, I fancy, their tact, and their witching ways; the word, however, plainly fails to express one half of that which the speakers would say. I have smiled to hear the Greek, with all his plenteousness of fancy, and all the wealth of his generous language, yet vainly struggling to describe the ineffable spell which the Parisians disposed of in their own smart way, by a summary, *"Je ne scai quoi."*

Serenity of the Virtuous Soul.

Suppose a good man hath a wife, and children and riches and great power, with all these things he remaineth alike virtuous. Take them away, and again in like sort he will be virtuous, neither overwhelmed by his misfortunes nor puffed up by prosperity; but as a rock standeth equally unmoved in the raging sea and in calm, neither broken by the waves nor influenced at all by the calm; thus too, the strong man stands firm, both in calm and in storm. And as little children, when sailing in a ship, are tossed about, whilst the pilot sits by, laughing and undisturbed, and delighted to see their confusion; thus, too, the soul which is truly wise, when all others are in confusion, or else are inopportunely smiling at any change or circumstance, itself sits unmoved, as it were at the helm of piety. For tell me, what can disturb the pious soul? Can death? This she knows to be the beginning of a better life. Can poverty? This helps her on toward virture. Can disease? She regards not its presence. Why speak I of disease? She regards neither disease nor tribulation, for being beforehand with it, she hath straitened herself. Can dishonor? The whole world hath been crucified to her. Can the loss of children? She fears it not. For when she is fully persuaded of the resurrection, what can surprise her? None of all these things. Doth wealth elevate her? By no means; she knoweth that money is nothing. Doth glory? She has been taught that all glory of man is as the flower of grass. Doth luxury? She hath heard Paul say, "She that liveth in pleasure is dead while she liveth." Since then she is neither inflamed nor cramped—what can equal such health as this?—*Chrysostom.*

* * *

The village of Labadieville, Assumption parish, says the *Pioneer* has had 7 deaths and 65 cases of yellow fever. Physicians are much exhausted from incessant labor.

NIGHT AMONG THE HILLS.

So still ! So still !
The night comes down on vale and hill !
So strangely still, I cannot close
My eyes to sleep. No watchman goes
About the little town to keep
All safe at night. I cannot sleep !

So dark ! So dark !
Save here and there a flitting spark,
The fire-fly's tiny lamp, that makes
The dark more dense. My spirit quakes
With terror's vague and undefined !
I see the hills loom up behind.

So near ! So near !
Those solemn mountains, grand and drear
Their rocky summits ! Do they stand
Like sentinels to guard the land ?
Or jailors, fierce and grim and stern,
To shut us in till they return ?

I hear a sound,
A chirping faint, low on the ground :
A sparrow's nest is there. I know
The birdlings flew there three days ago !
Yet still return each night to rest
And sleep in the forsaken nest.

No fear ! No fear !
Sleep, timid heart ! Sleep safely here !
A million helpless creatures rest
Securely on Earth's kindly breast ;
While Night her solemn silence keeps,
He wakes to watch who never sleeps.

In our Bible study, it should be our effort to gain that knowledge which shall show us more clearly our duty and our privileges as the disciples of Jesus ; and in all our Bible teaching it should be our effort to impart a similar knowledge to our scholars. There is good [illegible] in any passage of the [illegible] to prove of profit to us and to those whom we teach, if we [illegible] they fairly get hold of it. And there is also mystery enough to [illegible] and them endlessly if we [illegible] spend time over that. It [illegible] so important that we let [illegible] dark things of the Bible, [illegible] open our minds to its [illegible] availeth it," said [illegible] Kempis, "to cavil and [illegible] about dark and hidden [illegible] ignorance of which [illegible] be reproved at the day [illegible] That is a good [illegible] relative importance of [illegible] discussion—the promi[illegible] will have at the day of [illegible] Oh, if men bestow as [illegible] the rooting out of [illegible] planting of virtues as [illegible] mooting of questions, [illegible] many evils be [illegible] be given [illegible] little use for [illegible] being sound [illegible] sound in [illegible] The use we make of [illegible] an induce[illegible] holy living, set[illegible] in us and to [illegible] Sunday School Times.

[illegible] Box for the [illegible] contains a [illegible] translated [illegible] magazine [illegible] a work by [illegible] The number [illegible] Great [illegible] Edinburg Review [illegible] Magazine ; The [illegible] of Science, Specta[illegible] The [illegible] Life, Spectator ; [illegible] the other [illegible] both pub[illegible] advocated [illegible] the usual [illegible] numbers, of [illegible] (or more [illegible]

[illegible] unavoidable circumstance. [illegible] a storm or any such thing to prevent. Be up by time in the morning, have your lessons perfectly, and go to school with a determination of learning all you can possibly. And don't fail to attend church also, it will make the heart of your pastor glad, give confidence to your parents in your desire for a right life, and aid you more than you can imagine in your efforts for usefulness and happiness.

* * *

"Sam," observed the magistrate, "have you hooked any more chickens and geese lately ?" "No, sah !" replied Sam promptly. But when he got home he threw down a bundle and remarked : "Ef he'd a-said duck, Dinah, he'd a-had me."

* * *

The blood of Christ is love and charity.—Ignatius of Antioch.

* * *

Can the Truth Overtake a Lie?

Investigation discloses the fact that the lady reported in the Associated Press dispatches, about Aug. 10th, to have died in Chicago after two weeks' use of some reputed remedy for corpulency, had not taken Allan's Anti-Fat, but had used a preparation put up by a regular physician in Luzerne, Pa. Allan's Anti-Fat is manufactured in Buffalo, N. Y., by the undersigned We have already sold over 100,000 bottles of it. It has therefore been taken by thousands, and we challenge proof that it has ever harmed any body, unless the reduction of obese persons from 20 to 60 pounds, leaving them healthy and strong, is considered a misfortune. Furthermore, we hereby offer $5,000 reward for evidence showing that it contains poisonous or injurious ingredients. We also offer $5,000 if we cannot prove that it has reduced numbers of persons as stated herein, and always without injury. It is said a lie will outtravel the truth any time ; but we trust that those newspapers that have misled the public by saying that physicians attributed the lady's death to the use of Anti-Fat (which is only put up by us, the term "Anti-Fat" being our trade-mark), will correct the false impression they have conveyed, by publishing this refutation.

BOTANIC MEDICINE CO.,
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Quarterly Meetings.

Navasota District.

THIRD ROUND.

Brenham, September 7-8 ; Navasota, September 14-15 ; Millican, September 21-22 ; Courtney, Sept. 28-29 ; Brenham circuit, September 14-15 ; Plantersville, Oct. 5-6 ; Anderson, October 19-20 ; Red Top, October 26-27 ; Bryan, November 2-3 ; Brower Hill, November 9-10 ; Hempstead circuit, November 14 ; Hearne, November 16-17 ; Cotton Gin, November 20 ; Centerville, November 23-24 ; Fairfield, November 28 ; Palestine, Nov. 30 and December 1.

District Conference, Navasota District, will be held at Navasota, Oct. 10, 11, and 12.

V. M. COLE, P. E.

Special Notices.

New Orleans University.

Owing to the presence of yellow fever in epidemic form at New Orleans, the Fall Term will begin on the 7th of October instead of the 9th of September, as advertised.

Students and friends will please take notice and govern themselves accordingly. [Aug 30tf.

JEREMY S. BEAN, Pres.

PIANO Another battle on high prices [illegible] renewed. **ORGAN** [illegible] Beatty's latest newspaper for full reply [illegible] free. Before buying PIANO or ORGAN read my latest circular. Beatty's celebrated Pianos and Organs. Beautiful. Instrumental. Challenge comparison! Rivals are jealous of my success! Most successful house in America! Commenced a few years ago without a dollar; sales now nearly [illegible] annually. Lowest prices ever given. Elegant Rosewood Pianos $130 [illegible] Church Organs $115. Tremendous bargains now ready. Address [illegible] F. Beatty, Washington, N. J., U. S. A.

Free ! Leisure Hours.—A splendid 16 page family literary paper, full of Choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful [illegible] Chromos suitable for framing and adorning any home, Free to any one sending fifteen cts. (stamps taken) to pay mailing expenses. The publishers, J. L. Patten & Co., 162 William st. N. Y., guarantee every one Double Value of money sent. Also in prizes, and big pay, given to agents.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

A Fine Head of Hair is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most [illegible] article ever introduced to the American people for increasing its growth, restoring a natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others ; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious ; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, 75 cents a bottle, or six bottles for $4. [illegible] Hart & Co., wholesale agents, New Orleans.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of [illegible] days and three-quarter hours. This quick time is made only by the [illegible] Route, and is the [illegible] of its enterprise in rebuilding [illegible] track with steel rails and new [illegible] at heavy expense, and the thorough system of ballasting that [illegible] been undertaken. This fast [illegible] will be of great advantage to [illegible] of this city, which it is [illegible] will show their appreciation by their patronage. Only [illegible] change of cars, which is made at [illegible] O., where breakfast is [illegible] splendid dining hall at [illegible] at 8 a. m. [illegible] route also makes the quickest [illegible] arriving at 2:40 p. [illegible] time, sixty-seven [illegible] half hours. This the most [illegible] for all New England [illegible] to all intermedi[illegible]

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This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

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THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms ; three brick dormitories, and a like number of frame cottages devoted to the same purpose ; two college literary society halls ; a President's house ; Professors' residences ; and a refactory with all necessary out-buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray ; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned ; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges ; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz :

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz :

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In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The **Fall Term** will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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Extracts from Letters.

A. A. Gibson, Barrytown, Duchess County, N. Y., writes, April 20, 1877, Dr. Swayne & Son, Phila. ; Gents—I enclose post-office order for eight dollars, please send me one dozen London Hair Color Restorer. It has stopped my hair from falling out, and restored it to its natural color. It has proved satisfactory in every respect.

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The expense of Board, Room Rent, and Washing, in the Institution, will not exceed Ten Dollars per Month of four weeks.

An incidental fee of One Dollar per month is charged all students, except those in Theological Department.

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Calendar for 1878 and 1879 :

Monday, Sept. 2, 1878, First session begins ; ends Friday, December 20.
Thursday, January 2, 1879, Second session begins ; ends Thursday May 22.

Meharry Medical Department :

Third Annual Session begins Monday, Sept. 30, 1878 ; ends Friday Feby. 21, 1879.
Law Department opens Monday, September 30, 1878.

Expenses :

Tuition in Literary Departments		$1.00 per Month of four weeks.
Room Rent		1.50 " " "
Board, including Tuition and Room Rent		9.00 " " "
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Tuition in Medical Department		$30 00 per session of five Months.
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BEATTY [illegible]

till nov6'78.

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Successor to Dr. J. G. Angell,
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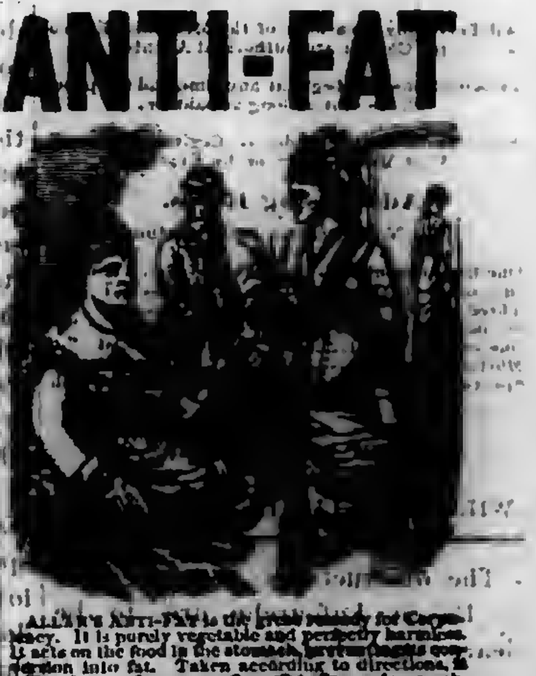
ANTI-FAT



ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from 2 to 5 pounds a week. In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drug store for the second bottle." [illegible] writing for a patient from Providence, R. I., says, "Four bottles [illegible] pounds [illegible] Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." Messrs. POWELL & PLIMPTON, Wholesale Druggists, of Buffalo, N. Y., write: "To THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen—[illegible] Allan's Anti-Fat. [illegible] BOTANIC MEDICINE CO., Proprietors, Buffalo, N. Y.

WOMAN

[illegible] Dr. Pierce's Favorite Prescription [illegible]

[illegible] Roses, Fine Winter-blooming, for [illegible]
Fine Geraniums, 8 sorts, for [illegible]
Camellia Japonica, 8 sorts, for [illegible]
Carnations [illegible]
Grape Vines [illegible]
12 Currant Bushes, 3 sorts for [illegible]
100 Strawberry Plants, 3 sorts for [illegible]
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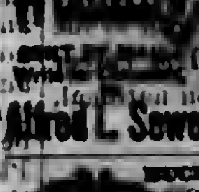
Aug1'78-10t.

Wedding, PARTY Invitations, [illegible] School [illegible] DIPLOMAS, [illegible]
Alfred L. Sewell. [illegible]



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$5 to $20 per day at home. [illegible]

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Dec 1 77 1y] Augusta, Maine

Southwestern Christian Advocate.

VOL. 13—NO 40. NEW ORLEANS, LA., THURSDAY, OCTOBER 3, 1878. WHOLE NUMBER 322

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
[illegible] St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

Terms: [illegible] per year, Cash in Advance.

[illegible]

Advertising Rates.
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NEW YORK OFFICE:
[illegible] Broadway, New York,
WILLIAM BALDWIN, Special Agent.

Extensive revivals are reported in Washington churches.

Bishop Scott presides at the Holston Conference this week.

[illegible] fund, $8,007,005, [illegible] by any State in [illegible]

[illegible], of the Soraparu [illegible], was taken down with the fever on Sunday last, we learn with regret.

The New Orleans *Christian Advocate*, organ of the Church South, appeared as a half-sheet this week, following the example of the SOUTHWESTERN.

Postmaster Badger has wisely given M. C. Sturtevant a clerkship in the post office. He is a good bookkeeper, and a straightforward gentleman.

[illegible] and J. M. [illegible] with the yellow fever, but are believed out of danger at the present writing.

The [illegible] *Eagle* says the colored people of [illegible] Hawk Plantation have subscribed [illegible] for the fever sufferers. The [illegible] Association has collected and [illegible] $420 30.

On Tuesday, Sept. 24th, Charles H. Lara, youngest child of Mr. and Mrs. [illegible] Lara, aged four years and seven months, died. The father is a member of the firm of Heath, [illegible] & Lara, of Camp street.

[illegible]

Our Editor's Work in the North.

As our readers know our editor was appointed some months since to visit a large number of the Annual Conferences, which met in the northern States during September and October, and address them on the work of the Freedmen's Aid Society of the Methodist Episcopal Church. In addition to this special work he speaks on the general work of the Methodist Episcopal Church in the Southern States.

Our last private advices from Dr. Hartzell were from Chicago. He was then on his way to the Upper Iowa Conference and had yet five conferences to meet. He was in excellent health, and had travelled since leaving New Orleans five thousand miles, and spoken from three to five times a week. He says. "Everywhere I find much sympathy in our southern work. Our great Church, with all her intelligence and wealth, and social power and religious enthusiasm, is with us in the South, and will stand by and aid our work wherever or whenever needed, from the Rio Grande to the Potomac. In the prosecution of her southern work the Methodist Episcopal Church has only the Spirit of Christ. She wants only to do good, by giving intelligence to the ignorant, by giving churches to the poor and by giving salvation to the unsaved. Her love is for the whole South, and by helping and saving those who welcome her she does the greatest possible good to the whole people. Our great Church, in her spirit and work in the South only gives a continued illustration of the feelings of the whole North toward the South, as now for a time is being shown by the magnificent gifts of money sent from every State to aid in caring for our afflicted, during this terrible yellow fever scourge. Thank God! this nation is one in spite of sectional politics."

From our northern exchanges we gather many complimentary notices of Dr. Hartzell's addresses.

The *Northwestern* of Chicago in its issue of Sept. 25th, says:

Rev. Dr. J. C. Hartzell, of the SOUTHWESTERN ADVOCATE, New Orleans, is in the North by appointment, attending to the interests of his paper at the Fall conferences. Dr. Rust has empowered him to represent also the Freedmen's Aid Society, and Dr. [illegible] [illegible] at kind [illegible] the people and inform them definitely concerning the vital importance [illegible] freed[illegible] work.

The St. Paul, Minn., *Pioneer Press* Sept. 21, has the following dispatch from Rochester, Minn., giving an outline of his remarks before the Minnesota Conference, Sept. 20:

Rev. Dr. Hartzell, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, gave a highly interesting address. He spoke of the great problem before the nation, [illegible] the conflicting elements [illegible] South. [illegible] there will be [illegible] there will be mutual good will. No nation on the globe ever had such a problem before it. In the solution of this problem [illegible] is necessary. There must be the broadest charity, the [illegible], and the wisest [illegible]. The Church must [illegible] much to do in this mighty [illegible]. The Methodist Episcopal Church has here a great responsibility. This church has 400,000 members and over eight million [illegible] property, in what was slave territory. [illegible] has been gathered [illegible]. The Baptists of the South number a million, colored and white. [illegible] Methodist Church has three-fourths [illegible] church stands [illegible] in the southern [illegible] half of our people [illegible] white and half [illegible]. The Freedman's Aid [illegible] special work the [illegible]

taught, half of whom are studying for teachers and preachers. Of the thousand colored preachers we have in the South, a large per cent have already had more or less training in the Schools. As the people increase in intelligence, the demand for better preachers increases. He gave many interesting facts and incidents illustrative of the following points: The colored people are dying out; second, they are going to Africa; third, they will and do work; fourth, they are getting property; fifth, they are developing good type of manhood and womanhood.

Burning Lamps.

What is a lamp without oil? But if the lamp be filled with oil, but is without flame, of what use is it? Does he who has oil without flame, see better than he who as yet, has neither oil nor flame? There are many empty lamps. The human soul ignorant of love and of duty, is an empty lamp. Sad it is to look at it. Spiritual darkness has full possession. How anxious we should be to fill them with truth, the truth which God revealed for our instruction and salvation!

But how many lamps there are filled with oil! Minds that have been well furnished with gospel truth, that are thoroughly indoctrinated in Christian principles and that clearly understand their duty! Yet these lamps are of no more use than the empty lamps. The great want is a burning lamp! It is the *flame*, not the oil nor the lamp, although both the latter are necessary to the former. The oil of holy truth in the soul set on fire by the Divine Spirit? Then there is light; light within the soul; light shining out upon the world; light shed upon our own path; light that guides and cheers the way of others. How important that flameless lamps filled with oil are soon kindled! You are acquainted with truth and duty, but truth and duty are lifeless. They have no awakening, no converting, no sanctifying power over you. Kindle your lamps. Ask for the divine spark that shall kindle them. Bring your lamps to be lighted by the Holy Ghost. Then shall they send out their rays far and near to cheer and bless yourselves as well as others.

There are not a few, alas, who seem to think that lamps once kindled will always burn of themselves, will possibly never be extinguished! Whoever knew a lamp that never needs refilling, and that never needs trimming and other attention? But [illegible] professing themselves Christians seem to act upon this impression for what are they doing to nourish and sustain the holy life within their own souls? What are they doing to make their light burn brighter? The burning lamp needs replenishing. It needs trimming. It needs cleaning. So we must seek constantly to fill our soul with God's truth, by reading and meditation. We must, by prayer without ceasing, be ever opening the doors and windows of our hearts to God's grace. Nor let the flame of the lamp [illegible] extinct for the [illegible] works. Christ went about his Father's business. [illegible] to keep our graces in exercise.

The world needs more of these burning lamps. The church needs [illegible]. We need them ourselves, for how great is the darkness illumined by the ray of light. We must have this light as we pass through this dark world of sin. [illegible] have it in the days of [illegible] in the hour of our final leaving of this world. Christ is the great luminary. Christians are the lights put here to illuminate the world. May they ever shine beautifully and clearly!

Here to stay.

The following extract is taken from the address of Rev. S. F. Upham, D.D., Fraternal Delegate to the Methodist Church of Canada, delivered Sept. 12:

No, sir, in no part of our field have our successes been greater than in the Southern States of our Union. When the war closed we had in the late slave States in round numbers about 6,000 members. We now have in that same territory, distributed among 27 Annual Conferences, embracing 2,103 travelling preachers, 400,000 members. Our Church membership is made up almost exactly of equal numbers of white and colored people. One of our Bishops —Bishop Haven— resides in the South. His eye is open to see the needs of the field, and his tongue and pen are ever ready to defend our interests there. We have [illegible] colored people [illegible] very prosperous, and [illegible] largely to the [illegible] cational elevation of the masses.

The Methodist Episcopal Church feels that she is needed in the South. We cannot abandon our work there. We do not ignore or undervalue the work being done by others, especially by the Methodist Episcopal Church, South. We shall continue to labor side by side with them in fraternal relations, it is hoped; but we can never think of leaving a field where God has so signally blessed us. Wherever the flag of our nation floats in the breeze there we claim the right to be, and there we mean to stay."

The *National Repository* for September contains the following from the editor, Dr. Curry:

The action of the General Conference of 1872, (written by the hand that now pens these words, and adopted unanimously without an amendment,) was designed to place both churches in their proper positions towards each other. The time had come when it was incumbent upon the parent body to recognize the proper church-hood and the legitimate Methodist character of the Church, South, and to extend to it the hand of fraternity, neither asking or giving apologies for the past nor concessions for the future. And that there might be no mistake in the matter, due notice was given that there could be no southside boundary line to the territory of the Methodist Episcopal Church; *that we were there and intended to remain*, thus affirming the principal article of the action of the General Conference of 1848, setting aside the so-called "Plan of Separation."

Instructed by this action, our commissioners appeared before the Southern General Conference of 1874 with our fraternal greetings; and, of course, their reception in their official character by that body was a practical acquiescence in, and adoption of, our interpretation of the relations of the two churches—past, present and prospective. It was not strange, therefore, nor was it merely an indication of any want of brotherly charity, that some of the best minds of that General Conference hesitated, and opposed the unconditional acceptance of our offer. By accepting it the Southern Church abandoned its traditional position, and consented that whatever might have till then been thought to remain of the "Plan of Separation" should be thenceforth forever buried out of sight.

Christian fraternity is always less a formal arrangement than the spirit of charity dwelling in and actuating individual souls, and without the latter the former is hollow and offensive. IF OUR SOUTHERN BRETHREN ACCEPT THE HAND WE OFFER THEM, *they must do it heartily and on the terms we designate.* THE METHODIST EPISCOPAL CHURCH is not of the *North* in any such sense as makes it not equally of the *South;* nor can it accept a "fraternity" that practically denies or ignores that fact. The application of this principle to certain things recently done, and others left undone, might do much good.

The Fraternal Relief.

The following letter was received on Monday:

METHODIST BOOK CONCERN,
805 Broadway, N. Y., Sept 26, 1878.

Emerson Bentley and Rev. Emperor Williams,
No. 89 Natchez street, New Orleans:

Dear Brethren:—It is our privilege, out of contributions sent to us for the relief of the suffering and want in the South, caused by the yellow fever, to forward to you at this time an additional remittance of $500. Please find enclosed our certified check for this amount. You will please acknowledge the receipt of the check and oblige,

Yours Truly,
NELSON & PHILLIPS,
per D. D[illegible].

The above amount makes a grand total of $500 received by and through Nelson & Phillips, the contributions of their employes and themselves, the collections taken in churches, and individual donations.

Other amounts have been received as follows:

Rev. S. E. Snider Oasis, Johnson, county Iowa, collected on his charge $12; Rev. F. M. Robertson, Independence, Iowa, sent by Methodist people of that place, $18 37; Rev. O. F. Matteson, Rochelle, Illinois, $2 75; Rev. S. Gates, P. E., Austin district, LaGrange, Texas, church collection $21 60.

We clip the following from the New York *Advocate:*

Mrs. O. P. Furlong writes us from Tennessee: "Our pastor, Bro. S. L. [illegible] meeting [illegible] and held at [illegible] on [illegible] River, [illegible] County. There were eight conversions. Bro. Clark organized a Methodist Episcopal Church of thirteen members and more will join the next time he preaches here. This is on a new circuit started this year."

Bro. Clark is a local preacher and a student of the [illegible] College. Many similar [illegible] have occurred within the bounds of the Central Tennessee Conference. Earnest men, full of the Holy Spirit, will succeed anywhere.

The Methodist Relief Fund:

WEDNESDAY, SEPTEMBER 25th.

Rev. A. Ross—Emily Whiler $2

Rev. M. Dale per *Robt. Slack*—G. Bell $5, Annie Kellum 2, May West 2, Susan Powell 2, Cora Joner 2, Ella Lea 2, Ellen Gurgeron 2, Lucy Anderson 2 50, Lizzie Anderson 1 50, J. Harding 2, May Jackson 5, Fanny Taylor 2, Rosaline Hurst 6, Winnie Woods 3, Georgiana Craig 4, Josephine 5, Henrietta Bland 3, Miss Mason Jenkins 2 50 Maggie Harris 2, B. S. Hale 4, E. Browner 2, Ellen Robertson 5, Catherine Livingston 5, E. Rone 2, Fanny Washington 4. L. Horny 2.

Rev. J. M. Vance—Mrs Brown $8 50, Mrs. Emile 2, J. S. Crickel 2, M. Peterson 2, M. Martin 2, E. Branch 3.

Rev. A. Moore—Rose Gray 2, Rena Edwards 1 50, Elvina Gustine 2, Polly Fortune 4, Frank Eusene 1 50, Lucinda DeBray 2, Frank Eugene 2.

Rev. S. Priestly—Susan Young $2 Jennie Scott 2, Wm. Davis 3, I Burrell 4, H. Gabriel $50.

Rev. C. Hunt per J. *W. E. Bowens*—Mr. Isabelle $2 Mr. Armore 3, S. Wright 3, Celeste Russell 2.

Rev. M. Dale per *Robt. Slade*—Tener Ellie $3 50.

Rev. H. Green—Dora Hill $3.

W. A. Brainard—Mr. Sturtevant $5.

Rev. L. Duncan—Myer Moore $3, S. Duncan 2 50.

Rev. H. Green—T. Hutchinson $2, G. Hicks 1 50, Mr. Holland 2, Bella Cart 2, Mr. Levy 2, Louisa Williams 5.

Total disbursments Wednesday, $165 00.

THURSDAY, SEPT. 26.

Rev. J. Gould $2 50.

Rev. A. Moore—Angela Perry $2, L. Bowie 2, Eddie Steward 2, Francis Green 3, L. DeBray 1 50.

Rev. J. M. Vance—Madeline Gibson $2, M. Miller 3, Agnes Royale 2, Mrs. J. Bartly 2, C. Bartly 1 50, H. Mumford 2, May Roder 2, Julia Robinson 2, Nancy Choffield.

Rev. M. Dale per *Robt. Slade*—M. Beard $1 50, Virginia Washington 3, M. Winby 1 50, M. Lawler 1 50, Hanna Wilson 3, Eliza Jenkins 2, Eliza J. Johnson 1 50, Ellen Blackman 2, Sarah Johnson 2, C. Baker 3, Mrs. Burton $4, C. Clarke 5, C. Miller 2, Emma Rick 2, L. William 1 50, V. Miller 3, Rebecca Glascoe $4, May William $1 50, May Curtis 6, Clara Cooper 2, May Robinson 2, Emma Thomas 2, C. Myers 2, Mr. Rivers 2, Fanny Casey 2, L. Randolph 2, H. Wilson 2, C. Jackson 2.

Car fare Messengers, $3.

Advertisement "City Item," $1 00.

Total disbursements Thursday, $103 50.

FRIDAY, SEPTEMBER 27th.

Rev. Wm. Smith—E. Reid $2, Lucinda Davis 2, W. Long 2.

Rev. J. H. Bonfath, German M. E. Church—Mrs. Wiemers and husband $5, Mrs. Hese 1 50, Mis Elchaker 2.

Rev. A. Moore—Mary Bradley $2, Victor O'Neils child 1 50.

Rev. S. Duncan—E. Washington $3, Charity Lambert 3, Sam Wright 3, Catherine Brown 2.

Emerson Bentley,—E. E. Adams $5.

Rev. J. M. Vance—Sarah Hill $1 50, Mary Woods 3, Allie Harris 3, Minnie Coleman 3, L. Smith 2 50, Mary Marks 2, Ann Shelvy 3, A. Reid 1 50, H. Dorsey 2, Matilo Williams 2.

Rev. H. Green—Mr. Jackson $3, B. Lovens 3, L. Luston 1 50, Julia Darien 2, Jane Thompson 2, Bella Cash 1 50, Anna Evans 3 50, C. Wiley 2, Mrs. E. Cockeim 1 50 Mrs. Moore 2, Mrs. Jackson 2, Mrs. Brown 2.

New Orleans *Observer* for publishing, $2.

Total $82 50.

SATURDAY, SEPTEMBER 28th.

Rev Wm. Smith—Malinda Gibbs $2.

Rev. M. Dale, Rev. R. Slade—May Stewart $3.

Rev. S. Duncan—Ellen Tavsen $3, Sam Hall 2, Celeste Narcisse 2, Mrs. Woods 2, Rosa Glass 2.

Rev. S. Priestly—Lucy Griffin $4, Wm. Johnson 1 50, W. Broom 2 50.

Rev W. P. Forrest—Emma Thomas $4 00.

Rev J. M. Vance—L. Scott $2 50 H. Fields 2, Jane Kennedy 2 P. Hamilton's child 1 50, E. Osca 2, R. Ralton 2, M. Reily 2, Josephine Beauregard 2.

Rev. A. Ross—Emma Fields $3.

Rev. A. Moore—Jane Edwards $2 50, Victor O'Neil 2, Wesley Cooper 2.

Emerson Bentley—Mrs. Kesler's child $3.

J. W. E. Bowens — Beverly White $5.

Total $61 50.

"Colored Evangelical Work."

Editor SOUTHWESTERN:

In a recent number of the *Southwestern Presbyterian* appeared an article under the caption, "The Colored Evangelical Work." The writer, it will appear upon reference, in the strongest terms and in a Christian-like manner objects to a certain phrase in the circular issued by the "Executive Committee of the Assembly's Institute for colored ministers at Tuskaloosa." This "Executive Committee" conscious of having done nothing for the colored people, (comparatively speaking) in that section, would screen itself from this neglect of *duty to humanity* by saying: "While we should enlist our white ministry as far as possible in preaching the gospel to them (the colored people,) yet, *as their people almost universally refuse such labors*, we seem almost shut up to the alternative of leaving them to themselves or raising and educating a colored ministry."

The writer, commenting on the *italicized* words says: "Possibly the fact alleged therein is true in the section in which the Institute is located, but it must be a mistake when extended to the territory occupied by the Church as a whole." That the colored people as a race or as a "Section" throughout the whole country have ever refused or refuses the teachings of the Gospel from "white ministry, can be established on no well grounded fact, not even in that *particular "section."* Add to this, that the colored people have had fifteen years of religious training, which has shown them capable of attaining the highest degree of moral culture and stability, the excuse that "white ministry "is not acceptable" evidently becomes a sham. Even when they were in the grossest ignorance and superstition they welcomed "white ministry," and now it is eagerly sought for and highly appreciated.

The great M. E. Church stretches out her hands, opens her heart, and sends her means and to releive suffering humanity, and her "white ministry," Drs. Newman, Matlack, Daily, Hartzell, McCarty and a host of others, though confined to particular circles forgot not the colored people, but preached, lectured, and toiled assiduously for and with them. They were hailed as messengers of peace, and listened to with anxious hearts and unlifted spirits. Their names will all be revered, and in the after years of the nation when it shall know God and stand on the basis of genuine religion and civilization, they will rise up and pronounce them *"blessed."* Wherever there has been a "white ministry" superstitious views of the "Holly Writ" are not found. I do not claim that the "colored ministry" is incapable of presenting right views of the "Holy Writ," and thus avoid and uproot superstitious conceptions; but that the "white ministry" was efficacious wherever it was in preventing such results cannot be denied. Indeed, ignorance cannot lead ignorance aright and in no instance has a blind man helped a blind man out of the gutter.

The "colored ministry" was taught and sent out by the "white ministry," which never would have been had colored people "refused white ministry." Again, the writer says: "Let the same kind of self-denying efforts be made for the salvation of Africans by our brethren in Africa, in China, in Brazil for the evangelization of the people in those countries, and we believe that the best results will be accomplished." This is an honest confession and a significant truth, for it is clearly and fully substantiated by facts. As a result of the efforts put forth by the M. E. Church, and the "self-denyings" of her "white ministry" there are schools established in every Southern State for the training of a "colored ministry" and teachers; there are churches planted in every "section" of the country receiving missionary aid, and scores of other self-sustaining; and there are Sabbath schools numbering hundreds with thousands of pupils. It is a *duty* to rescue the fallen, and to instruct and urge the down trodden and ignorant to a higher sphere of life, and "nobler scenes in the development of character." And the M. E. Church has not only learned this duty but performs it, and it stands to-day not only at the head of "The Colored Evangelical Work," but of every "tongue and people" under the sun.

OMEGA.

Our Southern Methodism.

Mary G. Leewood, Mobile, Ala.: "I have received from Rev. S. J. Harris, Tenn., Conference, Gallatin Station, the amount of $2,50, which was thankfully received. For eight weeks the band of affliction has been on my husband so that he has not been able to fill his pulpit. I cannot discover any improvement."

Rev. Peter Harris, Columbia Miss., Sept., 18th: "I have just closed a protracted meeting at one of my churches, and I am glad to say the report has blessed us. There were 8 converts, 20 new probationers, and dry stubble that has not brought forth fruit for some time, is budding and promises to give fruit and harvest. One was received in full membership, and 4 infants were baptized."

Rev. P. O. Powell, Byhalia, Miss. Sept., 28th: "A gracious revival at Bright Prospect Church has just closed. Five converts, 4 reclaimed from a backsliding condition, 21 joined on probation, 3 baptized, 5 joined on full connection and 8 children were baptized. Our church is in a very good condition. The Sabbath school numbers 20 pupils. Bros. Pyam and Trotter are faithful laborers.

Rev. Thomas Kennedy, Napoleonville La., Sept., 25th.: "We have just closed our protracted meeting. It had lasted five weeks. We had a general good time. The attendance at the mourners' bench was from 46 to 48, out of which we had 16 converts. The attendance at the church was unusually large, and probably a larger addition would have been made; but owing to the prevalence of the scourge, in and about here, we were forced to close. I am pleased to say that the good made itself felt, and that the Lord was with us all the way."

Rev. Oscar Hoskins, Greensboro, Miss., Sept., 21st: "We have just closed a camp meeting, and are prepared to say that the Lord has poured out his blessings upon us. During the sixteen days session, 37 souls were converted to God. Forty-four persons have joined the church this year as full members and probationers. At the close of the meeting, we held a love feast and class meeting, Frances Greenly, a little girl who joined recently, told her experience, with moving effect."

The Louisville *Christian Observer* it seems to us has gone somewhat out of its way to publish that Bishop Haven, Dr, Hartzell and Dr. M'Carty are "visiting" at the North, while the yellow fever is raging in the South. And the insinuation that Bishop Haven might earn the good will of the South at this juncture is particularly gratuitous. The Bishop, as every editor knows, has scarcely been fit for any kind of duty since his return from Africa. Lately he has been in Canada trying to brace up his strength that he may attend the conferences assigned him, one of which is now in session at Auburn, N. Y. His home is at Atlanta where there is no unusual sickness. No one who knows Bishop Haven would accuse him of cowardice or neglect of duty. He is where he ought to be, attending to his official duties as a Bishop of the Methodist Episcopal Church. Dr. Hartzell came North on special busines before a case of yellow fever had occured, and is now filling a series of engagements in the interests of the Freedman's Aid Society. He is an editor and a presiding elder, not a pastor. It would be manifestly improper for him to return South at this time. We have no knowledge of the whearabouts of Dr. M'Carty. —*Christian Advocate St. Louis.*

A Real Hero.

The following is a personal note from Rev. J. W. Register, pastor of the Methodist Episcopal Church at Memphis, Tenn., to Rev. O. O. Knight, by whose permission we are permitted to insert it in these columns:

Dear Brother Knight—Your letter containing $4 35 received; many thanks. The flour, no doubt, will arrive to-day. Our people are suffering terribly with yellow fever. At the "Fort" nearly all of them are down; some have died; the situation is truly appalling; 600 new cases here yesterday. My family is at Raleigh; I have seen them but once since they left. I shall not desert my post; the Lord sent me here and here I shall stay until He says "Come away." Will the people of Dickson be willing for me to attend the annual conference? I do not wish to put any lives there in jeopardy. It may be by disinfecting my clothing there will be no danger. But the Lord knows best. I may not be alive by that time. Do not entertain a thought about my deserting my post. If I leave Memphis during this fearful scourge it will be for heaven. Remember me.—*Methodist Advocate.*

Tennessee Conference.

The Nashville District Conference is in session in this city. The Conference is held in Clark Chapel. Rev. C. Pickett, the efficient Presiding Elder, presides. The Secretaries, Revs. C. W. S. Woods and J. W. Pickett, discharge their duties faithfully. The reports and addresses, so far, speak well for the Conference. The report of the Committee on Temperance is just what is needed. The pastor's reports are cheering. The several benevolent collections are being cared for.

This district will report an advance at their Annual Conference.

Nashville, Tenn., Sept. 28th, 1878.

General News Items.

Dean Stanley is heartily welcomed in America.

Commerce between the United States and Mexico is steadily increasing.

Suit has been brought to prevent the teaching of any but the English language in the schools of St. Louis.

Richard Grant White will hereafter devote himself entirely to literary pursuits.

A London judge is praised for sentencing to prison for six months, a man, for trying to commit suicide.

"Ought the clergymen to wear moustaches?" is a question discussed by English church papers.

Gladstone has no belief in the faith of those who would increase the territories of England, at the expense of justice.

Bishop Foster will prepare for the press his Chautauqua lectures.

There are seven Wesleyans in Parliament—all Radicals but one.

Among the deaths of fever in Memphis, was Rev. W. R. Blew, publisher of the *Western Methodist*, of the Church South.

Collector Woodcock, of Tennessee, destroyed an illicit distillery of four thousand gallons capacity, near Sneaktown.

In the Maine Legislature on joint ballot, the Democrats and Greenbackers have 95, to Republicans 85, and will elect the Governor, as the election is thrown into the General Assembly.

Ned's Lesson.

"Polly wants a cracker! Polly wants sugar! Hurry up! hurry up! Poll is hungry!" screamed the parrot from the top of her perch. Mabel and May fed her with bread and fruit, and filled her cup with fresh water; and while Poll chattered her thanks the little girls turned to watch Ned at his play.

He was building a fort out of sticks and stones. "Now, girls, this is the way to make the roof. You lay the sticks so!"—but the pieces of wood dropped, and the fort fell into ruins before his eyes.

Then Ned stamped upon the ground in his anger, and a word, a dreadful word, fell from his lips. It was the first time in his life he had ever spoken such a word, and Mabel and May cried out, "Oh, Ned! how could you!"

Quick as a flash Poll caught the word, and in her loud harsh voice sent it ringing out through the garden. It had a dreadful sound when it fell from Ned's lips, but when Paul screamed it out the girls covered their ears, and Ned, full of grief and shame, ran to the bird. "Oh, Polly! hush, do hush! "I'll never say it again! Mabel give her some candy, cake, anything to make her forget that dreadful word!"

Ned is a big boy now, but he never forgot Polly's lesson. It was the last time he ever soiled his lips with an unclean word.—*Exchange.*

The Young Men's Christian Association of New Orleans have attracted no little attention through the noble aid which they have extended to the suffering ones of that stricken city. A banking firm of this city recently received a letter from one of their correspondents there, from which we quote: "From personal knowledge I can say that they are trustworthy gentlemen, who are giving their personal attention to the work of relief." The Young Men's Christian Association of Cincinati has received and forwarded South for the benefit of the yellow fever sufferers $1,062 77, principally made up from Church collections.—*Western Christian Advocate, Cincinnati.*

Change of Time.

The time of holding the Central Tennessee Conference is changed to November 28th, owing to the spread of yellow fever in West Tennessee. Our preachers in the infected districts, are standing nobly at their posts. God bless and preserve them. Let the church pray God to remove this scourge from our land.

R.

Tennessee Conference—Postponement.

Bishop Scott has changed the the time of holding the Tennessee Conference, from October 17th, to November 21st. All interested will take notice.

Jesus is the purest among the mighty, the mightiest among the Pure.—Richter.

"SEARCH THE SCRIPTURES."

BY ROBERT MORRIS, L.L. D.

"All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost."

Oh early search the Scriptures; 'tis the dew
On morning leaves; 'tis the young rose's bloom;
[illegible]
'Tis all that gratifies the sight,
[illegible]

Oh [illegible] 'tis the voice
Of loved ones gone forever; 'tis the song
That calls [illegible] cherished
[illegible] of the angel throng;
'Tis all that gratifies the ear,
This sacred Book aright to hear.

Oh deeply search the Scriptures; 'tis the [illegible]
Of [illegible] of richest sort;
[illegible] corn and wine;
[illegible] heaven
[illegible]
[illegible] beyond all we can crave,
This sacred Book aright to have.

[illegible] departed,
[illegible]
[illegible] broken-hearted,
And tells [illegible]
[illegible] from the power of death,
[illegible] parting breath."

[illegible]
[illegible] to cheer,
[illegible] the tomb;
[illegible]
[illegible] with the heavenly host.

[illegible] way,
[illegible] Holy Ghost doth speak;
[illegible] through life's day,
[illegible] of salvation seek—
[illegible] other ford
[illegible] Jordan's billows but The Word.

[illegible] Summary.

[illegible] Tenn., Sept. 30.— [illegible] deaths from yellow [illegible] during the past [illegible] hours ending at six [illegible] from Martin, Tenn., [illegible] fever which located [illegible] among them Dr. Hall, [illegible] very hard ser[illegible] has been taken [illegible]

[illegible] Miss., Sept. 30.— [illegible] and warm. There [illegible] There were 10 in[illegible] to-day [illegible] from the [illegible] at [illegible] Three deaths there [illegible] Commercial this [illegible] from [illegible]

[illegible]

[illegible] Eighteenth Century; Elizabeth [illegible] Love [illegible] by Prof. W. K. Parker, F. R. S., Nation; Dark and Fair, Saturday Review; together with choice poetry and miscellaey.

The next number, the first of October, begins a new Volume, and is a good one with which to begin a subscription. For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; or for $10,50 any one of the American $4 monthlies or weeklies is sent with the Living Age for a year, both post-paid. Littell & Gay, Boston, are the publishers.

"HAUS UND HERD," a German Family Magazine, Hitchcock & Walden, Cincinnati; Nelson & Phillips, New York, Publishers; Henry Liebhart, D. D., Editor, presents a very interesting number for October. It contains fine illustrations, of which the Niagara views attract special attention. The contents are: Envy without Reason (poetry to the steel engraving); How Does the Holy Bible agree with the Developements of Science? Purpose of Life; Niagara; The Rector's Wig, from the boy-life of the celebrated Johannes Falk; The Last Night at Home (poetry); The Sun-dial; Acquisition and Consumption; Acoustic Novelties; The Inventor from Menlo Park; The Froeschweiler Chronicle Peace and War Pictures of 1870; The Women of the Orient; Like Sire, Like Son; Success; A Story to the Sixth Commandment; Good Advice for the Old Days; He Who Giveth to the Poor Lendeth to the Lord; God's Call; The Three Professors. The International Sunday-school Lessons for Teachers and Scholars are carefully prepared. The Editors Department is well supplied.

JESUS IS COMING, by W. E. B. 96 pp. 16 mo; F. H. Revell, 148 & 150 Madison St., Chicago. This is the title of a pamphlet upon the subject of the second coming of Christ. It gives seven arguments in favor of the pre-millinial coming, the distinction between the Rapture and the Revelation, and between the Church and the Kingdom, and a diagram with explanations, similar to the one used in presenting this subject before the Methodist ministers' meeting in Chicago. There are a large number of Scripture quotations and references, and the object has been to furnish in an abbreviated form a handbook as a convenient reference volume in the study of this truth, and as an aid in the presentation of it to others. It has been placed on sale at 10 cts. per copy; the avails to be used in the issue of another edition. The author is desirous of placing it in hands of every enquirer upon this subject, and will cheerfully mail a copy free to any one who will send a two cent stamp (for postage) to his address to wit: Wm. E. Blackstone, Oak Park, Cook Co., Ill.

ANOTHER FAT MAN REDUCED.

H. A. Kuhns, dealer in dry goods, Woodhall, Ill., writes Botanic Medicine Co., Buffalo, N. Y., June 22d, 1878: "Gentlemen—Please find enclosed $5,00, for which send me, by express, Anti-Fat. I have taken one bottle and I lost five and one-quarter pounds."

Quarterly Meetings.

Navasota District.

THIRD ROUND.

Brenham, September 7-8; Navasota, [illegible] Millican, September 21-22; Courtney, Sept. 28-29; Brenham circuit, September 14-15; Plantersville, Oct. 5-6 [illegible] October 19-20; Red Top, [illegible] 26-27; Bryan, November 2-3; [illegible] Hill, November 9-10; Hempstead [illegible] 16; [illegible], November [illegible] Cotton Gin, November 30; Center [illegible] November 23-24; Fairfield, November [illegible] Nov. 30, and December [illegible] Conference, Navasota District, [illegible] at Navasota, Oct. 10, 11, and 12.

V. M. COLE, P. E.

Special Notices.

New Orleans University.

Owing to the presence of yellow fever in epidemic form at New Orleans, the Fall Term will begin on [illegible] October instead of the [illegible] September, as advertised.

Students and friends will please take notice and govern themselves accordingly.

Aug 30tf.

JEREMY S. BEAN, Pres.

[illegible]

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This last train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Colombus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waokesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

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3	Crying-Colic, or Teething of Infants	50
4	Diarrhoea, of Children or Adults	50
5	Dysentery, Griping, Billious Colic	50
6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, Sick Headache, Vertigo	50
10	Dyspepsia, Billious stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	50
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Opthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, Impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Sufferings at Change of Life	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

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GEORGE B. VASHON, A.M., *Professor of Ancient and Modern Languages.*

HENRY H. BAKER, *Tutor in Mathematics and Natural Philosophy.*

HERBERT A. CLARK, *Tutor in the English Language and Literature.*

THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out-buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

The corps of instruction provided for Alcorn University is in perfect keeping with the material advantages already mentioned; and the educational advantages afforded by its curriculum are such as are usually held out by American preparatory schools and colleges; but in order to anticipate any special question in reference to this point, the following schedule of studies in the classics and scientific courses is here detailed, viz:

Spelling, Reading, Writing, Geography, History, Grammar, Arithmetic, Book-Keeping, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Mensuration, Natural Philosophy, Astronomy, the Calculus, Latin, Greek, French, German, Rhetoric, Logic, English Literature, Mental and Moral Philosophy, Political Economy, Anatomy, Physiology, Botany, Zoology, Mineralogy, Geology and Chemistry. In addition to these studies, there are other branches of Mathematics and the Natural Sciences introduced into the special course, pertaining to the departments of Agriculture and the Mechanic Arts.

The rules of the University forbid all that is objectionable in the deportment of students, and enjoin in their conduct and habits, all that is calculated to lead them to the love and the practice of the adorning virtues of life, and these rules will be rigidly enforced to an extent that will render it impossible for any to remain in the University who will not obey them.

The expenses of students here are less than they are at any other institution of the kind in the State. They are as follows, viz:

For **Board and Washing**, $1.62½ per week, until the number of boarding students amounts to forty, when this charge will be reduced to $1.25 per week. This covers all the expenses of students at this University; but each one of them is advised to bring with him, if possible, one sheet and one blanket as a part of his outfit.

In view of the facts hereinbefore detailed, it does not seem that there should be any hesitancy in making the assertion, that there is no other educational establishment within the limits of the United States, which offers to colored students so cheaply, or advantageously, the benefits of an education higher than that afforded in the common schools.

The **Fall Term** will begin on Wednesday, September 6th.

Young men coming to this University should endeavor to reach Vicksburg by the first train on on Mondays, Tuesdays and Fridays, as a packet for Rodney leaves that city in the afternoon of each of those days. The University ambulance will meet each packet at Rodney, and convey students and their baggage to the University, free of charge. For full particulars address,

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ELECTRIC BELTS AND BANDS

cure these various diseased conditions, after all other means fail, and we offer the most convincing testimony direct from the afflicted themselves, who have been restored to

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REMARKABLE CURES have been made, which are attested by

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, JUDGE FIELD of U. S. Supreme Court, and others who have used the new Treatment.

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ROSES

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toeb7june30-eow.

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Theological,
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Musical.

The First Term of next year opens Monday, September 9, 1878.

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Calendar for 1878 and 1879:

Monday, Sept. 2, 1878, First session begins; ends Friday, December 20.
Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

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Third Annual Session begins Monday, Sept. 30, 1878; ends Friday Febr. 21, 1879.
Law Department opens Monday, September 30, 1878.

:0:

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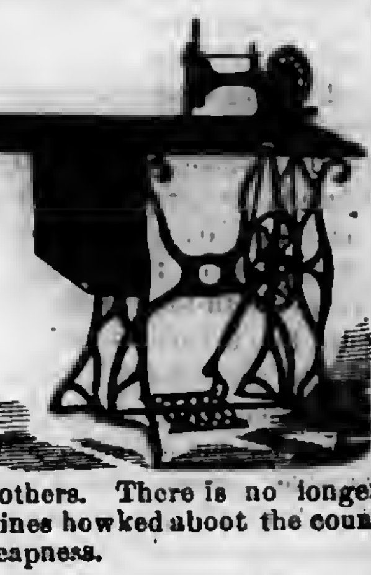

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By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. [illegible] or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Neck, and Enlarged Glands.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Bronchitis, Severe Coughs, and the early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and purifies the blood. Sold by druggists.

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Dr. Pierce's Pleasant Purgative Pellets

SIZE of PELLETS. ○○○ ○○○

THE "LITTLE GIANT" CATHARTIC.

No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pellets are scarcely larger than mustard seeds. Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of the Chest, Dizziness, Sour Eructations from the Stomach, Bad Taste in the Mouth, Bilious attacks, Pain in region of Kidneys, Internal Fever, Bloated feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Purgative Pellets over so great a variety of diseases, it may be said that their action upon the animal economy is universal, not a gland or tissue escaping their sanative impress. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alterative, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction. Sold by druggists.

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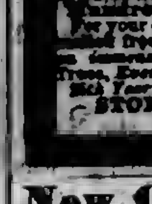

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucus, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried high up and perfectly applied to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions [illegible] Catarrh Remedy cures recent attacks of Cold in the Head by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists. R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

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We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50. tf.

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Aug1'78-10t.

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AGENTS double their money selling "Dr. Chase's Improved ($2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich.
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GOLD Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine. [illegible]

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. [illegible]

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine.
Dec 1 77 1y]

Southwestern Christian Advocate.

VOL. 13—NO. 41. NEW ORLEANS, LA., THURSDAY, OCTOBER 10, 1878. WHOLE NUMBER 323

Southwestern
PUBLISHED BY THE
METHODIST BOOK CONCERN,
30 Baronne St., New Orleans, La.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, D. D., Editor.

An Appeal.

[illegible]

Duties as well as Blessings.

The willingness of God to bestow upon us all the blessings and glories of the sons of God, is shown by the very circumstance that we are called to the duties of the sons of God! It is true that our services are not of any value to God. He does not need them. It would not take away anything from God's power and majesty, though we were to oppose Him [illegible] of the unworthiness of all that men can do as in itself meritorious, but still since God has been pleased to command our services, such as they are, and to call our devotion an acceptable sacrifice, unworthy though it is, this is a very clear and satisfactory indication that He is disposed to be our friend. It is a very solid and sufficient reason for believing that He desires our welfare here and hereafter. What evidence have we of God's reconcilation? Is it not that He calls us to do something for Him, to honor Him by some service? What proof, too, of our own reconcilation to Him? Is it not that we have the desire and the disposition to render Him service? Jacob desires reconciliation with Esau. He sends him a present and pleads that Esau will accept it. The very acceptance of that present was proof to Jacob that his brother had kindly feelings towards him. All animosity had departed. We shall be more than half outcasts till we engage in the occupation of the true children of [illegible] want [illegible] duties of God's people [illegible] seek the re[illegible] not [illegible]; the results [illegible] with the conditions [illegible] great meaning in [illegible]. There can be no surer proof [illegible] harmony between [illegible] God. "If ye love me, keep my commandments," saith the Savior. The Psalmist declares, "Thy commandments are my delights." Many do not understand how there can be any pleasure in doing God's commandments. It seems to them a burden, a yoke, a restraint upon their liberties and enjoyments. It is associated in their [illegible] severity [illegible]. Yet nothing is clearer than that to the right in heart, to the [illegible] harmony with God, there is no sweeter enjoyment than that which grows out of obedience [illegible] willing [illegible] an acceptable sacrifice [illegible] God. That he lays commandments upon us, that he requires services of us, is joy to believers. It is a manifestation of God's loving-kindness to us. He is seeking our happiness. He knows what is best for us. There can be no greater proof of our reconciliation than our cheerful and prompt compliance with his will.

"The statutes of the Lord are right, rejoicing the heart; the [illegible] of the Lord are true [illegible]

[illegible] may please Him; how you may honor Him; how you may [illegible] love [illegible] to [illegible] is more a privilege than a [illegible]

[illegible] Heard From.

The following extract is taken from Dr. [illegible]'s address, delivered before the General Conference of the Methodist Church of Canada: "In the State of New England 1783, Dr. [illegible], a Congregational clergyman, [illegible] of Yale College, published [illegible] having this striking [illegible] Power." It was a [illegible] few other sects are of no particular account, as religious agencies to be employed in shaping the religious affairs of the young Republic. That sermon was published ninety-five years ago. Bretheren, I stand before you to-day to represent the "Westlians." I bring you the fraternal greetings of the great Methodist Episcopal Church in the United States. I bring to you the love of nearly 2,000,000 of Methodist church members, [illegible] travelling preachers, [illegible] local preachers, 19,775 Sunday-schools, 1,706,000 Sunday school teachers and scholars. The grand total of "Westlians" in the United States, that is, Church members, is 4,383,888. Surely, the "Westlians" are heard from!"

The Nationals have nominated Robert A. Hebert for Congress, in the Third District. Says the N. O. *Observer*:

Mr. Hebert is the son of Ex-Governor Hebert, was educated at Sing-Sing, New York, graduated at the head of his class, and but for the outbreak of the war, would have entered West Point; his education having had especial reference to this object.

His life and record have been well known to his friends and neighbors and those of his family and none stand higher within the district. Mr. Herbert commands the influence of the most numerous and powerful families in the district, and is one of the very few therein who can command a support outside of and in a sense superior to party lines. If nominated by the Republican [illegible] there is no question of [illegible] by a majority of from 2000 to 3000.

The Fraternal Relief.

On the 5th inst., an additional check of $500 was received from Nelson & Phillips, by the trustees of the relief fund, $270 50 of which is the contribution of Hon. W. H. Berry, for Woodbridge, New Jersey. Grand total from Nelson & Phillips to date $2000.

Other donations received are Rev. Dr. R. S. Rust, Cincinnati, Ohio, $20; Rev. J. H. Reddick, Oecoda, Michigan, $10 70; Rev. J. H. McCarty, Pittsburg, $65.

The pastor at Baton Rouge has received $50; Donaldsonville, $30; Morgan City, $50; Thibadux, $50, from the relief fund for their respective congregations.

The *Christian Neighbor*, of Columbia, S. C., says:

"Any form of the [illegible], "What business has the [illegible] Episcopal Church in th[illegible] and [illegible] any b[illegible] to [illegible] If th[illegible] in the [illegible] North. [illegible] of its ministers [illegible] in the South is [illegible] question—one which should be disposed of by others showing them the "more excellent way," and vice versa.

A Donation.

The Rev. George Standing, the pastor of [illegible] M. E. Church, [illegible] sent to [illegible] city, [illegible] $10 [illegible]. The proceeds [illegible] church [illegible] been promptly applied to some of the most needy in this [illegible] Zion [illegible] Rev. Bro. Standing [illegible] thanks of [illegible]

[illegible] Relief Fund.

MONDAY, SEPTEMBER 30.

Rev. A. Ross—Mary Frederick, $1 50; Ann Henderson, $2 50.

Rev. H. Green—Mr. Patterson's children, $3; Misses E. Johnson, 4; Ross Campbell, 2; Mary Simmons, 2; Morris Wilson, 2; Mrs. Smith and children, 6.

Rev. S. Priestly—J. [illegible], $2; [illegible] Walker, $2; [illegible] Barman, 1 50.

Rev. S. Duncan—Mrs. Noble, $2; Maria Leninel, 2; Hannah Moore, 2; Charlotte Elvine, 2; Geo. Bradley, 2.

Rev. Addison Moore—T. Beauregard, $2; Mary Jones, 1 50; Louisa Brasina, 2; Annette Narcisse, 2; Bend Edward, 1 50; Julia Corumes, 1 50; Mrs. Malone, 2.

Rev. A. Luster, Morgan City, La., $50.

Rev. Isaac Hayward, Baton Rouge, La., $50.

[illegible], 45 cents.

Total disbursements, $156 95.

TUESDAY, OCTOBER 1.

Rev. Wm. Smith—Mrs. L. Littlejohn, $2.

Rev. Addison Moore—Sarah Royal, $2; Martha Ideal, 2; Catharine Nicholas, 2; Nancy Gray, 2.

Rev. J. [illegible] E. Harris [illegible] Donais 2; Margaret Hill, 2; Rose Steward, 2; Henrietta Hamilton, 2; Sam Edmonds, 2; Kitty Darby, 2; Julia Scott, 2; Eliza Mitchel, 2; Ellen and L. Devine, 4; Victor Hite, 2; Jane Batiste, 2; Mary Heard, 2; Tabby Lawson, 2; Caroline Edmo, 5; Mary Shinn, 2 50; Thomas Hypolite, 2; Rose Martin, 2.

Rev. S. Duncan—Mincey Parker, $3; Mrs. Pumpom, 2 50; Caroline Johnson, 3; Relet Doset, 2; H. Claiborne, 2; Ida Williams, 2; Abee Len, 2 50; Dufour Burl, 2 50; Lucy Hamilton, 3; Joe Todd, 2.

Rev. M. Dale per R. Slade—Emily Browers, $5; George Hall, 4; A. A. Boisseau, 3; Mary Russell, 2 50.

Total disbursements for Tuesday, $104 50.

WEDNESDAY, OCTOBER 2th.

Rev. M. Dale per R. Slade.—S. Johnson, $2 50; M. Debouse, 1 50; K. Balland, 1 50; Dianah Branch, 2; K. Gabriel, 2; M. Jackson, 1 50; Annie Davis, 3; M. Davis, 1 50; D. Spare, 1 50; M. A. Reid, 4; R. Robertson, 1 50; D. Bowie, 4; S. Johnson, 1 50; D. Carr, 4; Sarah Hall, 5; J. Jenkins, 1 50; Emma Tilman, 2 50; W. Wilson, 2; S. Alexander, 4; M. Campbell, 3; Maria Jackson, 1 50; H. White, 1 50; Mary A. Williams, 1 50; Annie Green, 2; M. Lee, 2; Annie White, 1 50; Matilda Green, 2; A. Hubbard, 2 50; M. Patterson, 2 50; Martha Rhoder, 1 50; L. Harris, 2; F. Hyde, 2; M. Davis, 3 50; Alex Sampson, 2 50; Jane Richardson, 1 50; Annie Newton, 2; A. Lovinge, 4; Jane Johnson, 1 50; M. Clarke, 5; Cora Williams, 2; P. Wright, 2; Maria Johnson, 2; D. Jones, 1 50; A. Roberson, 3; R. Thomas, 2; C. Carter, 3 50; R. Middleton, 2; Ellen Ferguson, 3 50; C. [illegible], 3; Mary Williams, 3; Annie Townsend, 2; M. Brown, 1 50; R. [illegible], 2; Ella Zedor, 1 50; Sophia Hubbard, 2; Kate Mitchel, 1 50; M. Anderson, 2.

Rev. A. Ross.—Lucy Halster, $2; Ernest Roberson, 2; Massy Taylor, 2.

Rev. J. Karnie.—Mrs. Parker, $3.

J. W. E. Bowens.—Jas. Hayward, Jr., $2 50.

City Item—advertising, 50 cents.

Total disbursements Wednesday, $144.

THURSDAY, OCTOBER 3.

Rev. S. Priestley.—J. Dutch, $2 50; J. McKay, 2; D. Brown, 2; Mrs. Norwood, 4; M. Jackson, 2.

Rev. Wm. Smith.—Winnie Morgan, $2; H. Bourche, 4.

Rev. A. Ross.—Frank Bowers, $2; Paulina Roberson, 2; Victoria Gasper, 2.

Rev. S. Duncan.—Tena Cole, $2; Mary Harrison, 2; Nellie Wilson, 2; L. Lewis, 2; A. Lawson, 3; Jno. Adams, 2.

Rev. A. Moore.—M. Clayton, $3 50; Mrs. Terona, 4; M. Jones, 2; M. Turner, 2; Mrs. Green, 2.

Rev. H. Green.—Mrs. Taylor, $1 50; C. Winchester, 2; A. Williams, 2; J. Shorten, 2; Mary Porter, 2; L. Bodley, 1 50; P. Bates, 1 50; A. Wells, 2; M. Hall, 2; S. Mason, 2.

Rev. M. Dale per Robt. Slade.—Emma Price, $3.

Rev. T. M. Vance.—E. Harrison, $2; Elvira Branch, 2; F. Brown, 2; Sarah Gilfore, 2; Charlotte Brown, 2; Jno. Fisher, 2; O. Young, 2; Nat Smith, 3; A. Rosemore, 2; Adele Ivee, 2; B. Washington, 3.

Rev. Pierre Landry, Donaldsonville, for sick, $30.

Postage, 25 cents.

E. Bentley.—C. B., $5.

Jas. Hayward, Jr., clerk, $1.

Total disbursements Thursday, $128 75.

FRIDAY, OCTOBER 4.

Rev. Robert Hodge, $5.

Rev. A. Moore.—Mrs. Brown, $1 50; Mrs. Ward, 3 50; J. Narwine, 2; Mary Harris, 4.

Rev. J. M. Vance.—Cath Elder, $3; Ann Newman, 4; S. Taylor, 2; Delphine Taylor, 1 50; Mary Prime, 2; Ellen William, 2; Jennet Pritchard, 2; C. Shields, 2; Mary Ellen, 2; Jane Washington, 2; Louisia Molmos 2.

J. W. E. Bowens.—Hester Hunter, $2; Mary Hunter, 2; Julia Maison, 3.

Rev. M. Dale, per *Robert Slade*.—Perry Madden, $2; M. Baker, $2 50 Mary Redford, 2.

W. A. B.—Mrs. Bazolte, $3.

F. A. Zander.—Joe Harris, $3.

Total disbursments, Friday,—$60 50.

SATURDAY, OCTOBER 5.

Rev S. Duncan.—Fanny Davis, $2; Francis Austin and husband and daughter, $6; Annie Williams, 2; M. Scott, 2; Beda Broaden, 2; Jane Miller, 3; Henry Lambar, 2.

F. A. Zander.—Mr. Davis, $3.

Rev. S. Priestly.—Ed Johnson $3; Jane Miller 2.

E. C. Baxter.—$5; ——, 5; Mr. Salter, 5.

C. W. Boothby.—Mr. Batchelor $5.

Rev. Wm. Smith.—Ann Regg, $2 50; Sally Jeffy, 1 50.

J. B. Myers.—Alice Johnson, $4.

J. W. E. Bowens.—O. Williams, $2 50; M. Johnson, 2 50; M. Like, 2 50; O. Myers, 3; A. Smith, 5.

Rev. Dr. McCarty.—Mrs. J. C. Williams, $5.

Rev. E. Williams.—Mary Griffin, $1 50.

Rev. J. M. Vance.—Josephine Edmunds, $2; Louisa Maurice, 3; [illegible]

Postage, 50 cents.

Total disbursements, Saturday, Oct. 5th—$84 50.

Our Southern Methodism.

Rev. James Hayward, Franklin, La.: We have unpromising debt of about $600. The third quarterly conference just closed showed the church to be in good condition.

Nashville Notes.

Students are filling the halls of of the Central Tennessee College. Dr. Braden and his assistants are doing a good work for the colored people. This is a christian college. Old, fashioned prayer and class-meetings are enjoyed.

Rev. W. S. Butler, P. E., of West Tennessee District, is able to travel again. Bro. Butler has had a discourageing year, owing to his sickness.

Rev. C. Pickett, P. E., of Nashville District, is doing a grand work for God and the Church. He is the right man in the right place.

Bro. Hayes, of Chattanooga, remains at his post, administering to the wants of his flock. God bless the noble men, who are thus showing the power of God at His religion. The SOUTHWESTERN sympathizes with its many readers at Chattanooga.

A very interesting meeting is in progress at Clark Chapel. The pastor, Rev. E. W. S. Woods, is assisted by Elders Pickett and Butler. On the night of the 3d Rev. P. Martin, of Spring Hill, preached a good sermon on "Have faith in God."

On the Nashville District of the Central Tennessee Conference, there has been 400 conversions the past six weeks.

At the District camp-meeting 300 persons took the sacrament, Sabbath, Sept. 29. The meeting was a success.

The Nashville District conference was a glorious success. On Sabbath morning over 300 persons partook of the sacrament. Baptists, Episcopalian, Presbyterian, Southern Methodists, and one Catholic sister met with our people at the Lord's table. The love feast was a scene long to be remembered. God's presence was fully realized, and his blessings greatly enjoyed. Rev. Dr. West, of M. E. Church South, preached Saturday morning. The meetings were noted for their spirituality. Good order was had all through the meeting. At least twenty-five preachers were in attendance.

The Tullahoma College, I am glad to learn is meeting with success. The Board of Trustees contemplate improving the grounds shortly.

Through the earnest efforts of J. M. Carter, pastor, the tower of our church, in Shelbyville, has been finished. Bro. Carter shows his faith by his works.

Spruce street charge, Nashville, closes up the conference year successfully. The pastor's report to the quarterly conference shows an increase of 60 to the Sunday school; 14 to the church membership; all the collections lifted and increased 100 per cent and the pastor's salary overpaid; the Presiding Elder's claim met; the church debt, in the city, reduced one-half; and several hundred dollars spent in improvements.

R.

Letter from Professor Collins.

Mr. Editor—My heart has been drawn towards my New Orleans friends many a time during these terrible times since the plague began. Here, in the quiet and peaceful gardens of health and plenty, we can only imagine what must be the feelings of our friends who are summoned by the shadow of death. I have not seen a funeral for over six weeks. You have scores of them under your eyes daily. The long weeks of dread yet to be endured, must present but a prophecy of sorrow.

And in these things the great heart of the North bleeds for the suffering South. Those who can, send money. We, who cannot send money, wait in our closets to pray. Does this encourage any? Does help come as from hence in billows of grace and fortitude? Does the great God of our salvation answer our prayers? "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Have you found this ninety-first Psalm in the dark hour of shadow? And what men feel to be the shadow of this Angel of Death in the land, is it not "the shadow of the Almighty?" Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the *pestilence* that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side and ten thousand at thy right hand; *but it shall not come near thee.*" Have the children of the Master still great faith in these promises? Do they stay the drooping spirit? Hear more of this Psalm: "He shall call upon me, and I will answer him; I will deliver him and honor him." What more? "With long life will I satisfy him, and *show him my salvation.*" This is the everlasting arm that is underneath you who watch for the morning and the dead is in the house. Heaven is nearer in the valley of shadows. Heaven is full of help: "For He shall give His angels charge over thee, to keep thee in all thy ways." Can you, dear brother, say these things to the despairing ones through the SOUTHWESTERN? I have not forgotten them that remember me as their teacher, and I know they have not forgotten me. Say to all that I pray for them that they faint not, but keep trusting in the "resurrection and the life." Your brother in Christ, and in hope of immortality.

A. B. COLLINS.

Panora, Iowa.

Letter From Pass Christian.

Dear Bro.:—I feel that you would be glad to hear from us in these times of trouble. Our little city, so nicely situated on the healthy water, has been for some weeks disturbed with fever. Many have been prostrated upon their beds, and some few have passed over never to return. The Lord has been blessing our church in this place. Many have been converted, and united with the church. One old gentleman was converted and joined the church aged 84 years and is now an active worker in it. Our church property was much improved this year, and we still desire to go forward in our work; but as many of our people are confined to beds of sickness, we must halt for a while. I have just recovered from several week's illness. My wife was taken just as I was getting up, and has suffered much. But we hope she is now out of danger. In these troubles I am favored by the help of my beloved Presiding Elder, who is loved by us all. He is kept from his work on account of the quarantine laws.

B. F. PENNEY,
Pastor.

September 28, 1878.

Death of an Aged Deacon.

Hazlehurst, Copiah Co., Miss., Oct. 1, 1878.

Dear Editor:—Allow me to announce the death of Brother Robert Amiker on Sept. 24. 1878. He was a local deacon, ordained at Jackson, Miss., by Bishop Janes, and ninety years old the 15th of last April. For seventy years he was a faithful minister of the M. E. Church. Just before he died, his wife asked if he was willing to die, he told her yes. Then she asked, if he was ready. "Not yet," he said. He told some one standing by to sing a hymn. After singing the hymn, he said now I am ready to cross Jordan, and quietly passed away. Brother Amiker was much beloved by all who knew him, and told his friends to meet him in heaven. Brother Amiker leaves a wife and two children a son and daughter.

REV. H. L. KENNEDY.

A Distribution.

This is the report of the fifty dollars sent to New Orleans by Dr. R. S. Rust, of Cincinnati, Ohio, for the yellow fever sufferers, and distributed to them by Rev. Henry Green:

Ann Taylor, $2; Mrs. Carroll, 2; Mrs. Gains, 2; Betsey Treadwell, 2; Mrs. Small, 2; Mary Harper, 2; Matilda Marbel, 2; Mrs. Stokely's three children, 4 50; Willis Marshall, 2; Ritta Brown, 2; Henry Holland, 2; Betsey Jones, 2; Benny Taylor, 2; Joseph Noncelse, 2; Mrs. Ferrygood, 2; Jacob Russell, blind, 2; Mr. Patterson's 2 children, 3; Eliza Williams, 2; Sam Maguire, 2; Marshall Potter, 2; Louisa Williams, 2; Ellen Bonds, blind, 104 years old, 3; Maria Johnson, 1 50.

Total, $50.

Approved, JOHN PAGE.

Telegraphic Summary.

Holly Springs, Oct. 7.—The number of new cases yesterday was 18, number to-day 8; number of deaths yesterday was 3, to-day 2. This shows a marked abatement in the disease, and the physicians say that at the close of the week the fever will be entirely under control. The Board of Health to-day decided that the services of several of its members might be dispensed with by Saturday.

Donaldsonville, La., Oct. 5.—The Young Men's Benevolent Association of Ascension parish make an earnest appeal, in which they say: Unless aid is immediately obtained they will be compelled to disband their organization and suspend their charitable work. We appeal to the public for pecuniary assistance, with the solemn assurance that whatever the amount thus obtained it shall be solely devoted to and disbursed for the alleviation and mitigation of the destitute and afflicted in our plague-stricken parish. Address

HENRY A. WINFREE,
Chairman Relief Committee.

Baton Rouge, La., Oct. 7.—111 new cases and 11 deaths of yellow fever are officially reported, with one physician to hear from, for the 48 hours ending this morning.

The scourge is steadily and constantly doing its work now, and there is no prospect of an abatement as yet. The weather continues hot and oppressive. A great many cases are reported doing badly.

Official report of yellow fever for the 48 hours ending at nine o'clock this morning: New cases 121, deaths 10.

Memphis, Tenn., Oct. 7, Noon.—The steamer John M. Chambers, from St. Louis, loaded with supplies for infected points between this city and Vicksburg arrived early this morning. Dr. H. M. Keyes, of the U. S. Marine Service, and Dr. Frank W. Reilly, a representative of the Chicago Relief Committee, are on board. The steamer leaves this afternoon, and will take all mail for points below here which have accumulated since communication was cut off.

A telegram from Collierville, Tenn., brings intelligence of eight new cases in that town.

Five new cases of fever are reported at Galloway, Tenn.

Weather clear and warm. Since 6 o'clock last night twenty-two deaths have been reported by undertakers.

Chattanooga, Oct. 7.—one death, Mrs. Elizabeth Stewart. 17 new cases. The indications are that the disease is losing its malignant character.

Vicksburg, Oct. 7.—Four deaths in the city; six from the immediate neighborhood. Among the new cases to-day is Dr. H. Shannon.

The telegraph office at Greenville, Miss., is closed. Operators all down with the yellow fever.

OFFICE BOARD OF HEALTH, }
Oct. 9, 1878. }

The official statement of cases of yellow fever reported in New Orleans is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day..43
New cases from 12m yest'day to 12m to-day..143
Total cases to date..........10,929
Total deaths to date..........3,308

SAM'L CHOPPIN, M. D., President.
B. F. TAYLOR, Secretary.

Stanley on the African Race.

Concerning the African race in the interior, Mr. Stanley speaks very favorably: "To behold the full perfection of African manhood and beauty one must visit the regions of equatorial Africa, where one can view the people under the cool shade of plantains and amid the luxuriant plenty which those lands produce. The European traveler, after noting the great length and wondrous greenness of the banana fronds, the vastness of their stalks and the bulk and number of fruit, the fatness of the soil and its inexhaustible fertility, the perpetual spring-like verdure of the vegetation and dazzling sunshine, comes to notice that the inhabitants are in accord with these scenes, and as perfect of their kind as the bursting-ripe mellow bananas hanging over their heads." Of the negro he says: "To see him in the imagination, you must discard from your mind the inebriated, mandlin, filthy negro surrounded by fat wives and a family of abdominous brats. He may be indolent, if you please, but not so indolent as to be unmindful of his own interests. For his gardens are thriving, his plants are budding, and his fields are covered with grain. His house has just been built and needs no repairs, and the fenced courts around it are all in good condition. Roll the curtain up and regard him and his surroundings! He steps forth from his hut a dark-brown colored man in the prime and vigor of manhood, a cleanly decent creature, dressed after the custom of the country in a clay-colored robe of bark-cloth, knotted at the shoulder and depending to his feet—apparently a contented, nay, an extremely happy man, for a streak of sunshine having caught his face we have a better view of it and are assured it reflects a felicitious contentment."

"I Scrubs."

"What have my class done for Jesus since last we met?" asked a teacher of a large infant class one Sabbath morning.

One said, "I have earned some money for the heathen by doing errands;" another, "I attend our sick baby; another, "I fetch hunchback Billy to school, with all the boys a-laughing at me." One after another told, in a half-bashful, half-exultant way, of the little activities and self-denials of the week, so pleasing to the teacher, and still more to Him who said, "Suffer little children to come unto me."

At last a little four-year-old hand was stretched up, and moved hastily to and fro to attract the teacher's attention.

"Well, my dear, what are you doing to please Jesus?"

The little eager face flushed with excitement as the unexpected reply came, "I scrubs."

Some of the other children tittered; but the teacher sobered them at once by saying:

"Yes, little Molly's share in the work my class is doing for Jesus, is as important as any. If she tries to help her mother by scrubbing a bench or a table, even if it has to be done over after her, she earns the same smile of love as the older ones who can do errands and earn money for the missionary box."

"She hath done what she could," is the highest praise that can be spoken of any one; and little Molly has done that.

Dr. J. P. Newman, of the Central M. E. Church, this city, makes his pastoral visits in the evening. The plan may be in use by other pastors, but Dr. Newman's practice has first called it to our attention. It has one great advantage in cities—the husband and grown-up sons are at home; it is the restful part of the day; and this seizing upon the hour when all the family are at home, makes the pastor's visit more effective. It is a small gain, too, that this plan closes certain openings for the careless criticisms of the neighborhood gossips. We advise young pastors to try it.—*N. Y. Methodist.*

The civilized world is entering on a new era of enterprise, activity, development and progress, and in this new era—which will afford to Americans peculiar advantages, because of their peculiar fitness for an epoch of 'go-ahead-itiveness'—the United States will rapidly develop their matchless material resources, pay off their indebtedness, consolidate their empire, and permanently establish their superiority as a manufacturing, commercial and agricultural nation. The croakers will soon find their mission suspended; for a few years, at least.—*N. Y. Mail.*

We know that Dr. McCarty is in the line of his duty—doing what his superiors and advisers have recommended. Meanwhile, this claim on the general Church for $6,000 has been for at least two years well known in the North, and it is hard to explain why it is not paid. Whatever any one may think of our Southern work, all will agree that, having made the debt, we ought to pay it.—*N. Y. Methodist.*

The land of zenanas has already produced the latest outcome of the new era,—a native woman preacher. Her name is Monorama Mozoomdar. She is the wife of Baboo Grish Chunder Mozoomdar, minister of the Barisal Bahmo Somaj. Although she has never attended school in her life, she seems to preach the Brahmo doctrine with acceptability.—*Heathen Woman's Friend.*

The promises of Jesus are not to us like the legacies of one long dead; they are not the words of merely a great philosopher, like the Grecian sage, whom death has severed from personal contact with our modern life. They are the assurance of a living and present, though unseen, friend; and, when so accepted, they are full of power.—*Wm. M. Taylor.*

Beware of the boy or girl, man or woman, who "don't care." Do not chose them for associates. If they care not for their own character they will not care about you or yours. If self-respect is wanting there is very little besides that you can desire. Seek the society of those who value their own character.

The associations distributing the charities among yellow fever sufferers, are to-day fearful that their means will be insufficient to care for the thousands who are dependent upon them. Friends abroad, please take notice.

God demands an account of the past; that we must render hereafter. He demands an improvement of the present, and this we must render now.—*W. Jay.*

Great souls attract sorrows as mountains do storms. But the thunder clouds break upon them, and they thus form a shelter for the plains around.—*Richter.*

There are many men whose tongues might govern multitudes if they could govern their [illegible]—*Prentice.*

A GENTLE WORD IS NEVER LOST.

"A gentle word is never lost,
Oh, never then refuse one:
It cheers the heart when tempest-tossed
And lulls the cares that bruise one:
It scatters sunshine o'er our way,
And turns our thorns to roses:
It changes weary night to day,
And hope and love discloses.
A gentle word is never lost—
The fallen brother needs it:
How easy said, and how small the cost—
With peace and comfort speed it:
Then drive the shadow from thy cheeks,
A smile will well replace it;
Our voices are music when we speak,
With gentle words to grace it."

RICHEST AND POOREST.

[illegible] brother,
Than live for Christ so well,
[illegible]
Would scarce suffice to tell
In what wide ways their benefactions fell.
[illegible]
Than live to feel so true,
Their longest day
[illegible] to view
As they may need self's service to pursue.
[illegible] in Congregationalist.

New Publications

We have received No. 1 vol. 1 of [illegible] HEALTH, published at [illegible], Pa. Its title de[illegible] Dr. Thos. Hicks [illegible]

[illegible] FOLKS HISTORY OF GER[illegible] by Charlotte M. Yonge [illegible] & Walden, Cincinnati. [illegible] We have received a [illegible] of this beautiful new book, [illegible] the first volume of a series [illegible] with the [illegible] and instructing [illegible] taste for [illegible] It contains a [illegible] empire, profuse [illegible] and is printed with a [illegible] type. It would [illegible] gift-book, the [illegible] attractive in the [illegible]

[illegible] AGRICULTURIST [illegible] to hand with [illegible] animals, plants, [illegible] contrivances for the [illegible] and Household, and [illegible] of 100 articles and items [illegible] the practical work of [illegible] The [illegible] of hints, sugges[illegible] and directions for the Work [illegible] prepared from the [illegible] of practical men [illegible] In this, as in [illegible] worth more than [illegible] paper. [illegible] described [illegible] Sundry Humbugs [illegible] Plaiting furniture [illegible] is of importance [illegible] Talks on Farm [illegible] the Farmers, by [illegible] Culture [illegible] Paris Expo[illegible] West, de[illegible] Preparing [illegible] new, very [illegible] from the Pines; [illegible] and Girls [illegible] of Turtles [illegible] Company, [illegible] York. $1 50 a [illegible]

[illegible] MAG[illegible] There is no [illegible] more justly [illegible] as well [illegible] religious [illegible] The evi[illegible] the Rev. [illegible] complete [illegible] read [illegible] on the [illegible] David [illegible]

cease to be God. To suppose that Christ can have suffered for me and yet, in sight of his cross, deny me the needful grace to carry it after him—O rather than think this, let us boldly say at once that he died in vain!—*Bishop of Rochester.*

TWO NOTED GRAVE ROBBERS.

Our readers will remember the account given in these columns of the robbing of the grave of the Hon. Scott Harrison, in Ohio, last May, the body being found in the dissecting-room of the Ohio Medical College. Public indignation justly brands any man as a scoundrel who will rob the grave of the dead. But there are two noted grave robbers in the country, so far from being the subjects of the people's wrath, are universally lauded for their virtues. The reason is plain. While the former class steal the dead bodies of our loved ones to submit them to the dissecting knife, these only rob the graves to restore the living victims to our hearts and homes. Their names —Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets—are household words the world over. The Golden Medical Discovery cures consumption, in its early stages, and all bronchial, throat, and lung affections. Pleasant Purgative Pellets are the most valuable laxative and cathartic.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

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Special Notices.

NOTICE.

The opening of the Fall Term of the New Orleans University is further postponed on account of the continuance of yellow fever in the city.

Due notice will be given of our opening, but the time must depend upon the movements of the epidemic. [oct10

JEREMY S. BEAN, Pres.

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[illegible] Manual [illegible] Cultivat[illegible] York.

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HERBERT A. CLARK, *Tutor in the English Language and Literature.*

THIS UNIVERSITY, occupying the site of the institution formerly known as "Oakland College," is situated in Claiborne county, Miss., four and one half miles northeast from Rodney, on the Mississippi river. The location is high and healthful, and the surroundings agreeable and attractive in an eminent degree. The University buildings, consist of a chapel, in which, besides an auditorium capable of seating about 1200 persons, are contained a library, laboratory and five recitation rooms; three brick dormitories, and a like number of frame cottages devoted to the same purpose; two college literary society halls; a President's house; Professors' residences; and a refactory with all necessary out-buildings. These buildings, originally erected for academic purposes, are especially adapted thereto. They stand in a campus, a beautiful oak grove, gently undulating, and clothed in a dress of perennial verdue, pleasing to the eye and conducive to health and quietude. The University is far removed from the contaminating influences of city life. There are no haunts of dissipation to lead the unwary astray; but in the country, in the midst of a moral and highly cultivated community, the student is continually surrounded by all those influences which tend to develop his moral character during the period of his intellectual training.

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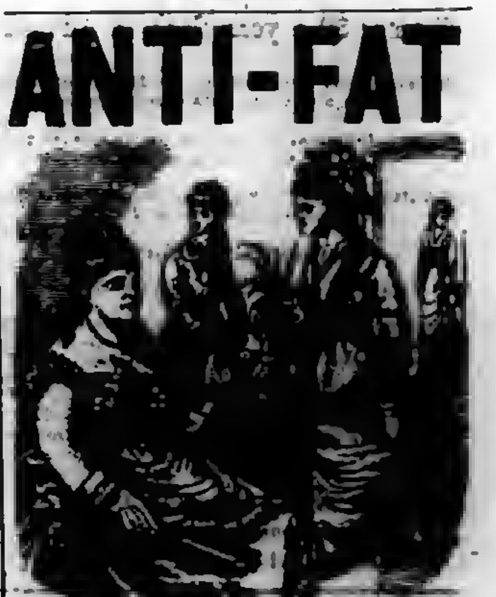

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To designate this natural specific, I have named it

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Southwestern Christian Advocate.

VOL. 13—NO. 42. NEW ORLEANS, LA., THURSDAY, OCTOBER 17, 1878. WHOLE NUMBER 324

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

[illegible] St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

[illegible]

NEW YORK OFFICE:

[illegible] Broadway, New York,

[illegible], Special Agent.

Send in your subscription money.

The Methodist Church in Iowa is said to have a church for every 2,000 inhabitants in that State.

[illegible] B. [illegible], at [illegible] time [illegible] of [illegible] D., of [illegible] as one [illegible] preachers for the coming year.

[illegible] Geo. B. Lynch, pastor of [illegible] M. E. Church, acknowledges the receipt of [illegible] fund, [illegible]

God's Government.

People of other periods connected God immediately with all effects. The events in Nature and in Providence came at once from His hands. Earthquakes, storms and floods; war, disease and famine; pain, sorrow and death, were sent directly by Him.

The tendency in this age of the world is to put God [illegible] natural causes and to general laws. No fault can be found with Science in its endeavor to discover all the laws which control the world, to find out all causes, and to follow them to all their results. But because Science finds general laws operating everywhere, and because disease, sorrow, suffering and death are so largely due to the neglect or transgression of these laws, this surely is no reason for trying to eliminate God out of the world, or to put Him so far in the back-ground as to be overlooked altogether. These intermediate causes lead to the Intelligent First Cause. These general laws are but the expression of God's will, the exponents of His purposes in the government of the universe.

There is a disposition to regard suffering merely as the consequence of the violation or neglect of physical laws, or the laws of nature. Remove the causes, and the effects will disappear. Most true, and yet shall there be no recognition of the [illegible] both in the laws themselves and in the penalty arising [illegible] there [illegible] of His government; no [illegible] of His justice? Has God no moral laws, as [illegible] laws? And shall [illegible], misery and death not be [illegible] also for the disregard [illegible] of moral law? If we expose ourselves unduly to the hot rays of the sun, we are sunstruck, or to cold, we get pneumonia, or allow filth to accumulate until it poisons the air with foul gases, and we die of malaria; but shall [illegible] or commit adultery; or are proud, covetous and envious; or [illegible] character and life? Truly, this were to say there is no God, or, that He is not a moral governer.

There are [illegible] many [illegible] seeketh [illegible] Him be[illegible] and yet [illegible] always acting in perfect wisdom and love. [illegible] will always do right. [illegible] sunshine surround His throne, but [illegible] judgment [illegible] habitation thereof. There our faith must rest.

There is one truth that should never be forgotten, whether by individuals or communities; a truth that our Saviour has taught as most [illegible]

[illegible] week are as follows: J. P. Marshall, for the M. E. churches of Alexandria and Pineville, La., $25; Rev. E. M. Pinckney, for congregation of M. E. church at Kingstree, South Carolina, $10.

The Republican convention of the Third Congressional district met in convention at Bayou Goula on Saturday, all parishes except [illegible] and [illegible] being represented by [illegible] delegates. Mr. Robert O. Hebert, of Iberville, was nominated on the first ballot, receiving 29 votes against 11 for J. G. Parkerson, of St. Mary, and 3 for W. B. Merchant, of New Iberia. The nomination was then made unanimous. The nominee is the son of Gen. Paul O. Hebert, who was Governor of Louisiana in 1853, and is a young man of good character and fair talent. He had previously attained the National nomination, and especially since Mr. Acklen is involved in a terrible scandal so deeply that a committee selected by himself advised his withdrawl from the Democratic ticket, Mr. Hebert stands a good chance of election in this strong Republican district.

Mr. Wendell Phillips lately wrote to an inquirer in San Francisco: "The Chinese are a pains-taking, industrious and marvelously capable people. Statesmanship and political economy, as well as Christianity, welcome such help in subduing the continent—not violently to thrust them out. That we, who fled here only two centuries ago, should refuse the Chinese a place is monstrous, but that the Irish, who only 50 or 30 years ago came here and took shelter under institutions already established, should use the rights we have shared with them to oppress and torment the Chinese, is shameful inconsistency—another instance of how often the persecuted are themselves the first to persecute."

The St. Paul *Pioneer Press* in [illegible] defective summary of the remarks of Rev. J. C. Hartzell before the Minnesota Conference, said [illegible] the 3d: "He [illegible] facts and [illegible] of the following points: The colored people are dying out; second, they are going to Africa [illegible] lead to a misund[illegible] [illegible]

Editor of SOUTHWESTERN:

When it becomes our duty to announce the departure from life scenes a true, earnest, and devoted friend, a gloom of sadness spreads over us [illegible] The wires informed us of the death of Miss An[illegible] at [illegible] of [illegible] noble [illegible] people. She determined to forgo [illegible] society of friends and relatives [illegible] the [illegible] University [illegible] she [illegible] and [illegible] in [illegible] a true sense of [illegible] and negligence of every sort in the [illegible] she failed not to encourage perseverance and diligence. Possessed of the many Christian graces that ornament and dignify womanly character, she was loved and revered by every [illegible]. Her name was mentioned with kind feelings by every student in their homes, and their parents loved her with a pure heart fervently.

In imparting instruction, she was ready and pleasant, and the classes vied with each other to be heard by her. She has crossed the river of death and is safe from the evils of a wicked world. Her chair [illegible] and as oft as eyes [illegible] memory of her [illegible]

And though her name may not be enrolled on the world's proud [illegible] of glory, to her will [illegible]

[illegible] to the golden truths of God's word and read to the comfort of parents and ourselves. "Blessed are the dead which die in the Lord henceforth. Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

J. W. E. BOWENS.

A former pupil.

Our Southern Methodism.

PASS CHRISTIAN, MISS.,
October 11th, 1878.

I have received no reports from the following charges: Brookhaven, China Grove, Columbia, Union Church, Hamburgh and Fayette. Will the brethren please report at once, as I desire to know where the next quarterly conference is to be held before publishing the fourth round.

L. BRADFORD, P. E.

Rev. James Hayward, of Baton Rouge, in a letter to Rev. Emperor Williams says: "With hearts full of thankfullness for the aid you sent to our suffering people, we received the fifty dollars, and it came in the very time we needed it most. We are glad to know that our beloved church cares for the needy. Dear brother, the very next day after receiving the money, in one family mother and father both died, leaving behind a faithful old mother, who is down herself, and four little children. When both were lying dead, the children played around the bed where they laid. A thousand thanks for having remembered us in this distressing hour."

Rev. E. Provine, North Lebanon, Tennessee: "The [illegible] district conference met at Mo[illegible]ville [illegible] 31st, Rev. [illegible] presiding. Rev. [illegible] Provine was elected secretary, and [illegible] Pastors, local preachers and exhorters made [illegible] Sunday schools were prospering in towns, but poor in the country. Closed one week's meeting at each church around the North Lebanon circuit. At Smith Chapel 7 professed religion and 6 joined. The fourth quarterly conference convened at Linnwood church Sept 29 and 30. Rev. P. Martin was present and added much strength to the meeting. Here 5 professed and 4 joined the church."

The Methodist Relief Fund.

MONDAY, OCTOBER 7.

Dr. McCarty.—W. Mehrtus, $10.

Rev. Felix Lander.—O. Ross, $2; M. Thompson, 2; Geo. Moore, 2; Jane Carmel, 2; Mary Duberny, 2; L. Jackson, 3; J. Butler, 2; M. Lynch, 2; Nancy Cooper, 3; P. Brown, 3 50; C. Hayward, 3 50; M. Lewis, 3 50; M. Freeman, 1 50; Rev. Mrs. Lander, 5; F. Martin, 2; Kyo Finney, 2; L. Small, 5; [illegible] Hamilton, 2; Mrs. Jas Green, 2 50; A. Jackson, 2; L. Ross, 3 50; [illegible] Ennis, 3; T. Courteys, 1 50.

Rev. A. Ross.—A. Fooman, $2; J. Washington, 3; Jno. Perry, [illegible]; Joe Noel, 2.

E. C. Baxter.—Thomas Robinson, $2 50.

Rev. S. Duncan.—Mrs. Thomas, $2 50; L. Irvine, 2 50; Jane Miller, 2; Jennie Heman, 2; Mrs. Holland, 4; Mrs. Moore, 5.

Rev. H. Green.—H. Bradford, $3; Peter Populus, 2 50; Mary Spotey, 10; Ada Campbell, 2; J. Narcise, L. Beatle, 3 50; C. Driver, 2.

E. Bentley.—O. K. Finney, $5; J. E. Sallettes, 5.

Rev. A. Moore.—C. Matnran, $2 50; C. Royal, 2; S. Cooper, 2 50; Mrs. Hill, 3; D. Wilson, 2 50; Mrs. Ensine, 2 50; Mary Jones, 5.

Rev. Wm. Smith.—Susan Moore, $4; Ernest Smith, 2.

Rev. J. M. Vance.—L. Hill, $5; B. Jott, 2 50; L. Arthur, 2 50; Rosaline Celestine, 2 50; L. Morris, 2 50; B. Paul, 2 50; Mr. Chofield, 2 50; P. Hurd, 2 50; Annet Scott, 2 50; L. Smith, 2 50; Mary Scott, 2 50; M. Washington, 2 50; J. Parker, 2 50; M. Slaughter, 2 50; E. Davis, 4; C. Bentley, 2 50; C. Parkins, 2 50; Cora Neal, 2 50; J. Morris, 2 50; Florence Darcy, 2 50; H. Milton, 2 50; J. Commerce, 2 50; C. Lewis, 2; Anna Middleton, [illegible] 2 50.

Rev. W. P. Forest.—Dina Walker, $3 50; Susan Webb, 5; L. Butler, 2 50; H. Hager, 2.

Rev. M. Dale per Robt. Slade.—[illegible] 2 50; [illegible] F. Thornton, 2 50; C. Marshall, 1 50; R. Washington, 2 50; Jno. [illegible] L. Williams, 2.

Car fare messenger, $1.

Total disbursements, Monday, Oct. 7, $352.

TUESDAY, OCTOBER 8.

Rev. Geo. B. Lynch, Thibodaux, [illegible]

Postage, 50 cents.

Rev. A. Moore.—C. Bienimie, $2; R. [illegible]ward, 2 50; Mrs. Robinson, 2; M. Kennedy, 4; L. Zeno, 2; Mrs. E[illegible]e, 3 50; S. Harris, 2 50; M[illegible] Moore, 2.

Rev. J. M. Vance.—E. Davis, $2 50; R. Lincoln, 2 50; R. White, 2 50; C. Gorney, 5; J. W. Williams, 4; M. Stokes, 5; M. Arthur, 2 50; Julia Fowler, 5; Jane Young, 5.

W. E. Bowens.—Paul Davis, $4; Augusta Smith, 5.

McCarty.—Mrs. J. C. Williams, [illegible]; Wm. Mehrtus, 10; Julius [illegible]erman, 15.

Wm. Smith.—T. Jackson, $2; Sarah Scott, 3.

Rev. E. Williams.—Matilda Robinson, $2 50.

Rev. A. Ross.—P. Robinson, $2 50; [illegible] Jordan, 2 50; Mary Fields, 2 50; [illegible] Andres, 5.

Car fare messenger, $1.

Telegram, $7 45.

Julius Westerman, $5.

Total disbursements for Tuesday, Oct. 8, $187 95.

WEDNESDAY, OCTOBER 9.

Rev. E. Williams.—Paulet Williams, $3.

Rev. S. Duncan.—Lizzie Wren, $2 50; A. Lawson, 3; O. Williams, 2; T. Harris, 4 50; J. Brown, 2 50; M. Burnes, 2 50; Leety McFulton, 3 50; Oston Bostic, 2.

Rev. M. Dale per Robt. Slade.—C. McKay, $5.

Rev. J. M. Vance.—E. Coleman, $3; P. White, 2 50; H. Commodore, 3; M. Jones, 2 50; Lucy Buker, 2 50; C. [illegible], 5 50; Julia [illegible], 2 50; Lewis Brown, 2 50; N. Jacobs, 3.

Rev. W. P. Forest.—Jno. Halsey, $2; Mary Edwards 2 50; Jane Thomas, 3; Julia Payne, 2 50; L. Bush, 3; B. Fisher, 2 50; Delia West, 2 50; S. Sanders, 2 50; Nancy Gould, 2 50.

Rev. S. Priestley.—L. Morehead, $2 50; [illegible] K[illegible], 2; [illegible] Stewart, 3; Julia Saucier, [illegible].

Rev. E. Williams.—[illegible]eb Hill, $2 50.

Rev. Wm. Smith.—Rosanna Johnson, $3.

J. W. E. Bowens.—Lizzie Hill, $2 50; Mrs. French, 2 50; Lizzie Cooper, 2 50.

E. C. Baxter.—Mrs. Deckert, $4.

Rev. Pierre Landry.—Donaldsonville, La., $20.

Postage, 25 cents.

Rev. S. Duncan.—S. Irvins, $2; Amelia Wheelwright, 2 50; Mrs. Woodfocks, 3 50.

Rev. A. Moore.—A. Henderson, $2; M. Dishah, 4; S. Johnson, 5; A. Jones, 2; Miss Odelie, 2; Lucy Venard, 3 50; M. Miner, 2.

Total disbursements Wednesday, Oct. 9, $155 75.

THURSDAY, OCTOBER 10.

Rev. E. Williams.—Rose Thomas, $2.

Rev. J. M. Vance.—Mary Fields, $2 50; Mahala Fields, 2 50; Miss L. Scott, 2.

Rev. A. Ross.—F. Longes, $2 50; S. Williams, 2 50; H. Santhos, 6; Sarah Harris, 2.

Bank discount, 25 cents.

Rev. R. G[illegible]—[illegible] $3; C. Kelly, 3; L. White, 1 50; K. Miles, 3; L. Edwards, 2; A. McCoss, 2; L. Jefferson, 4 50; S. Johnson, 3 50; Mrs. Populus, 3; E. Robertson, 4.

G. A. Cambias.—[illegible] McLeod, $2.

Total disbursements Thursday, Oct. 10, $53 75.

The Bible In History.

[The Rev. Dr. [illegible] Taylor before the Washington City Bible Society.]

This book has a remarkable history which is thoroughly interwoven with that of the English-speaking race. Eleven hundred and forty-three years ago, the Venerable Bede, dying in his cell in a Northumbrian monastery, dictated the last verses of his translation of the Gospel of St. John into the Anglo-Saxon; and when told that it was finished, he repeated the words and replied, "Thou sayest well; it is finished!" Then he sang the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost!" and as the last words fell from his lips, his spirit took its flight to sing the new song in heaven. Six hundred and forty-five years later, in 1380, John Wickliffe, whom Merle D'Aubigne calls "the greatest English reformer," [illegible] "the first reformer of Christendom," and in many respects "the Luther of England," published a complete translation of the Bible in the English language. It was made from the Latin Vulgate, and was copied and largely circulated in manuscript before the invention of printing. Indeed, it was never printed at all until 1731, or nearly 350 years after his death, and then only the New Testament. The Old Testament in Wickliffe's version was not printed until about thirty years ago. An hundred and forty-four years more elapsed [illegible] printed [illegible] of Matthew and Mark at Hamburg, in Germany, which were the first [illegible] from that imperfect translation out of the original Hebrew and Greek which is the basis of our Common Version, and is substantially the Bible of the English-speaking race in all the world. If this work had only fixed the standard of pure and noble English, as it has done it would be the glory of our literature. But it has done infinitely more for the character, civilization, and religion of that race. The eloquent author of "The History of the English People," Mr. Green, says: "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home; and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm." And after a splendid description of its literary influences in the Elizabethan age, this writer adds: "But far greater was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the book which she had again opened to the people. The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone. And its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the time. 'Theology rules there,' said Grotius, of England only ten years after Elizabeth's death. The whole nation, in fact, became a church." These graphic utterances of England's latest, and in some respects her best historian, attest the intellectual, moral and religious power which this book of God swayed over a great nation in the golden age of its intellect, learning, and literature, and when its government was beginning to assume imperial proportions.

We hazard nothing in asserting that the Bible is as great a factor in American as it is in English history. It is here, by the fiat of Divine Providence, as an original and formative force in our national life. No church, no other organization or agency, has had such universal influence upon the public mind, and upon the education and moral character of the nation. It were as reasonable to ignore the historical influences of Plymouth Rock, and Jamestown, and the Colonies, of the Declaration of Independence, of George Washington, and the Constitution, as of this book, without which all these could never have been. But we cannot live in nor upon the past. It only furnishes a standpoint of observation into the future.

An Allegory.

A great king, desiring to teach his son a practical lesson, ordered a long table to be prepared in one of the galleries of his palaces set out with all manners of toys, fruits and other things which he thought would please the little boy. Taking him to a door at one end of the room, he said to him, "My son, pass down this hall, and whatever you are pleased with, you may take for your own, upon one condition—you are not to turn back. When you have gone the whole length of the table, and have made your decision, go out at the other door, and bring me what you have chosen." Joyfully the little boy started, enchanted with the prospect; he ate and drank, and gathered his arms full of treasures, and presently, tiring of what he had, he threw them away to make room for some more glittering toy which attracted him farther on; but which, when secured, somehow did not please nor satisfy him as much as he had expected, and he was constantly looking back regretfully to that which he had left behind him, or he saw some thing still farther on which he thought more desirable. Now, instead of being happy in having his choice of all these good things, the little boy grew irritable and dissatisfied. At length he appeared before the king with a sorrowful countenance, and in his hands were a few broken toys. "Is this all my son, that you have brought me out of all the infinite variety from which you have chosen! "Yes, father," sobbed the weeping boy, "that which pleased me at first seemed so poor and inferior, when I had them, to that which I saw farther on, that I could not be content, and always hoping to secure something to please me better, I could not make my choice, and now these are all I have. O, if I might go back once more!" "Not so, my son," said the king, "that cannot be; but let this lesson sink deep into your heart. As you go through life, each day, all there is in it of pleasure and happiness; do not look back with vain regrets, nor live in anticipation of future joys oblivious of those which are in your reach. Let each day bring you its measure of comfort and cheer. The present is all you are ever sure of, by wisely improving it your memories of the past will be pleasant and your future happiness will be assured."—*Selected.*

The Strength of Christianity.

The ark of God was never taken until abandoned by its earthly defenders. In captivity its sanctity was sufficient to save it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave.

To such a mystery it can bring no addition of dignity or of strength that it is part and parcel of the common law. It is now for the first time left to rely on the force of its own evidences, and the attraction of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their and their policy unavailing when opposed to the weapons that are not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain, is not, to all appearance, reserved for any of those who in this age, have directed their attack against the last restraint of the powerful, and the last hope of the wretched.—*Macaulay.*

The death of Miss Anna S. De Wolf, by yellow fever, near New Orleans, Sept. 27th, will bring sadness to many hearts in Chicago. She was the daughter of Judge De Wolf of this city, and had for two years been employed as an instructress in our New Orleans university. In this institution colored young men and women are taught. She was a lady of culture and refinement. Her large circle of friends in this city will recall her many excellent qualities, and have heartfelt grief that she has gone. She enjoyed her work in the South. She did it from choice and did it well. She was to her students not simply an instructor, but she was a constant example of a pure and holy woman, each day and hour, by word and act, blessing those about her. She remained South expecting to enter upon her work again the present month, and was spending her summer at Bay St. Louis. She was of delicate constitution, and the Southern climate agreed with her. This accounts for her remaining South during the summer, and by going to the Gulf coast she supposed she would avoid the terrible plague. This heroic Christian woman died a martyr in our Southern mission field, and hers shall be a bright and glorious crown.—*Northwestern Christian Advocate, Oct. 9th.*

Important to Local Preachers.

The twentieth annual meeting of the National Local Preachers Association of the Methodist Episcopal Church will be held in the Greene Street M. E. church, Trenton, N. J., commencing Saturday morning, Oct. 26, and closing on the following Tuesday night.

Delegates from all conference, district, or city local preachers' associations will be received, and where no regular organization exists, local preachers in good standing will be received as accredited delegates. Properly accredited local preachers of the M. E. Church South, Methodist Protestant, and other branches of Methodism will be received as fraternal delegates and invited to participate in its deliberations.

Essays on important topics will be read by able writers and discussed by the association, and will hereafter be announced, as also the arrangements for railroad excursion tickets.

List of delegates should be forwarded at the earliest day to the Rev. Wm. Wood, No. 115 East State street, Trenton, N. J., and homes will be provided. Also send duplicates to the Rev. W. H. Kincaid, secretary of the association, Lock Box 367, Pittsburg, Pa., to prepare roll.

There is not a little significance in the arrival of Chin Lan Pin in this country as a noble of the second rank, and as the first regular Minister Plenipotentiary from the Celestial Empire ever received in any country. Years ago he came to America, and made himself familiar with our language, customs, and resources. He, therefore, comes not as a stranger. He comes at a time when the unwarranted persecution of his race is with us the most active. His presence here must recall the sentiments of the Burlingame treaty, in which a free use of the terms "cordially recognize the inherent and inalienable right of man to change his home and allegiance," was made. It may recall America, or to be more specific, the inconsistent "immigrants" of America, from an advocacy of a doctrine of the dark ages. It may teach us that with our united millions of enlightened and Christian people, there is nothing to fear from a few thousand semi-civilized but industrious Chinese. It may make the absurdity more absurd of opening the gates to immigration on the Atlantic side of the continent and shutting them down on the Pacific.—*Western Christian Advocate.*

Social Converse.

I do not find that Jesus was ever bidden to any table and refused. If a Pharisee, if a publican, invited him, he did not hesitate to go, not for the pleasure of the dishes but to do good......If he sat with sinners, he converted them; if with converts, he confirmed them; if with the poor, he fed them; if with the rich in substance, he made them rich in grace. At whose board did he ever visit and left not his host a gainer? The poor bridegroom entertains him, and hath his waterpots filled with wine. Simon, the Pharisee entertains him and hath his table honored with the public pardon of a penitent sinner, and with the heavenly doctrine of remission. Zaccheus entertains him; salvation this day came to his house with the Author of it. That presence made the publican a son of Abraham. Matthew is recompensed for his feast with an apostleship. Martha and Mary entertain him, and, besides divine instruction, received their brother from the dead.

Motives to Holiness.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and live for heaven.—*Albert Barnes.*

The Purest Flower of Humanity.

Jesus the sanest, purest soul, the consumate flower of humanity, affirmed our personal immortality with undoubting, unqualified certainty. I believe Him, not chiefly because He rose from the dead, but because He was all alive, immortal, living on principles and for ends that were eternal; from the sermon on the mount to the words from the cross. I have the witness in myself that he was the Son of God. His words find my inmost heart. His affirmations evoke and clarify my own.—*Bellows.*

God made the soul to correspond with truth. Truth is its [illegible] dence, as the lightning [illegible] the blessed sunshine.—*F. W. Robertson.*

[illegible], BRAVE AND TRUE.

O heart, be strong !
There is so much for all to bear,
So much to do in life's short day,
Think not that thou shouldst read ; prepare,
To do thy part and take thy share,
And join the fray ;
Gird on thy sword of might, and battle wrong ;
Be strong, my heart, be strong !

O heart, be brave !
[illegible] in the thickest of the fight,
At times, thou mayest fail and shrink :
Remember thou art in God's sight,
And care not what—if thou art right—
The world may think ;
Bright victory's banner yet shall o'er thee wave,
Be brave, my heart, be brave !

O heart, be true !
True to thyself and to thy God,
Though all around thy path may change,
[illegible] the road that thou hast trod,
[illegible] that have no guiding word,
[illegible] hard and strange ;
[illegible] the whole wide world may do,
[illegible], my heart, be true !

—Companion.

General News Items.

Nearly fifty ministers have died of yellow fever.

[illegible] is suffering from a [illegible] of locusts.

The Emperor of Brazil has appointed a yellow fever commission.

[illegible] elected the State ticket and Congressmen, by over 2000 majority.

Lord Beaconsfield gave $5,000 to the sufferers by the sinking of the steamer *Princess Alice*.

[illegible] and newspapers are [illegible] the Plymouth (Indiana) [illegible] schools.

[illegible] loss to the business of the [illegible] Valley through yellow fever is estimated at $200,000,000.

The City of Glasgow [illegible] Bank [illegible]. The stockholders will have to make up a deficit of $20,000,000.

The common school fund of [illegible] for the last year amounted to [illegible], or fifty cents for each [illegible].

The Episcopal Methodist says, Dr. [illegible], on a trip from Baltimore [illegible] by water, preached a [illegible] miles long.

[illegible] renews his youth [illegible] somewhat after [illegible] the late Horace Greeley [illegible]. He uses an [illegible].

The corner stone of the Knox [illegible] Institute was recently [illegible], Scotland, the [illegible] of the reformer. It will [illegible]. The Earl of [illegible], who presided, is a [illegible] of John Knox.

[illegible] Sentences.

(From [illegible] Pocket Book.)

[illegible] as a sinner, if you [illegible] right to go in any [illegible] he always receiv[illegible]

[illegible] you feel your wants, [illegible] God waits to be gracious [illegible] the Christ, your suf[illegible] the sufferings of [illegible] are little in [illegible] Christians [illegible] himself [illegible] the great distance from [illegible] that you cannot [illegible] says [illegible] He [illegible]

[illegible] your heart, [illegible] deceive him. [illegible]

What to do with your Wild Oats.

"A boy must sow his wild oats." In all the wide range of English maxims there is perhaps, not one, take it all in all, worse than this. Look at it on what side you will, it is a bad one. "Whatsoever a man soweth," be he young, or old, or middle-aged, "that shall he also reap." So says the Word of God. The one only thing to do with wild oats is to put them carefully in the hottest part of the fire, and get them burnt to ashes, every seed of them. If you sow them, no matter in what ground, up they will surely come, with long tough roots like couch grass, and luxuriant stalks and leaves—a crop which it turns one's heart to think of. The devil too, whose special crop they are will see that they thrive, and you will have to reap them. No common reaping will get them out of the soil; it will have to be dug down deep, again and again; and well for you, if with all your care, you can make the ground sweet again before your dying day.—*Selected.*

Good for a Man.

It is good for a man to be crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Savior in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

Abraham really thought that his beloved Isaac must suffer, and was obliged to consent to it; but God would only have Isaac offered, and the ram burnt. And thus the Lord knows how to preserve that which is His own in you; everything, however, must be offered up,—life and health, body and soul, enjoyments, relish, gifts and virtues, and even the darling image of holiness itself.—*Gerhard Terstsegen,* 1720.

The judgment of a child is a terrible tribunal. One can face the world and one's equals, knowing all that is in one's favor, and feeling the force of one's rights. But the secret verdict of a boy or girl, whom natural respect will prevent from expressing it or even defining it to themselves—what a thing that is to encounter!—*Mrs Oliphant.*

Send an ignorant man into the ministry, and you send one who can only be either an inflexible and unthinking bigot, or a simple and subtle victim prepared to fall prone before the newest and shallowest modes of thought. Of these it were hard to determine which is the more mischievous to religion and the churches.—*Prof. Fairbairn.*

To murmur against death in petulant defiance
is never for the best ;
To will what God doth will, that is the only science
That gives us rest.

New Publications

LITTLE'S LIVING AGE, New Volume. The number of *Little's Living Age* for the weeks ending Oct. 5th and 12th, have the following noteworthy contents:—Henri Greville's Sketches of Russian Life, by W. R. S. Ralston, *Nineteenth Century*; Cyprus, *Macmillan*; Mr. Froude's "Life and Times of Thomas Becket," by Edward A. Freeman, part IV, *Contemporary Review*; The Chinese as Colonists, *Nineteenth Century*; An Indiscretion in the Life of an Heiress, a story by Thomas Hardy, *New Quarterly Review*; The Public Career and Personal Character of Francis Bacon, by James Rowley, *Fraser*; [illegible], *Cornhill*; Selling the Soul, *Contemporary Review*; A Fetish City, *Blackwood*; Sark and its Caves, *Gentleman's Magazine*; The Relation of Memory to Will, *Spectator*; The Habit of Reading, *Saturday Review*; Garden Parties, *Spectator*; An American Zollverein, *Pall Mall Gazette*; and choice poetry and miscellany.

These are the first two numbers of a new volume and are good ones with which to begin a subscription. For fifty-two such numbers, of sixty-four large pages each (or more than 3000 pages a year,) the subscription price ($8) is low; or for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both post-paid. Littell & Gay, Boston, are the publishers.

[illegible] OF JOHN HOWARD, THE PRISONER'S FRIEND. By Charles K. True, D. D. Hitchcock & Walden, Cincinnati, publishers. Just now while the Howard Association are doing such noble work [illegible] infected districts [illegible] the eminent [illegible] in commemoration [illegible] their title [illegible] printed volume [illegible] compendium of the [illegible]

HELL. By S. M. Merrill, D. D., Bishop of the Methodist Church. Hitchcock & Walden, publishers, Cincinnati. This is a plain treatise, written for readers of the English Scriptures who have not access to the wide range of theological discussions found in ponderous works with which libraries are crowded. It is a valuable interpretation of terms employed, and ministers and general Christian readers can not fail to improve their store of knowledge on the subject treated, by a careful perusal. The general discussion on the subject of hell, which has been going on several months past in the pulpit and the press, made it timely to present this book to the public. The price is only one dollar.

THE LIFE AND TIMES OF JOHN KNOX, THE SOUL OF THE SCOTTISH REFORMATION. By Charles K. True, D. D., Cincinnati; Hitchcock & Walden, publishers. The author is an experienced biographer, and handles his subjects with skill, and in an attractive way. The life of John Knox covers a period of great significance in the history of Christianity. It does the mind good to dwell upon the incidents when mens souls were sorely tried in defense of their faith. John Knox is a hero to be remembered for ages for his courage, fortitude and talents, and every member of the Church should read about him and his labors. Price of the book $1 25.

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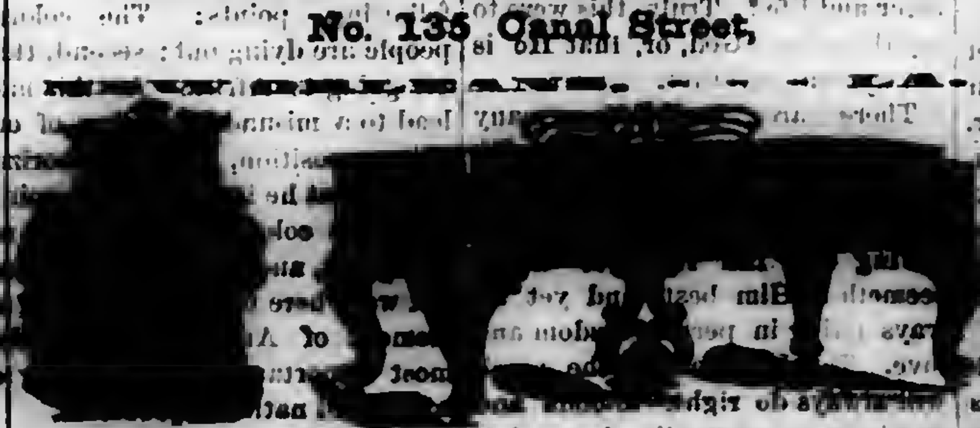

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No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pellets are scarcely larger than mustard seeds. [illegible] [illegible] explanation of the remedial power of these Pellets over so great a variety of diseases, it may be said that their action upon the animal economy is universal, not a gland or tissue escaping their sanative impress. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with those pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alterative, or Purgative is indicated, these little Pellets will give the most perfect satisfaction. Sold by druggists.

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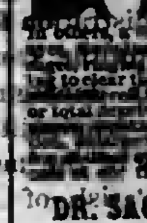


CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick [illegible] etc. [illegible]

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried HIGH UP and PERFECTLY APPLIED to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. Sage's Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists.

R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo.

BEAUTIFUL [illegible]
[illegible]

New Church Record.

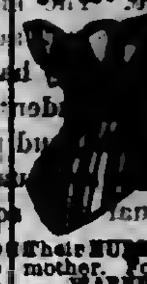
We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containing about 180 pages, divided into seven sections, namely:

- Record of Pastors.
- Record of Classes.
- Record of Official Members.
- Alphabetical Record of Full Members.
- Record of Probationers.
- Record of Baptisms.
- Record of Marriages.

We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50. tf.

NELSON & PHILLIPS,
New Orleans.

Warner Bro's Corsets



received the Highest Medal at the recent Paris Exposition, over all American competitors. Their FLEXIBLE HIP CORSET (120 bones) is warranted not to break down over the hips. Their HEALTH CORSET, with the improved Bust, is now a greater favorite than ever. Their NURSING CORSET is the delight of every mother. For sale by all leading merchants. WARNER BROS., 351 Broadway, N. Y.

HOME ARTS [illegible]

[illegible] [mar23-1y]

AGENTS double their money selling "Dr. Chase's Improved ($2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich. [illegible]

GOLD Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co. Augusta, Maine.

$5 to $20 [illegible] Address [illegible] & Co. Portland, Maine.

No. 43

Missing

No. 43

Missing

Southwestern Christian Advocate.

VOL. 13—NO 44. NEW ORLEANS, LA., THURSDAY, OCTOBER 31, 1878. WHOLE NUMBER 326

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
39 Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

J. C. HARTZELL, B. D., Editor.

Terms: $2 a year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorised Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express

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(Per Nonpariel line, each insertion.)

One time or more	8 cents
One month, (4 times)	7 "
Three months, (13 times)	6 "
Six months, ([illegible] times)	5 "
One year, ([illegible] times)	4 "
Marriage notices	25 "
Special Notices	8 cents, net cash

NEW YORK OFFICE:
805 Broadway, New York,
WILLIAM BALDWIN, Special Agent.

D. L. Moody will engage in evangelistic work in Baltimore the coming winter.

Rev. D. A. Williams, pastor of the M. E. Church at Grenada, has suffered the loss of an infant son, as we are informed by letter from G. G. Leonard, Steward.

Rev. Lesko Triest, pastor of the First German Presbyterian church, died in this city of yellow fever, on the 16th. He was highly esteemed as a scholar and pastor.

The Electric Light Company has been formed in New York, with a capital of three hundred thousand dollars, to produce light, heat, and power. Tracy R. Edison heads the list of incorporators.

Rev. Dr. Rust has left Cincinnati for New York to attend the anniversary of the Fredmen's Aid Society. Thence he goes South to visit the schools under the care of the Society, says the *Western Christian Advocate.*

The city school board designated Wednesday, November 6, as the date of the opening of the public schools. Teachers and pupils will rejoice at this welcome news, as the regular session has been delayed many weeks on account of the epidemic.

On Tuesday morning it was discovered that the SOUTHWESTERN office had been entered, evidently by a party or parties who had placed boxes in front of the door to stand on, then had climbed through an open space above. A box containing over $201 of silver coin, belonging to the Methodist Relief fund was stolen, together with a valuable pistol belonging to Mr. Elliott, the publisher. Some $37 in silver coin in another box, and $180 in Treasury notes were found untouched. A private desk of the editor had been overhauled, and a lock forced with some sharp instrument. No arrests have been made yet, or clue discovered of the burglars.

Rev. Jesse P. Price writes from Mason, Tennessee Conference under date of Oct. 23d. My health has been good most of the time during the prevalence of the yellow fever on my circuit. My only son died on the 14th inst., of typhoid pneumonia. He was a very interesting child and we feel his loss keenly. The fever is still at work in Mason. There has been twenty-five deaths reported up to the 22d inst. Three of the members of my church at Mason died with the fever. Bros. P. H. Bugg and Henry Smith were among the leading members of the charge and were called away. It will be several weeks yet before we can have meeting at Mason. The work of improving the church has been stopped and the whole charge [illegible] in collections and [illegible]. The Presiding Elder, Rev. W. S. Butler, has not been able to get here to hold his quarterly meetings. We have [illegible] and a number have been added to the Church. Our new church record which I recently bought shows [illegible] members and [illegible] probationers. During the year there has been [illegible] converts, and [illegible] additions to the church, collected for missions, $6, for Bishops $2 50, for church extension $1 50, and other things 50 cents for church building and repairs [illegible]. The Sunday-schools [illegible]. The [illegible] in the midst [illegible] that walketh in [illegible] [illegible] J. P.

Secret Religion.

There ought to be two sides to every religious life; the one secret, the other public. The public life of religion should be the outgrowth of that which flourishes in secret. But it is a sad fact that many have no secret religious life. All external duties are faithfully attended to. So far as church going, observance of the sacraments, attendance at prayer-meeting and other exercises and duties of a public character are concerned, they are faultless. But they have no "closet" for prayer, no meditation upon God's word in private, no communings with God in retirement. They have no liking for solitude. The tree grows up and spreads its branches in the sunlight and air, and bears its leaves and blossoms and fruits openly: but it flourishes in proportion as it is firmly rooted in the earth and draws its fatness from the soil. So with the Christian life. That it outwardly flourish, that it may blossom and bear fruit abundantly, it must grow and strengthen in private. Religious privacy gives life and vigor to that which is to manifest itself before the world. We are to confess Christ before men. We are to let our light shine so that they may see our good works. We are to be "living epistles, read and known of all men." But these epistles are written in the secret places. The lamps are filled and trimmed in the closet. No wonder depth and strength are so lacking in the piety of many. It cannot stand the time of trial, for it has no root. It lacks juiciness. Its public services are formal.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Our Savior uttered these words in opposition to an ostentatious, hypocritical religion, a religion that is all outside. They are no less applicable where there is no effort at display, for they show the necessity of an interior life. It is the *heart* that God looks at. If it be right, all else goes right. Public worship and public benevolence are valued because they come as the expression of warm and earnest love working in the secret chambers of the soul. It is a piety that strikes its roots deep into the soil of God's word, and drinks in copiously of the dews of God's spirit, whose works as seen of men shall lead them to glorify our Father in Heaven.

Miss Anna S. DeWolt—The University Canvass.

DEAR SOUTHWESTERN.—In the New Orleans *Times* of the 23rd September, I read the following notice:

"DIED.—At Bay St. Louis, Miss., on the 27th inst., Miss Anna S. DeWolf, daughter of Judge Calvin DeWolf, of Chicago Ills."

The subject of this sketch was for a number of years afflicted with a painful disease caused by the severe climate peculiar to the great lake region on our north, in which was her native city. Her friends had exhausted all known remedies in vain; she had been sent to the far west, for the benefits of a drier atmosphere; the bracing breezes of the Atlantic coast had been tried; and the far north region of Minnesota—all in vain. Finally, two years ago, she thought to make an extended trial of the Gulf air, and being an earnest Christian woman, full of zeal and good works, she studied, while seeking benefits for herself, to do some good for others. In this spirit, she offered her services to the Freedman's Aid Society as a teacher, and the Rev. Dr. R. S. Rust, Corresponding Secretary of the Society, appointed her to the New Orleans University. Since that time Miss DeWolf has been a faithful worker, beloved and most highly honored by all who have known her, either as connected with our work, or in the society in which she has moved. We shall greatly miss her.

There is one fact that renders her departure at this time and in this manner, peculiarly painful

She was far from home and among strangers. Her family and friends were expecting her to spend the summer months in their midst, but, hoping that, as our climate had agreed with all her other infirmities, it might take her safely past the "hay fever" season, she determined to spend one summer in the South. When the fever was first declared epidemic in our city, Mobile quarantined against New Orleans and stopped the passage of trains. This rendered it impossible for Miss DeWolf to go north after that, however much she might desire it. We suppose we ought not to complain, but we have to mourn the loss of our friend. Many others have been sacrificed we do not doubt, by the rigid quarantine, but perhaps this very loss may have prevented much greater loss. We do not know.

The students of the university will miss a kind and affectionate friend, a ready counsellor, a faithful guide.

In her name, the writer would invoke all those who were accustomed to her presence in the University hall, to be true to those principles which they so well know she approved.

Many of our friends have fallen during the weeks of scourge, and our city and State, and neighboring cities and States are bowed under the rod of affliction. It is a good time for self-examination and reflection. Shall we not most heartily repent our backslidings, turn to the Lord and renew our first vows?

And now, dear SOUTHWESTERN, I desire to say to the students and friends of the New Orleans University, that my hearty sympathy is with them in this hour of trial. I am pained to remember that I could not be of more direct benefit to them in their affliction.

Early in the spring, some members of the Board of Trustees advised me to spend the summer months in canvassing for the University in the Parishes. In July, Dr. Rust consented to the plan. With the view of carrying out this plan, I left New Orleans 31st August for the Orphan's Home in the Parish of St. Mary. My purpose was to spend just time enough to canvass the main points in the parish, then move to the river parishes and visit the most important points in half-a-dozen of them, and return to the city in season for the Fall term, which was advertised to begin on the 9th September.

But I had scarce reached my first stopping place before it was quarantined against New Orleans, and in a few days every city and parish in the State was quarantined so thoroughly, that several gentlemen born in Franklin, this parish, attempting to go North by way of Texas, were met by men armed with guns, and ordered to turn back or stay outside the line for twenty days. So my canvass at the very outset became circumscribed, and within quite narrow limits. But I have not been idle; what with preaching in our churches and soliciting among our people, I have received the pledges of over thirty students for the University this year, from this parish alone. We may therefore expect a very full school when we open. After sugar making, there promises to be the greatest influx of students from the country, that the New Orleans University has ever known. May the blessing of Heaven rest upon this Institution. I feel that the hand of Providence has led me this summer, for which I am very grateful. There has been no yellow fever on the Teche above Centreville this season.

J. S. BEAN.

Nashville Notes.

Nashville has been exempt from yellow fever, excepting cases brought from infected districts. We have had almost daily fright from reports circulated of cases in different parts of the city, and the most exaggerated rumors were current only a few miles from the city, of the desolation wrought by the fever in this city. The city has not been quarantined against any refugees that might come. A hospital for the sick with the yellow fever was established, and those affected were taken there and cared for.

The schools here, have been able to open at the appointed time, and to continue without interruption. With one exception, none of the schools have lost any students here. A young man from Mississippi, came to attend the Fisk University, and having come through Memphis, it is supposed imbibed the disease and died in the University a week after his arrival. The attendance at all the schools has been less than at the same time last year. Some of them were very much less. The Central Tennessee Conference has had a larger attendance of boarding students than at the same time last year; but the entire enrollment is not quite so large. The Medical Department opens most auspiciously. There are fourteen who entered already, and others are to enter soon. The utility of this department has been fully demonstrated by the service which the graduates have already rendered their people in the yellow fever. Dr. J. S. Bass volunteered and went to Chattanooga, doing service which received commendation from the citizens and medical fraternity. Dr. L. D. Key has had to battle with the pestilence in his own field of practice near Memphis, and has done good work. The demand for intelligent physicians among the colored people is great, and those who have gone out from this institution, have met with very kind treatment from the white physicians wherever they have located.

The Theological Department opens well; but instead of twenty-five, there should be fifty or a hundred young men preparing for the ministry.

Clark Chapel, in this city, has been favored with some revival influences lately, and several conversions and additions are reported. The pastor, Bro. Woods, is doing a good work, and is making a very favorable impression on the people as a preacher and pastor. Spruce St. M. E. church, Bro. Rudisill pastor, is coming up out of the wilderness. Several conversions, and real old-fashioned Methodist praying, singing and experiences are heard there, which wonderfully cheers the brethren and encourages those who have held on so steadily for years, believing that God had a work for them to do in Nashville. The work of the M. E. church in Tennessee, is in a hopeful, prosperous condition, and there are none of our own people who have any question as to our usefulness and the necessity of our remaining.

J. BRADEN.

From Our Mission Rooms.

On the coming 9th of November it is expected that three ladies will be going out to India, under the patronage of the Woman's Foreign Missionary Society of the M. E. Church.

There is great want of money, and great stagnation of business too, in Norway writes one of our missionaries, "but still we have been able to collect $6032 81 and this I think is well done by the churches under such circumstances.

A most remarkable revival in the Norwegian District Conference. The Leland and Norway charge under the labor of Rev. J. O. Sanaker. Thirty-two were taken into full connection and fourteen persons admitted on probation. In all during the year, one hundred and twenty-seven have been taken into the church on this charge.

Rev. Thomas Harwood, of La Junta, Mexico writes us that Bishop Simpson had just made them a pleasant visit Oct. 12th. The Bishop spent Sabbath Sept. 29th at Cimmarron. His talk to the Mexican brethren was easy and simple. He also administered to them the sacrament of the Lord's Supper. Interpreted the sermon but he read the Ritual in the service very well. The Mexican people were perfectly elated with his visit. The conference was held at Santa Fe. One Mexican brother had come from a distance of 200 miles; another 300 miles. These two having been elected at the Colorado Conference were ordained deacons. Another brother was licensed to preach.

Our latest letters from Foo Chow, China, August 29th., have an item forshadowing trouble which has come out in the secular papers. The paragraph in our letter is "No news except that the officers are trying hard to get the English mission out of the city. They are trying to get us to persuade the missionaries to accept a compromise before there is too much excitement among the people. I have seen the deeds which though rather faulty I would consider sufficiently clean to hold the ground. The officers claim to be hardly driven by the Literati."

Dr. Thoburn, of Calcutta, Sept. 10th., is beginning his twentieth year of missionary service and is in "pretty good health, and hope I may be spared to the close of the century. But life is held by a slight turn in this land."

A Basket Meeting in St. James.

Editor of SOUTHWESTERN:

Although not a member of any church, I believe in all things that tend to promote and carry out the Ten Commandments—God's holy law. Being a stranger in this place, and feeling somewhat lonesome yesterday, (Sunday) I sought the church to pass off the day. On hearing there was to be a basket meeting at the M. E. church, over which the Rev. Prince King presides, notwithstanding its being three miles or more from where I am stopping, I footed it. I got there some time before the congregation assembled, and amused myself by looking at the church and its surroundings. It is about 500 yards from the river; can seat about 300 people in case of an emergency; has a nice little choir just built, and has everything that goes to make a "nice little country church" except the ceiling and the paintings, and should Rev. King be allowed to remain in his present position, (Presiding Elder) those portions of the work will soon be accomplished. About 10 o'clock the ladies began pouring in, with baskets filled with all kinds of luxuries for the occasion. I took my seat where I could see and hear with ease. Eleven o'clock struck, and the services began by the choir singing a beautiful hymn, and prayer by one of the deacons. Some six or seven ministers preached, each taking up a collection. Although Rev. King came last, and about the time the audience began to feel hungry, still there were nickels enough left to enable him to carry off the prize as to collection. At 3.30 p. m., the meeting was dismissed, the baskets scattered promiscuously around, and nobody left dissatisfied. Your correspondent was invited to the table prepared for the ministers, and was accosted by the sisters during my sojourn at the table, as "brother." I felt a little awkward at being called brother, but the other part of the proceedings came as handy as taking a meal at home.

Good luck to Rev. Prince King and his congregation, may they live long and prosper, and not wait too long before giving another basket meeting. W.

St. James, Oct. 14th, 1878.

Our Southern Methodism.

Rev. H. W. Key, Murfreesboro, Tenn., Oct. 14th: "I am in the midst of a most glorious revival, and have been for the last four weeks; the church crowded every night. Fifteen converts during the last revival; 92 during the year; prospective outlook brighter and brighter. The whole church is revived spiritually, temporally and financially. Fifty-four adults and 18 children baptized, and 100 additions to the church during the year. This charge was assessed $1000 this year and the brethren are resolved to raise every cent of it. A new bible and hymn book for the pulpit, and carpeting for the pulpit floor have been secured by the energy of the sisters. All benevolent claims will be raised, and we shall get a clear receipt at conference. We have raised money to build a new church, and deposited it in a bank. We have run the church this year on a cash basis, and paid over $100 of old debts. We raised $30 for yellow fever sufferers, and forwarded it to Memphis."

Rev. John H. Cook, Pontotoc, Miss.: "We have held our protracted meetings at all of our appointments except in town; and we have had about 50 converts and reclaimed, and between 35 and 40 accessions to the church. The Board of Health requested us to postpone our meeting in the city until a killing frost, after which we hope to gain a few more converts. We have baptized about 12, and organized our Sabbath schools into a Missionary Society."

The Fever in Jackson.

DEAR BROTHER:—I ask your permission to say something in the ADVOCATE concerning our condition here in Jackson.

I have no doubt but what you have been informed of the yellow fever being here, but probably you would like to know whether it is increasing or not. Allow me to say in the first place, that as it was so late in the season before the fever made its appearance we indulged the hope that it would not get here. But alas! our hope was in vain.

In August, we had our first case. Sometime in September another case made its appearance. Since that time, the great plague has continued to spread. Now we have over three hundred cases. There has been about 40 or 50 deaths up to date, 4 deaths last night. We have had about 7 new cases in the last 24 hours. This is not as many as usually reported during the same length of time.

The Lord has blessed our church members. Only one has fallen during the fever plague. We have not met at the church for four weeks. This we thought was for our own interest and the city authorities advised us not to congregate together.

Many of us has been made to suffer by the scourge, for our daily bread. $1 85 is all that I have had to support my family with for four weeks. Though I do not complain, neither am I discouraged. The people would do better for me, but they are unable. I am witenessing the hardest time I have had during life. But allow me to ask this question.

Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sail'd through bloody seas?

My dear brother, I believe that we all will have to suffer as long as we are in this world. If we don't one way, we will the other. But thank God, "We know that all things work together for good to them that love God, to them who are the called according to this purpose," I ask the prayers of the brethren.

Yours in Christ.
J. CAMPBELL, Pastor.

Jackson, Miss., Oct. 25, 1878.

The Methodist Relief Fund.

MONDAY, OCTOBER 21.

W. A. B.—Miss W. A. M., $5 50.
Rev. E. Williams.—Mary A. Bland, $2.
Total disbursements. Monday, Oct. 21, $7 50.

TUESDAY, OCTOBER 22.

J. W. E. Bowens.—Jas. Lewis, $3.
Rev. E. Williams.—Rosa Bunday, $4; Ellen Edwards, 2 50; D. Colteur, 2.
Total disbursements, Tuesday, Oct. 22, $11 50.

WEDNESDAY, OCTOBER 23.

Rev. M. Dale per *R. Slade.*—R. Roper, $1 50; Geo. Henry, 1 50; A. Brown, 1 50; C. Johnson, 3; H. Tate, 2 50; S. Johnson, 2.
Rev. H. Green.—L. Bessie, $3; Katie White, 3; Mary Horton, 3; Mr. Fountain, 2; ——, 2 50; Mrs. Bell, 2; R. Jane, 4; A. Bailey, 2; Mrs. Johnson, 4; Mrs. Harris, 2 50.
Total disbursements Wednesday, Oct. 23, $40.

THURSDAY, OCTOBER 24.

Rev. E. P. Royale.—Hahnvill, La., $15.
E. Bentley.—E. C. Baxter, $4; A. Williams, 3.
Total disbursements for Thursday, Oct. 24, $22.

FRIDAY, OCTOBER 18.

J. B. Myers.—Charlotte Williams, $3.
Rev. E. Williams.—Sarah Thomas, $2 50.
Total disbursements, Friday, Oct. 25, $5 50.

SATURDAY, OCTOBER 26.

Bank discount, 25 cents.

E. BENTLEY, } Trustees.
REV. E. WILLIAMS, }
J. W. E. BOWENS, Secretary.

The Fever in Houma.

Rev. A. E. P. Albert writes from Houma, La. Oct. 25th, to Rev. E. Williams that on the 8th of this month a case of yellow fever was reported by the Board of Health, but the child recovered, and the judgment was criticized. Many who had ran away returned, but yesterday, when everybody felt secure because of recent frost, two cases were reported, one of which, a white woman, died last night, Five new cases broke out. If the scourge continues, a great amount of suffering is expected. The people have been quarantined so long without work, they are without means. The town is in a perfect panic. Many ran away, and those remaining are greatly frightened. It was several hours, before anybody, large sums of money money being offered, could be induced to bury the white woman. No one would wash or shroud her, and she was buried as she died. The once happy village is almost deserted; populated only by a few strong hearted souls and the sick and poor. Rev. Albert says: "I am here by God's grace, and I mean to stay here at my post and do my whole duty, the Lord being my helper."

The Fraternal Relief.

METHODIST BOOK CONCERN, }
No. 805 Broadway, N. Y., Oct. 23. }

Emerson Bentley and Rev. Emperor Williams,
No. 39 Natchez street, New Orleans:

Dear Brethren:—It is our privilege to send you an additional remittance of Five hundred dollars ($500) for the relief of the suffering in the South by yellow fever which amount we enclose in our certified check payable to your order. While the contributions have materially lessened, we are still receiving small sums which we are glad to forward to you. By the letters which you will find enclosed you will see that other applications for aid are sent to us. We send these two to you for your consideration.

If you think the applicants should share in the amount we send to you, you can perhaps send them relief from your city more easily than we can. We trust to your good judgmement and discretion entirely. Please acknowledge receipt of the check endorsed.

Yours truly,
NELSON & PHILLIPS,
per D. DENHAM, JR.

Relief Acknowledged.

Dear Sir;—Please allow us space in the columns of your paper to tender our thanks to the following brethren for liberal contributions to yellow fever sufferers of Grenada: Rev. G. W. Barney, Macon, Miss., $51; Rev. J. M. Shumpert, of Holly Springs, $15 80 and provisions; Rev. J. Campbell, of Jackson, Miss., $16 20 and provisions to the amount of $20 20, given by the colored societies and churches of Jackson, Miss.; Rev. Peter Blue, of Oxford, Miss., provisions. We also received a check from Rev. J. W. Dunn, P. E. of Greenwood District, for $16 75, payable in New Orleans, which was forwarded there to be cashed, but has never been heard from. Mr. Editor, we tender our thanks to all for their contributions to the suffering people of Grenada. We pray that the Lord will bless the people who responded to our suffering call.

Respectfully yours in Christ,
D. A. WILLIAMS, Pastor.
G. G. LEONARD, Steward.

Obituary.

Joseph H. Price, only son of Rev. Jessee P. Price, of Pleasant Grove circuit, Tennessee Conference, died near Mason, Tenn., Oct. 14th, aged 8 months and 11 days. The stricken parents have the sympathy of a large circle of friends.

J. B.

Freedmen's Aid Society.

The annual meeting of the Freedmen's Aid Society of the Methodist Episcopal Church was held at the Book Concern, on the 16th inst. Bishop Wiley presided, and prayer was offered by Rev. Dr. F. C. Holliday, of Indianapolis. Rev. Dr. Rust the Corresponding Secretary, then submitted an abstract of his report, which was as follows:

Another year's labor in behalf of an unfortunate race in our midst is completed. Although our Society during the year has not been able to accomplish all that it anticipated, yet in spite of the financial embarassment of the country, its work, in importance and far-reaching results, has never been exceeded in any year of its history. It has erected more school edifices, more commodious and commanding; educated more teachers, prepared more ministers, led more souls to Christ, set in operation more streams of elevating influence, done more and better work for Christ and humanity than in any like period before. A society prosecuting a work of Christian philanthrophy of such vast magnitude, so imperatively demanded, and so essential to the weal of the nation and the Church, furnishing a record of so great usefulness and promise during a period of unprecedented monetary disasters, demands the heartiest recognition and the most generous support. The Society has aided in the establishment and support of the following schools, five of which have been legally chartered with full collegiate powers:

Chartered Institutions—Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Holly Springs, Miss.—6.

Theological Schools — Centenary Bibical Institute, Baltimore, Md.; Baker Institute, Orangeburg, S. C.; Thomson Biblical Institute, New Orleans, La.—3.

There are theological classes in all our schools.

Medical Colleges—Mcharry Medical College, Nashville, Tenn.; New Orleans Medical College, New Orleans, La.—2.

Institutions not chartered—Bennett Seminary, Greensboro, N. C.; Cookman Institute, Jacksonville, Florida; Haven Normal School, Waynesville, Ga.; La Grange Seminary, La Grange, Ga.; La Teche Seminary, and Orphans' Home, La Teche, La.; Meridian Academy, Meridian, Miss.; Normal School Huntsville, Ala.; Wiley University, Marshall, Texas; Walden Seminary, Little Rock, Ark.; West Tennessee Seminary, Mason, Tenn. —10.

In these institutions the number of pupils taught during the year is classified as follows: Biblical 400; Law, 25, Medical, 50; Collegiate, 75; Academic, 275; Normal, 1,000; Intermediate, 510; Primary, 605. Total, 2,940.

The financial statement for the fiscal year ending July 1, 1878, was then submitted as follows:

Cash assets in treasury July 1, 1877		$597 34
Contributions from July 1, 1877 to July 1, 1878		62,805 51
Total receipts		$63,402 85
Salaries and board of teachers and school expenses		31,035 67
Salary of Corresponding Secretary, office and traveling expenses		3,334 02
Salary of Assistant and traveling expenses		2,083 27
Aid of young men preparing for the ministry		1,600 00
Clerk hire		650 00
Paid on old debts		3,000 00
Insurance and interest		1,600 00
Furniture for schools		1,082 70
Printing		1,276 86
Repairs on buildings		987 40
Postage		796 16
Real estate—		
Bennett Seminary, Greensboro, N. C.	$10,000 00	
La Grange Seminary, La Grange, Ga	4,152 00	
Haven Normal School, Waynesboro, Ga	406 00	
Cookman Institute, Jacksonville, Florida	400 00	
Wiley University, Marshall, Texas	712 55	
		$15,669 55
Balance in Treasury		296 88
Total disbursements		$63,402 85
Total indebtedness at the close of last year		15,000 00
Paid this year on debt		8,000 00
Total indebtedness at the close of this year		$12,000 00
Amount collected and disbursed during eleven years		$715,852 40

The following officers and Board of Managers elected, at the last General Conference, were re-elected by the Society to keep its action in harmony with the provisions of the Constitution of the Society:

President—I. W. Wiley.

Vice-Presidents — Hon. M. B. Hagans, F. S. Hoyt, D. D., F. C. Holliday, D. D., Amos Shinkle, Esq.

R. S. Rust, D. D., Corresponding Secretary; John M. Walden, D. D., Recording Secretary; Luke Hitchcock, D. D., Treasurer; Reuben Nelson, D. D., Assistant Treasurer.

Board of Managers—I. W. Wiley, J. F. Larkin, F. C. Holliday, H. De Camp, G. S. Hoyt, Wm. Runyan, M. W. Taylor, J. M. Walden, H. Liebhardt, M. B. Hagans, R. S. Rust, Amos Shinkle, C. O. Edwards, H. B. Ridgaway, W. F. Boyd, L. Hitchcock, W. W. Ramsay, D. W. Rowland, J. J. Hight.

Indian Problem.

Rev. J. H. Wilbur, who has labored as teacher, missionary or agent on the Yakama Indian Reservation since 1860, excepting a single year, has well defined ideas and positive convictions in regard to the management of our red brothers. He says:

"The solution of the whole Indian question rests with Congress. *The Indian must be taught to labor.* He can be taught successfully, as I have demonstrated. I have had no serious trouble with my Indians. Have never had to use a soldier. Don't want soldiers nearer than the Rocky Mountains. So long as you feed the Indians without labor, you will have to feed and fight him alternately. He must be made to earn his own living. This is practicable. He must have teachers who are imbued with truth from head to foot; men who can hold the plow handles or push a crosscut saw—men who know how to work themselves, and are not above setting a working example. Army officers cannot work. They are not taught to work. They can 'shoulder arms,' 'present arms,' 'trail arms,' but they cannot make rails and build houses. We can solve this problem in five years. *Work! work!* Send working, God-fearing men to teach the Indians how to work, and the thing can be settled. Transferring the Indian to the army prolongs the settlement, gives us blood and carnage, demoralization and ruin. God be merciful to the helpless Indian."

Chose ever the plainest road; it always answers best. For the same reason, choose ever to do and try what is most just and the most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

In me, O Lord, abide,
Give daily grace,
Be still thy wounded side
My hiding-place.
Thou art mine only One!
Give me the secret stone.
In me, O Lord, abide,
And I in thee.

—Malherbe.

There would be less willingness to go to war if those who make money from it were converted into targets for the enemy to shoot at.—*Christian at Work.*

FOLLOW THOU ME.

Have ye looked for my sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places
Where the lost and the wandering stray?
Have you trodden the lonely highway,
The foul and darksome street?
It may be you'd see in the gloaming,
The print of Christ's wounded feet.

Have you folded close to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them,
He had nowhere to lay his head.

Have you carried the living water
To the parched and thirsty soul?
Have you said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have guided the tottering footsteps
To the shores of the "golden land?"

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken hearted,
In their agony of woe?
Ye might hear me whispering beside you,
'Tis a path I often go.
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be.

Telegraphic Summary.

Baton Rouge, Oct. 28.—Official yellow fever report for the forty-eight hours ending at nine o'clock this morning: New cases, 23; deaths, 2. Weather cloudy and cool.

Vicksburg, Oct. 28.—Weather cloudy and rainy all day; thermometer fell to 35 last night, Two deaths in the city and three in the country.

Jackson, Miss., Oct. 28.—Eight new cases, six colored and two white. Since yesterday noon one death (colored.) Total cases, 381; total deaths, 61. Rainy weather; cold to-night.

The following points are gathered from the Howard dispatches:

At Mississippi City a physician is urgently needed; also, nurses.

At Baton Rogue only three or four cases of fever, and a good deal of malarial trouble.

At McComb City, three deaths since Saturday evening, and two patients not expected to live. Several new cases. A physician is wanted.

Mobile, Oct. 28.—From noon of the 26th to noon of the 27th, 12 new cases and four deaths. For the 24 hours ending at noon to-day, three new cases and one death.

Memphis, Oct. 28.—Last night was the coldest of the season. A heavy frost fell and ice lined the gutters throughout the city. The board of health will, to-morrow, officially announce the safety to refugees returning to the city, but will recommend that all dwellings be thoroughly ventilated before occupation.

Brookhaven, Miss., Oct. 28.—The quarantine regulations have been so modified as to permit trains to stop here again, and allow the shipment of cotton, and the receipt of groceries of all kinds; but no dry goods will be received from an infected place, and no passengers or baggage will be allowed to stop here, for the present, from any point.

Office Board of Health }
Oct. 30, 1878. }

The official statement of cases of yellow fever reported in New Orleans, is as follows, viz:

Deaths from 12 m. yesterday to 12 m. to-day .. 13
New Cases 10
Old cases 26
— 36
Total cases to date 13,038
Total deaths to date 3,917

Sam'l Choppin, M. D., President.
B. F. Taylor, Secretary.

New Publications

Young Folks History of Greece. By Charlotte M. Yonge. Cincinnati: Hitchcock & Walden, publishers. This volume, uniform with the History of Germany noticed a few days ago, is an admirable work, making its subject attractive to children. The narrative is plain, the illustrations numerous. It gives the history of Greece from the most ancient to modern times.

The November-December number of the International Review will devote forty of its pages to an exhaustive review of Social Democracy in Germany, by Dr. Huber, of the University of Munich, which will be found of unequaled interest. The subject forms the life-question of European Governments, as they now exist, and no man could treat it better than Dr. Huber. He combines two mental traits seldom found in conjunction. The power to perceive and state clearly the most minute distinctions of philosophy, [illegible] to draw graphic pictures for the popular mind. He employs both these powers in this paper. He traces the social democracy back to its source in the abstract speculations of philosophers. He indicates how the State religions have contributed to it, and suffered from it. He shows how governments have provoked it to the peril of their very [illegible]. He especially in his account of Lassalle's agitation furnishes one of the most moving of descriptive statements. The article has that unique character, which will make it of equal interest to all classes, whether their chief attention is directed to religion, politics or society, for all are equally concerned in the movements described.

The American who is the author of the interesting estimate of Gladstone's career and position as a statesman, in the September-October number of the *International Review*, has received a letter from Mr. Gladstone, from which we are permitted to make the following extract.

"It is not for me to express an opinion upon its substance, considering how far beyond my merits is the [illegible] it forms of my character [illegible]. But I was greatly [illegible] in reading it, with the success [illegible] achieved with a [illegible] substantial accuracy [illegible] to put a negative on the idea that he could be a foreigner. Any inadvertencies that I have discovered were altogether insignificant I sincerely hope that if the picture you have here drawn is too good, yet it may be an incentive to endeavor at approaching the high standard it exhibits."

Horace White, Geo. W. Julian, Albert Rhodes, A. R Spofford (Librarian of Congress), Rev. John Hall, Professor Johannes Von Huber, of the University of Munich, Germany, J. W Green, of St. Catherine's College, Cambridge, and G. P. Tait, Professor of Physics, College, Edinburgh, will contribute to the November-December number of the *International Review.*

The New England Journal of Education. Of the various periodicals devoted to the special work of education, there is none equal to the New England Journal of Education in the ability, variety and instructive character of its contents. All teachers should take it. They will find it very stimulating and helpful in their arduous profession. The subscription price is $2 50. It is published in Boston.

Wide Awake for November gives the pathetic old story of "The Babes in the Wood," versified by Mrs. Clara Doty Bates, and illustrated charmingly by Mary A. Lathbury. It is safe to say that none of the modern rhyme-stories will ever win the immortality that belongs to these "Classics of Babyland." Another gem, with a beautiful illustration, is Margaret J. Preston's art-poem of "Giotto and his Sheep." Miss Plympton also has an amusing bit of illustrated verse, "The Grown-up Clock." Mrs. L. C. Whiton and Howard Glydon also have illustrated poems.

Among the stories is an amusing one by the editor, Ella Farman, entitled "Betty's Tramps," accompanied by a frontispiece. Laurie Loring has a good school story, "Down a Water-Spout." "Topsey's Thanksgiving" is a dainty little Thanksgiving story for the smaller children. Mrs. Lillie's English Literature paper treats entertainingly of "John Dryden and His Times." There is a bright instructive article by Mabel S. Emery entitled "In the Gas Works," and the Poet's Homes Series has a paper on Nora Perry. A very interesting paper in "The Child Toilers of Boston Streets" series about the "Chestnut Roasters," and the usual departments make up a useful number. $2 00 per year. Ella Farman, Editor. D. Lothrop & Co., Boston, Publishers.

A novel industry has been developed in this country, and is being prosecuted with every reasonable chance of success. We refer to the dried egg industry. The eggs are carefully examined by artificial light, and their good quality determined, after which they are placed in a receptacle, where by means of a centrifugal force the shell and its contents are separated. The white and yolk are then carefully dried into a mass very much resembling sugar. Dried eggs have been tested under the burning rays of a tropical sun, and found as good as those freshly laid.

Epilepsy Fits.

A grand triumph in medicine. We have discovered a certain specific for that direful malady Epilepsy. It has cured cases given up by distinguished physicians, after bromide of potassium and all other remedies known to them has failed. So certain are we that it will give satisfaction, that we will send a trial box free, upon receipt of 9 cents to pay postage. Price, One Dollar per box. Address, stating age of person and frequency of fits, VERMONT ST. PHARMACY,
42-45] Buffalo, N. Y.

To Whom it May Concern.

This is to certify that the "Breeders' Manual" contains more useful information and practical hints on breeding and rearing of horses, cattle, sheep, hogs, poultry, and fancy stock, together with their diseases and remedies, than any other book. —Com. Adv.

Price, 50 cents. Send for Circular, American Breeders' Association, Buffalo, N. Y. Office 212 Vermont street. Oct 24 4t

The Fat Men's Convention.

We can see some pleasure, if no reason, in the convening of a baby show, but we confess we could never see the slightest cause, reasonable or otherwise, for a fat man's convention, unless it be the fact that misery loves company. For fifty or a hundred men, whose several weights range from two hundred to three hundred pounds to hold a convention simply because of so much surplus avoirdupois, is absurd to say the least. It becomes doubly so when we reflect that obesity is a disease. What would we think of as many persons emaciated by consumption holding a convention to compare their relative weights. There is but one ground upon which we would advocate another fat men's convention, and that is that they will meet to discuss the merits of Allan's Anti-Fat, the only known remedy for obesity. It is safe and reliable. Sold by druggists.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

Quarterly Meetings.

Okolona (Miss.) District.

FOURTH ROUND.

Corinth Nov. 2-3; Tupelo Nov. 9-10; Shady Grove Nov. 16-17; Bellefountaine Nov. 18; Mt. Pisgah Nov. 23-31; Houston Nov. 30 and Dec. 1; Pontotoc Dec. 7-8; Beuna Vista Dec. 11-15; Union Grove Dec. 21-22; Athens Dec. 27; Aberdeen Dec. 28-29; West Point Jan. 4-5; Columbus Jan. 11-12; Okolona Jan 18-19.

The Okolona District Conference will meet at West Point Dec. 31. All the traveling and local preachers, exhorters, district stewards and Sunday-school superintendents are requested to be present.

D. McLachlin, P. E.
Okolona, Miss., Oct. 18, 1878.

45 Years Before the Public.
THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

Dr. C. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression Dr. McLane's Liver Pills.

The genuine McLane's Liver Pills bear the signatures of C. McLane and Fleming Bros. on the wrappers.

Insist upon having the genuine Dr. C. McLane's Liver Pills, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

Special Notices.

NOTICE.

The opening of the Fall Term of the New Orleans University is further postponed on account of the continuance of yellow fever in the city.

Due notice will be given of our opening, but the time must depend upon the movements of the epidemic. [oct 10

JEREMY S. BEAN, Pres.

Piano Beautiful Concert Grand Pianos, cost $1,600 only $425. Superb Grand Square Pianos, cost $1,000 only $220. Elegant Upright Pianos, cost $800, only $155. New Style Upright Pianos, $112.50. Organs, $35. Organs, 12 stops, $72.50. Church Organs 16 stops, cost $390, only $115. Elegant $375 Mirror top Organs, only $105. Tremendous sacrifice to close out present stock. Immense New Steam Factory soon to be erected. Newspaper with much information about cost of Pianos and Organs SENT FREE. Please address DANIEL F. BEATTY, Washington, N. J. **Organ**

Free! Leisure Hours.—A splendid 16 page family literary paper, full of Choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful 6x8 Chromos suitable for framing and adorning any home. Free to any one sending fifteen cts, (stamps taken) to pay mailing expenses. The publishers, J. L. Patten & Co., 162 William st., N. Y., guarantee every one Double Value of money sent. $1500 in prizes, and big pay, given to agents.

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Nos.	Cures.	Cents.
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6	Cholera-Morbus, Vomiting	50
7	Coughs, Colds, Bronchitis	50
8	Neuralgia, Toothache, Faceache	50
9	Headaches, sick Headache, Vertigo	50
10	Dyspepsia, Billious stomach	50
11	Suppressed, or Painful Periods	50
12	Whites, too Profuse Periods	50
13	Croup, Cough, Difficult Breathing	50
14	Salt Rheum, Erysipelas, Eruptions	50
15	Rheumatism, Rheumatic Pains	55
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Seminal Weakness	1 00
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Case, Morocco with above 35 large vials and Manual of directions $10 00
Case Morocco, of 20 large vials and Book .. 6 00

These remedies are sent by the case or vial, to any part of the country, free of charge, on receipt of price. Address HUMPHREYS' SPECIFIC HOMEOPATHIC MEDICINE CO. Office and Depot, 109 Fulton St. N. Y. For Sale by all Druggists.
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The afflicted can now be restored to perfect health and bodily energy, at home, without the use of medicine of any kind.

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and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms meet your diseased condition? Are you suffering from ill-health in any of its many and multifarious forms, consequent upon a lingering, nervous, chronic or functional disease? Do you feel nervous, debilitated, fretful, timid, and lack the power of will and action? Are you subject to loss of memory, have spells of fainting, fullness of blood in the head, feel listless, moping, unfit for business or pleasure, and subject to fits of melancholy? Are your kidneys, stomach, or blood, in a disordered condition? Do you suffer from rheumatism, neuralgia or aches and pains? Have you been indiscreet in early years and find yourself harassed with a multitude of gloomy symptoms? Are you timid, nervous, and forgetful, and your mind continually dwelling on the subject? Have you lost confidence in yourself and energy for business pursuits? Are you subject to any of the following symptoms: Restless nights, broken sleep, nightmare, dreams, palpitation of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head, dimness of sight, pimples and blotches on the face and back, and other despondent symptoms? Thousands of young men, the middle-aged, and even the old, suffer from nervous and physical debility. Thousands of females, too, are broken down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect prolong their sufferings. Why, then, further neglect a subject so productive of health and happiness when there is at hand a means of restoration?

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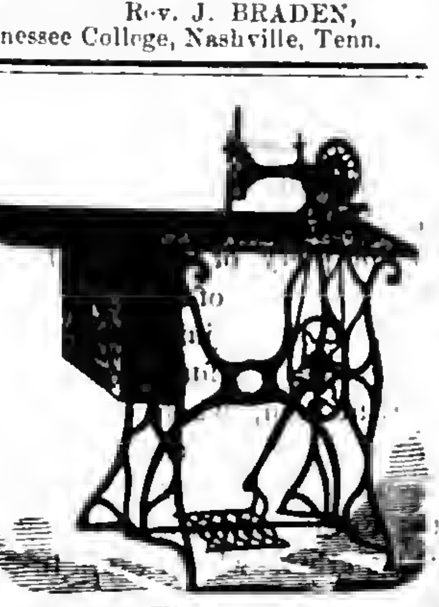

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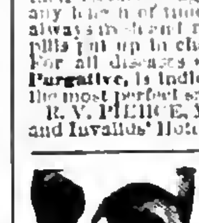

CATARRH

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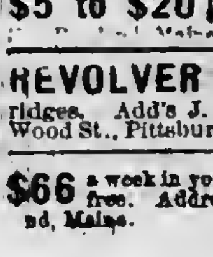

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Pages 3 + 4

44, 1878

Missing

Southwestern Christian Advocate.

VOL. 13—NO. 44. NEW ORLEANS, LA., THURSDAY, OCTOBER 31, 1878. WHOLE NUMBER 326

[illegible]thwestern.

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NEW YORK OFFICE:
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D. L. Moody will engage in evangelistic work in Baltimore the coming winter.

Rev. D. A. Williams, pastor of the M. E. Church at Grenada, has suffered the loss of an infant son, as we are informed by letter from G. G. Leonard, Steward.

Rev. Leake Triest, pastor of the First German Presbyterian church, died in this city of yellow fever, on the 10th. He was highly esteemed [illegible] pastor.

The Electric Light Company has been formed in New York, with a capital of three hundred thousand dollars, to produce light, heat, and power. Tracy R. Edison heads the list of incorporators.

Rev. Dr. Rust has left Cincinnati for New York to attend the anniversary of the Fredmen's Aid Society. Thence he goes South to visit the schools under the care of the Society, says the *Western Christian Advocate.*

The city school board designated Wednesday, November 6, as the date of the opening of the public schools. [illegible] and pupils will rejoice at this welcome news, as the [illegible] has been delayed many weeks on account of the epidemic.

On Tuesday morning it was discovered that the SOUTHWESTERN [illegible] entered, evidently [illegible] over [illegible] was stolen [illegible] the publisher [illegible] in another [illegible] No. [illegible] made yet, or clue [illegible] burglars.

[illegible] P. Price writes from [illegible] Tennessee Conference under date of Oct. 23d. "My health [illegible] most of the time [illegible] the prevalence of the yellow [illegible] my circuit. My only son [illegible] last, of typhoid [illegible] He was a very in[illegible] child and we feel his [illegible] The fever is still at [illegible]. There has been [illegible] reported up [illegible] P. [illegible]

Secret Religion.

There ought to be two sides to every religious life; the one secret, the other public. The public life of religion should be the outgrowth of that which flourishes in secret. But it is a sad fact that many have no secret religious life. All external duties are faithfully attended to. So far as church going, observance of the sacraments, attendance at prayer-meeting and other exercises and duties of a public character are concerned, they are faultless. But they have no "closet" for prayer, no meditation upon God's word in private, no communings with God in retirement. They have no liking for solitude. The tree grows up and spreads its branches in the sunlight and air, and bears its leaves and blossoms and fruits openly; but it flourishes in proportion as it is firmly rooted in the earth and draws its fatness from the soil. So with the Christian life. That it outwardly flourish, that it may blossom and bear fruit abundantly, it must grow and strengthen in private. Religious privacy gives life and vigor to that which is to manifest itself before the world. We are to confess Christ before men. We are to let our light shine so that they may see our good works. We are to be "living epistles, read and known of all men." But these epistles are written in the secret places. The lamps are filled and trimmed in the closet. No wonder depth and strength are so lacking in the piety of many. It cannot stand the time of trial, for it has no root. It lacks juiciness. Its public services are formal.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Our Savior uttered these words in opposition to an ostentatious, hypocritical religion, a religion that is all outside. They are no less applicable where there is no effort at display, for they show the necessity of an interior life. It is the *heart* that God looks at. If it be right, all else goes right. Public worship and public benevolence are valued because they come as the expression of warm and earnest love working in the secret chambers of the soul. It is a piety that strikes its roots deep into the [illegible] God's word, and [illegible] of the dews of God's spirit, whose works as seen of men shall lead them to glorify our Father in Heaven.

Miss Anna S. DeWolf—The University Canvass.

DEAR SOUTHWESTERN.—In the New Orleans *Times* of the 23rd September, I read the following notice:

"DIED.—At Bay St. Louis, Miss., on the 27th inst., Miss Anna S. DeWolf, daughter of Judge Calvin DeWolf, of Chicago Ills."

The subject of this sketch was for a number of years afflicted with a [illegible] disease caused by the severe climate peculiar to the great lake region or far north in which [illegible] native city. Her friends [illegible] in vain, she had been sent to the far West, for the benefit of a drier atmosphere. The bracing breezes of the Atlantic coast had been tried; and the far north region of Minnesota [illegible]. Finally, two years ago, she thought to make an extended trial of the Gulf [illegible], and being an earnest Christian [illegible] zeal [illegible] good works, she studied, while seeking benefits for herself, to do some good for others. In this spirit, she offered her services to the Freedman's Aid Society as a teacher, and the Rev. Dr. R. S. Rust, Corresponding Secretary of the Society, appointed her to the New Orleans University. Since that time Miss DeWolf has been a faithful worker, beloved and most highly honored by all who have known her, either as connected with our work, or in the society in which she has moved. We shall greatly miss her.

There is one fact that renders her departure at this time and in this manner, peculiarly painful. She was far from home and among strangers. Her family and friends were expecting her to spend the summer months in their midst, [illegible] season, she [illegible] the summer [illegible] the fever was [illegible] in our city [illegible] against New [illegible] and stopped the passage of trains. This rendered it impossible for Miss DeWolf to go north after that, however much she might desire it. We suppose we ought not to complain, but we have to mourn the loss of our friend. Many others have been sacrificed we do not doubt, by the rigid quarantine, but perhaps this very loss may have prevented much greater loss. We do not know.

The students of the university will miss a kind and affectionate friend, a ready counsellor, a faithful guide.

In her name, the writer would invoke all those who were accustomed to her presence in the University hall, to be true to those principles which they so well know she approved.

Many of our friends have fallen during the weeks of scourge, and our city and State, and neighboring cities and States are bowed under the rod of affliction. It is a good time for self-examination and reflection. Shall we not most heartily repent our backslidings, turn to the Lord and renew our first vows?

And now, dear SOUTHWESTERN, I desire to say to the students and friends of the New Orleans University, that my hearty sympathy is with them in this hour of trial. I am pained to remember that I could not be of more direct benefit to them in their affliction.

Early in the spring, some members of the Board of Trustees advised me to spend the summer months in canvassing for the University in the Parishes. In July, Dr. Rust consented to the plan. With the view of carrying out this plan, I left New Orleans 31st August for the Orphan's Home in the Parish of St. Mary. My purpose was to spend just time enough to canvass the main points in the parish, then move to the river parishes and visit the most important points in half-a-dozen of them, and return to the city in season for the Fall term, which was advertised to begin on the 9th September.

But I had scarce reached my first stopping place before it was quarantined against New Orleans, and in a few days every city and parish in the State was quarantined so thoroughly, that several gentlemen born in Franklin, this parish, attempting to go North by way of Texas, were [illegible] men armed with guns, and [illegible] to turn back or stay on [illegible] line for twenty days. [illegible] at the very outset [illegible] circumscribed, and within [illegible] limits. But I have [illegible] what with preaching [illegible] and soliciting among [illegible] people, I have received the pledges of over [illegible] students for the [illegible] this year, from this parish alone. We may therefore expect a very full school when we open. After sugar making, there promises to be the greatest influx of students from the country, that the New Orleans University has ever known. May the blessing of Heaven rest upon this Institution [illegible] the hand of Providence [illegible] the [illegible]mer, for [illegible] there [illegible] power [illegible] the [illegible] above [illegible] treville this season.

J. S. BEAN.

Nashville Notes.

Nashville has been exempt from yellow fever, excepting cases brought from infected districts. We have had almost daily fright [illegible] reports circulated of cases in different parts of the city, and the most exaggerated rumors were current only a few miles from the city, of the desolation wrought by the fever in this city. The city has not been quarantined against any refugees that might come. A hospital for the sick with the yellow fever was established, and those affected were taken there and cared for.

The schools here, have been able to open at the appointed time, and to continue without interruption. With one exception, none of the schools have lost any students here. A young man from Mississippi, came to attend the Fisk University, and having come through Memphis, it is supposed imbibed the disease and died in the University a week after his arrival. The attendance at all the schools has been less than at the same time last year. Some of them were very much less. The Central Tennessee Conference has had a larger attendance of boarding students than at the same time last year; but the entire enrollment is not quite so large. The Medical Department opens most auspiciously. There are fourteen who entered already, and others are to enter soon. The utility of this department has been fully demonstrated by the service which the graduates have already rendered their people in the yellow fever. Dr. J. S. Bass volunteered and went to Chattanooga, doing services which received commendation from the citizens and medical fraternity. Dr. L. D. Key has had to battle with the pestilence in his own field of practice near Memphis, and has done good work. The demand for intelligent physicians among the colored people is great, and those who have gone out from this institution, have met with very kind treatment from the white physicians wherever they have located.

The Theological Department opens well; but instead of twenty-five, there should be fifty or a hundred young men preparing for the ministry.

Clark Chapel, in this city, has been favored with some revival influences lately, and several conversions and additions are reported. The pastor, Bro. Woods, is doing a good work, and is making a very favorable impression on the people as a preacher and pastor. Spruce St. M. E. church, Bro. Rudisill pastor, is coming up out of the wilderness. Several conversions, and real old-fashioned Methodist praying, singing and experiences are heard there, which wonderfully cheers the brethren and encourages those who have held on so steadily for years, believing that God had a work for them to do in Nashville. The work of the M. E. church in Tennessee, is in a hopeful, prosperous condition, and there are none of our own people who have any question as to our usefulness and the necessity of our remaining.

J. BRADEN.

From Our Mission Rooms.

On the coming 9th of November it is expected that three ladies will be going out to India, under the patronage of the Woman's Foreign Missionary Society of the M. E. Church.

There is great want of money, and great stagnation of business too, in Norway writes one of our missionaries, "but still we have been able to collect $6032 81 and this I think is well done by the churches under such circumstances.

A most remarkable revival in the Norwegian District Conference. The Leland and Norway charge under the labor of Rev. J. O. Sanaker. Thirty-two were taken into full connection and fourteen persons admitted on probation. In all during the year, one hundred and twenty-seven have been taken into the church on this charge.

Ju[illegible] writes [illegible]: Bishop Simpson had just made them a pleasant visit Oct. 12th. The Bishop spent Sabbath Sept. 29th at Cimmarron. His talk to the Mexican brethren was easy and simple. He also administered to them the sacrament of the Lord's Supper. Interpreted the sermon but he read the Ritual in the service very well. The Mexican people were perfectly elated with his visit. The conference was held at Santa Fe. One Mexican brother had come from a distance of 200 miles; another 300 miles. These two having been elected at the Colorado Conference were ordained deacons. Another brother was licensed to preach.

Our latest letters from Foo Chow, China, August 29th., have an item forshadowing trouble which has come out in the secular papers. The paragraph in our letter is "No news except that the officers are trying hard to get the English mission out of the city. They are trying to get us to persuade the missionaries to accept a compromise before there is too much excitement among the people. I have seen the deeds which though rather faulty I would consider sufficiently clean to hold the ground. The officers claim to be hardly driven by the Literati."

Dr. Thoburn, of Calcutta, Sept. 10th., is beginning his twentieth year of missionary service and is in "pretty good health, and hope I may be spared to the close of the century. But life is held by a slight turn in this land."

A Basket Meeting in St. James.

Editor of SOUTHWESTERN:

Although not a member of any church, I believe in all things that tend to promote and carry out the Ten Commandments—God's holy law. Being a stranger in this place, and feeling somewhat lonesome yesterday, (Sunday) I sought the church to pass off the day. On hearing there was to be a basket meeting at the M. E. church, over which the Rev. Prince King presides, notwithstanding its being three miles or more from where I am stopping. I footed it. I got there some time before the congregation assembled, and amused myself by looking at the church and its surroundings. It is about 500 yards from the river: can seat about 300 people in case of an emergency; has a nice little choir just built, and has everything that goes to make a "nice little country church" except the ceiling and the paintings, and should Rev. King be allowed to remain in his present position, (Presiding Elder) those portions of the work will soon be accomplished. About 10 o'clock the ladies began pouring in, with baskets filled with all kinds of luxuries for the occasion. I took my seat where I could see and hear with ease. Eleven o'clock struck, and the services began by the choir singing a beautiful hymn, and prayer by one of the deacons. Some six or seven ministers preached, each taking up a collection. Although Rev. King came last, and about the time the audience began to feel hungry, still there were nickels enough left to enable him to carry off the prize as to collection. At 3.30 p. m., the meeting was dismissed, the baskets scattered promiscuously around, and nobody left dissatisfied. Your correspondent was invited to the table prepared for the ministers, and was accosted by the sisters during my sojourn at the table, as "brother." I felt a little awkward at being called brother, but the other part of the proceedings came as handy as taking a meal at home.

Good luck to Rev. Prince King and his congregation, may they live long and prosper, and not wait too long before giving another basket meeting.

W.

St. James, Oct. 14th. 1878.

Our Southern Methodism.

Rev. H. W. Key, Murfreesboro, Tenn., Oct. 14th: "I am in the midst of a most glorious revival, and have been for the last four weeks; the church crowded every night. Fifteen converts during the last revival; 92 during the year; prospective outlook brighter and brighter. The whole church is revived spiritually, temporally and financially. Fifty-four adults and 18 children baptized, and 100 additions to the church during the year. This charge was assessed $1000 this year and the brethren are resolved to raise every cent of it. A new bible and hymn book for the pulpit, and carpeting for the pulpit floor have been secured by the energy of the sisters. All benevolent claims will be raised, and we shall get a clear receipt at conference. We have raised money to build a new church, and deposited it in a bank. We have run the church this year on a cash basis, and paid over $100 of old debts. We raised $30 for yellow fever sufferers, and forwarded it to Memphis."

Rev. John H. Cook, Pontotoc, Miss.: "We have held our protracted meetings at all of our appointments except in town; and we have had about 50 converts and reclaimed, and between 35 and 40 accessions to the church. The Board of Health requested us to postpone our meeting in the city until a killing frost, after which we hope to gain a few more converts. We have baptized about 12, and organized our Sabbath schools into a Missionary Society."

The Fever in Jackson.

DEAR BROTHER:—I ask your permission to say something in the ADVOCATE concerning our condition here in Jackson.

I have no doubt but what you have been informed of the yellow fever being here, but probably you would like to know whether it is increasing or not. Allow me to say in the first place, that as it was so late in the season before the fever made its appearance we indulged the hope that it would not get here. But alas! our hope was in vain.

In August, we had our first case. Sometime in September another case made its appearance. Since that time, the great plague has continued to spread. Now we have over three hundred cases. There has been about 40 or 50 deaths up to date, 4 deaths last night. We have had about 7 new cases in the last 24 hours. This is not as many as usually reported during the same length of time.

The Lord has blessed our church members. Only one has fallen during the fever plague. We have not met at the church for four weeks. This we thought was for our own interest and the city authorities advised us not to congregate together.

Many of us has been made to suffer by the scourge, for our daily bread. $1 85 is all that I have had to support my family with for four weeks. Though I do not complain, neither am I discouraged. The people would do better for me, but they are unable. I am witnessing the hardest time I have had during life. But allow me to ask this question.

Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sail'd through bloody seas?

My dear brother, I believe that we all will have to suffer as long as we are in this world. If we don't one way, we will the other. But thank God, "We know that all things work together for good to them that love God, to them who are the called according to this purpose," I ask the prayers of the brethren.

Yours in Christ.
J. CAMPBELL, Pastor.

Jackson, Miss., Oct. 25, 1878.

The Methodist Relief Fund.

MONDAY, OCTOBER 21.

W. A. B.—Miss W. A. M., $5 50.
Rev. E. Williams.—Mary A. Bland, $2.
Total disbursements, Monday, Oct. 21, $7 50.

TUESDAY, OCTOBER 22.

J. W. E. Bowens.—Jas. Lewis, $3.
Rev. E. Williams.—Rosa Bunday, $4; Ellen Edwards, 2 50; D. Coltenr, 2.
Total disbursements, Tuesday, Oct. 22, $11 50.

WEDNESDAY, OCTOBER 23.

Rev. M. Dale per *R. Slade.*—R. Roper, $1 50; Geo. Henry, 1 50; A. Brown, 1 50; C. Johnson, 3; H. Tate, 2 50; S. Johnson, 2.
Rev. H. Green.—L. Bessie, $3; Katie White, 3; Mary Horton, 3; Mr. Fountain, 2; ——, 2 50; Mrs. Bell, 2; R. Jane, 4; A. Bailey, 2; Mrs. Johnson, 4; Mrs. Harris, 2 50.
Total disbursements Wednesday, Oct. 23, $40.

THURSDAY, OCTOBER 24.

Rev. E. P. Royale.—Hahnvill, La., $15.
E. Bentley.—E. C. Baxter, $4; A. Williams, 3.
Total disbursements for Thursday, Oct. 24, $22.

FRIDAY, OCTOBER 18.

J. B. Myers.—Charlotte Williams, $3.
Rev. E. Williams.—Sarah Thomas, $2 50.
Total disbursements, Friday, Oct. 25, $5 50.

SATURDAY, OCTOBER 26.

Bank discount, 25 cents.

E. BENTLEY,
REV. E. WILLIAMS, } Trustees.
J. W. E. BOWENS, Secretary.

The Fever in Houma.

Rev. A. E. P. Albert writes from Houma, La. Oct. 25th, to Rev. E. Williams that on the 8th of this month a case of yellow fever was reported by the Board of Health, but the child recovered, and the judgment was criticized. Many who had ran away returned, but yesterday, when everybody felt secure because of recent frost, two cases were reported, one of which, a white woman, died last night, Five new cases broke out. If the scourge continues, a great amount of suffering is expected. The people have been quarantined so long without work, they are without means. The town is in a perfect panic. Many ran away, and those remaining are greatly frightened. It was several hours, before anybody, large sums of money money being offered, could be induced to bury the white woman. No one would wash or shroud her, and she was buried as she died. The once happy village is almost deserted; populated only by a few strong hearted souls and the sick and poor. Rev. Albert says: "I am here by God's grace, and I mean to stay here at my post and do my whole duty, the Lord being my helper."

The Fraternal Relief.

METHODIST BOOK CONCERN,
No. 805 Broadway, N. Y., Oct. 23.

Emerson Bentley and Rev. Emperor Williams, No. 39 Natchez street, New Orleans:

Dear Brethren:—It is our privilege to send you an additional remittance of Five hundred dollars ($500) for the relief of the suffering in the South by yellow fever which amount we enclose in our certified check payable to your order. While the contributions have materially lessened, we are still reciving small sums which we are glad to forward to you. By the letters which you will find enclosed you will see that other applications for aid are sent to us. We send these two to you for your consideration.

If you think the applicants should share in the amount we send to you, you can perhaps send them relief from your city more easily than we can. We trust to your good judgmement and discretion entirely. Please acknowledge receipt of the check endorsed.

Yours truly,
NELSON & PHILLIPS,
per D. DENHAM, JR.

Relief Acknowledged.

Dear Sir;—Please allow us space in the columns of your paper to tender our thanks to the following brethren for liberal contributions to yellow fever sufferers of Grenada: Rev. G. W. Barney, Macon, Miss., $51; Rev. J. M. Shumpert, of Holly Springs, $15 80 and provisions; Rev. J. Campbell, of Jackson, Miss., $16 20 and provisions to the amount of $20 20, given by the colored societies and churches of Jackson, Miss.; Rev. Peter Blue, of Oxford, Miss., provisions. We also received a check from Rev. J. W. Dunn, P. E. of Greenwood District, for $16 75, payable in New Orleans, which was forwarded there to be cashed, but has never been heard from. Mr. Editor, we tender our thanks to all for their contributions to the suffering people of Grenada. We pray that the Lord will bless the people who responded to our suffering call.

Respectfully yours in Christ,
D. A. WILLIAMS, Pastor.
G. G. LEONARD, Steward.

Obituary.

Joseph H. Price, only son of Rev. Jessee P. Price, of Pleasant Grove circuit, Tennessee Conference, died near Mason, Tenn., Oct. 14th, aged 8 months and 11 days. The stricken parents have the sympathy of a large circle of friends.

J. B.

Freedmen's Aid Society.

The annual meeting of the Freedmen's Aid Society of the Methodist Episcopal Church was held at the Book Concern, on the 16th inst. Bishop Wiley presided, and prayer was offered by Rev. Dr. F. C. Holliday, of Indianapolis. Rev. Dr. Rust the Corresponding Secretary, then submitted an abstract of his report, which was as follows:

Another year's labor in behalf of an unfortunate race in our midst is completed. Although our Society during the year has not been able to accomplish all that it anticipated, yet in spite of the financial embarassment of the country, its work, in importance and far-reaching results, has never been exceeded in any year of its history. It has erected more school edifices, more commodious and commanding; educated more teachers, prepared more ministers, led more souls to Christ, set in operation more streams of elevating influence, done more and better work for Christ and humanity than in any like period before. A society prosecuting a work of Christian philanthrophy of such vast magnitude, so imperatively demanded, and so essential to the weal of the nation and the Church, furnishing a record of so great usefulness and promise during a period of unprecedented monetary disasters, demands the heartiest recognition and the most generous support. The Society has aided in the establishment and support of the following schools, five of which have been legally chartered with full collegiate powers:

Chartered Institutions—Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Holly Springs, Miss.—6.

Theological Schools—Centenary Biblical Institute, Baltimore, Md.; Baker Institute, Orangeburg, S. C.; Thomson Biblical Institute, New Orleans, La.—3.

There are theological classes in all our schools.

Medical Colleges—Meharry Medical College, Nashville, Tenn.; New Orleans Medical College, New Orleans, La.—2.

Institutions not chartered—Bennett Seminary, Greensboro, N. C.; Cookman Institute, Jacksonville, Florida; Haven Normal School, Waynesville, Ga.; La Grange Seminary, La Grange, Ga.; La Teche Seminary, and Orphans' Home, La Teche, La.; Meridian Academy, Meridian, Miss.; Normal School Huntsville, Ala.; Wiley University, Marshall, Texas; Walden Seminary, Little Rock, Ark.; West Tennessee Seminary, Mason, Tenn.—10.

In these institutions the number of pupils taught during the year is classified as follows: Biblical 400; Law, 25, Medical, 50; Collegiate, 75; Academic, 275; Normal, 1,000; Intermediate, 510; Primary, 605. Total, 2,940.

The financial statement for the fiscal year ending July 1, 1878, was then submitted as follows:

Cash assets in treasury July 1, 1877		$597 33
Contributions from July 1, 1878 to July 1, 1878		62,806 52
Total receipts		$63,402 85
Salaries and board of teachers and school expenses		31,036 61
Salary of Corresponding Secretary, office and traveling expenses		3,334 62
Salary of Assistant and traveling expenses		2,[illegible] 27
Aid of young men preparing for the ministry		1,000 00
Clerk hire		450 00
Paid on old debts		3,000 00
Insurance and interest		1,600 00
Furniture for schools		1,082 70
Printing		1,276 64
Repairs on buildings		987 40
Postage		736 80
Real estate—		
Bennett Seminary, Greensboro, N. C.	$10,000 00	
La Grange Seminary, La Grange, Ga	4,152 00	
Haven Normal School, Waynesboro, Ga	405 00	
Cookman Institute, Jacksonville, Florida	400 00	
Wiley University, Marshall, Texas	712 55	
		$15,669 55
Balance in Treasury		296 88
Total disbursements		$63,402 85
Total indebtedness at the close of last year		15,000 00
Paid this year on debt		3,000 00
Total indebtedness at the close of this year		$12,000 00
Amount collected and disbursed during eleven years		$715,[illegible] 40

The following officers and Board of Managers elected, at the last General Conference, were re-elected by the Society to keep its action in harmony with the provisions of the Constitution of the Society:

President—I. W. Wiley.

Vice-Presidents—Hon. M. B. Hagans, F. S. Hoyt, D. D., F. C. Holliday, D. D., Amos Shinkle, Esq.

R. S. Rust, D. D., Corresponding Secretary; John M. Walden, D. D., Recording Secretary; Luke Hitchcock, D. D., Treasurer; Reuben Nelson, D. D., Assistant Treasurer.

Board of Managers—I. W. Wiley, J. F. Larkin, F. C. Holliday, H. De Camp, G. S. Hoyt, Wm. Runyan, M. W. Taylor, J. M. Walden, H. Liebhardt, M. B. Hagans, R. S. Rust, Amos Shinkle, C. O. Edwards, H. B. Ridgaway, W. F. Boyd, L. Hitchcock, W. W. Ramsay, D. W. Rowland, J. J. Hight.

Indian Problem.

Rev. J. H. Wilbur, who has labored as teacher, missionary or agent on the Yakama Indian Reservation since 1860, excepting a single year, has well defined ideas and positive convictions in regard to the management of our red brothers. He says:

"The solution of the whole Indian question rests with Congress. *The Indian must be taught to labor.* He can be taught successfully, as I have demonstrated. I have had no serious trouble with my Indians. Have never had to use a soldier. Don't want soldiers nearer than the Rocky Mountains. So long as you feed the Indians without labor, you will have to feed and fight him alternately. He must be made to earn his own living. This is practicable. He must have teachers who are imbued with truth from head to foot; men who can hold the plow handles or push a cross-cut saw—men who know how to work themselves, and are not above setting a working example. Army officers cannot work. They are not taught to work. They can 'shoulder arms,' 'present arms,' 'trail arms,' but they cannot make rails and build houses. We can solve this problem in five years. *Work! work!* Send working, God-fearing men to teach the Indians how to work, and the thing can be settled. Transferring the Indian to the army prolongs the settlement, gives us blood and carnage, demoralization and ruin. God be merciful to the helpless Indian."

Chose ever the plainest road; it always answers best. For the same reason, choose ever to do and try what is most just and the most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

In me, O Lord, abide.
Give daily grace,
Be still thy wounded side
My hiding-place.
Thou art mine only One!
Give me the secret stone.
In me, O Lord, abide,
And I in thee.
—Malherbe.

There would be less willingness to go to war if those who make money from it were converted into targets for the enemy to shoot at.—*Christian at Work.*

Nos. 45, 46

Missing

Southwestern Christian Advocate.

VOL. 13—NO. 47. NEW ORLEANS, LOUISIANA, THURSDAY, NOVEMBER 21, 1878. WHOLE NUMBER 329.

Southwestern.

PUBLISHED AT THE
METHODIST BOOK CONCERN,
[illegible] Street, New Orleans.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, D. D., Editor.

Terms: $2 a Year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances should be made by Registered Letter, P. O. Money Order or by Express.

Advertising Rates.
(Per Nonpareil line each insertion.)

One time or more	8 cents
One month, (4 times)	7
Three months, (13 times)	[illegible]
Six months, (26 times)	[illegible]
One year, (52 times)	[illegible]
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MERITS AND PARDON.

"Not weighing our merits, but pardoning our offences."—Prayer-Book.

Not weighing our merits, most merciful Father,
Alas! lighter than air would the balance then be;
Only pardon we ask Thee for all our offences,
Which rise like a mountain between us and Thee.

Our manifold sins we bewail and acknowledge,
Offences in thought and in deed and in word,
Provoking most justly Thy wrathful displeasure,
Forgive us, O Father, through Jesus our Lord.

We truly repent and are heartily sorry
For these our misdoings, so great in Thy sight;
The remembrance is grievous, we cannot endure it,
We shrink in our sins from Thy glorious light.

But Thou hast said, "Come," to the weary and laden,
God so loved the world as to give His own Son;
And so with these comfortable words of our Savior
We draw near with faith in the Crucified One;

And trusting His merits and perfect forgiveness,
We kneel at His table in lowliest love,
Him praising with angels and highest archangels,
And raising our songs to His heaven above.

Meeting of the General Missionary Committee.

(Continued from N. W. Christian Advocate.)

The General Missionary Committee [illegible] its annual session at 805 Broadway, Friday morning, November 1, 1878. Present, Bishops Scott, Simpson, Ames, Harris, Foster, Wiley, Merrill, Andrews, Haven, and Peck. Bishop Bowman [illegible] Rev. D. N. K. Dix, led the devotional services. Dr. Reid was appointed secretary [illegible] of the members of the [illegible] Committee, as well as [illegible] the Board of Managers [illegible] o'clock [illegible] the amount that should [illegible] for the coming year. [illegible] Dashiell moved that we [illegible] $250,000, the same [illegible] last year. The question [illegible] whether $75,000 or $100,000 [illegible] should be [illegible] the liquidation of the [illegible] Missionary Treasury [illegible] at great length [illegible] the views of [illegible] members of the Committee [illegible] with reference [illegible] advance along the whole [illegible] work. The [illegible] and imperative demand [illegible] in almost every [illegible] financial [illegible]

once a congratulatory and fraternal telegram to Rev. Dr. Punshon, at City Road Chapel, London.

The following telegram was sent: To City Road Chapel, London. Centennial congratulations from the Bishop and General Missionary Committee of the M. E. Church, now assembled. M. SIMPSON,
J. M. REID.
CLINTON B. FISK.

APPROPRIATIONS FOR THE FOREIGN WORK were then carefully considered. So faithfully was the expenditure for each department of the field abroad looked after, that no details were allowed to pass without thorough examination. During the debate on the apportionment to South America, Bishop Harris expressed the view of the Bishops in regard to the peculiar work of Rev. William Taylor in South America and elsewhere. They desired to encourage that work, and to ordain ministers who had a connection with the Annual Conferences, or of the local ministry, who had volunteered to go to that field. The restriction of the Discipline forbade their doing this except the parties were going to some mission field under the care of, or recognized by, this Board. Brother Taylor in behalf of some of his men, was offered congregational ordination, but this he declined, saying he was a Methodist. These brethren went at their own expense, and on reaching their destination had self-supporting work, and were therefore different from the other missionaries, but should be recognized. Bishop Peck said all that Brother Taylor asked was ordination for his men, but this the Bishops did not like to do, unless the Disciplinary disability were removed by the erection of this work where these brethren go into a missionary field under our supervision, which could be done by a slight appropriation. Bishop Haven moved that so much of South and Central America as was not now embraced in our mission field be constituted a mission, and that $500 be appropriated thereto, and the motion prevailed.

When the appropriations for China were under consideration, Dr. Dashiel stated that the amount allowed to our five American missionaries in Foochow was scarcely adequate to their support; besides these, there were seventy-nine native missionaries. In one of the districts in North China Mission boys' schools were supported at a total expense of $150! All the expenditures in that country were in keeping with this.

Dr. Clarke inquired if some portions of this work, which now had been connected with us for some little time, was somewhat self-helpful, and if so, to what degree? Bishop Wiley responded that upon one of the older districts there $1,000 had been raised for their own purposes, and that from men whose wages amounted to ten cents per day. He regarded this as equivalent to the raising of $20,000 here. When the Sub-committee reported favorably on the appropriation to Germany and Switzerland, it was stated from that Mission Conference $1,534 in gold had been paid into the treasury as missionary contribution.

Brother T. W. Price inquired whether the more especial work of the Methodist Episcopal Church in regard to Missions was not rather to heathen lands, where they are deprived of the Bible, than to enlightened Christian countries with Protestant governments, and an open Bible, which they can read if they are so disposed? If his view was correct, he would prefer an increased appropriation for China, and a corresponding reduction for Germany and Switzerland.

Bishop Andrews said that, forty years ago it did seem we had a definite call of providence to Germany. Our first missionaries thought they had a call to go there, and they went under the authority of this Board, and the circumstances and results seemed to warrant this action. The Lutheran Church was not only a [illegible] of South Europe against North Europe. The Lutheran Church [illegible] It was [illegible] the State. The theology [illegible]

[illegible] ticians and worldly-minded men often cannot comprehend the value and force of this doctrine. Luther said, "Believe and be saved," but he did say also, "Whosoever receives these elements of bread and wine at the sacrament of the Lord's Supper receives grace." He did not believe in the transformation of the bread and wine into the body and blood of Christ; but in the consecration of these elements there was some mysterious impartation of Christ thereto. The Bishop called attention to the fact that Wesley thought his mission was to a decayed Christianity, and in this particular our Missionary Society had imitated him. And with what result? Why, with 12,000 Church members. And an increase this year of 500. But the greater effect of the ministry of the M. E. Church, of the Wesleyan Church and of the Albright Brethren and Baptists there, is that that country awakens under them to a new enthusiasm. Wherever they stop and work the ministry of the Establishment becomes more emphasized than formerly. Immediately prayer-meetings and Sunday-schools spring up, and it comes to pass that all through the German and Scandinavian communities our work is a call to a higher and better religious life. At the town of Frederickshald, where Charles XII. met his death, you have a fair illustration of our work. It is a picturesque spot, having about 7,000 inhabitants. When our missionaries went there about 18 years ago there was but one service in the place, and that was held on Sabbath mornings in the very capacious State church, with an attendance averaging about 20 persons. He preached in the Methodist chapel there to about 400 people. The State church has now a crowded morning service, a Sunday-school, a Bible service evening preaching, besides other meetings around the town. That illustrates the power of Methodism there, that besides saving many, it infuses a new evangelical life into society. He thought we were accomplishing more for Christ's kingdom, in bringing the nations of highest intellectual culture into full sympathy with evangelical religion, than we should to continue to only help those who, when converted, would not possess marked ability to evangelize others.

Dr. Reid said, as in the providence of God we had entered Germany, we were not ready to go back and consider as to the propriety of appropriating money for that important work. Only last night he had been reading of an entire Church emigrating from thence to this country. Many of them coming here were received by us as members of our Church, having been converted at home, so that the 12,000 members will not represent those who have emigrated or gone to heaven during all these years. Our brethren there have endured persecution and hardship. Yet they have sent forth a thoroughly evangelical literature, built up by theological schools, reared chapels, and their works are the highest commendation.

Dr. Fowler said a very large percentage of the immigration to this country is German, and is to become a determining element in our American institutions. It would richly pay, as far as possible, to leaven this lump at home.

Dr. Curry thought we did right in taking care of the infant Methodist Churches in Germany. He appreciated the admirable statement of the case made by Bishop Andrews; yet he did not think it wise to subsidize these Churches forever. While in Germany our brethren are doing very considerably in their own support, yet what he pleaded for was, that we should cultivate among our older Missions the habit of self-support.

Bishop Harris said he had the facts and figures by which he believed he could unquestionably show that the preachers there did not receive above $300 on an average. There is no body of Methodist preachers in Europe or America, or anywhere else, who live on less than our German preachers subsist upon.

SATURDAY, NOV. 2.

After the usual discussion of details, the appropriation asked for Denmark was granted; this was also the case with Norway, which had returned in gold, as a contribution to the Missionary Treasury, [illegible]. When the appropriation for Sweden was under consideration Bishop Harris gave an illustration of the zeal of some of the lady members of our Church in Stockholm, whom he knew to have sold shawls from their shoulders to pay subscriptions to their Church. The grant recommended was allowed.

Sixty-thousand dollars was the amount desired for the North India Conference. This large amount was recommended because of the great prosperity and consequent extent of the work, and because also of the extreme poverty of the Hindu people among whom our work is extending. A thorough sifting was given to the items making up the aggregate sought. It was stated by Secetary Dashiell that of all those who were employed in that country there is not now a single missionary out of India who is under pay. A schedule of salaries was adopted by this Board two or three years ago, and according to this schedule over $30,000 were needed to pay the salaries of our American preachers there employed, over $9,000 were required to pay so much of the salaries of the native preachers as were not provided for by contributions from their respective congregations; nearly $60,000 were essential to sustain the schools, etc. On motion of Dr. Hitchcock, it was granted.

A small appropriation was allowed South India. This was because the work there, though very important and encouraging, was mainly among the English residents there, and hence self-sustaining. The Committee recommended same amount as last year, though that fell considerably below the amount desired by the Mission.

Dr. Crawford very efficently represented the necessities of our Mission there, and advocated the making of definite provision for a permanent base of operations in the city of Naples, which has a population of 700,000, and is the most important commercial center of that country.

Bishop Haven thought that field needed a reinforcement of American missionaries to give it a more thoroughly Methodistic character, though he highly appreciated the services of our superintendent there.

Dr. Newman deemed the argument of geographical responsibility of great importance. Therefore he thought prime attention should be given to Mexico, and South and Central America, because of the mutual relations existing between us, and because of geographical nearness. Following out this idea, he would next care for Japan, then China, then India, and lastly Africa because Africa was not ready for us. But few Italian immigrants came to this country, and the reflex influence was slight and he could not favor the additional demands at that point.

On the motion to appropriate a sum with which to more efficently push our work in Italy, Bishop Simpson spoke affirmatively. This he did because he had the strongest conviction that the desired outlay would enable Protestantism to make successful inroads on the Romish faith in Italy, and this accomplished, it would favorably react on Protestanism in its contact with Roman Catholicism here and elsewhere. Protestantism and Catholicism had never met, but Protantism has gained on Catholicism, except under the law of force or of emigration. The grant was then made.

Mexico was considered. At this point the former Consul-General of Mexico, Dr. Skelton, was introduced. Bishop Merrill, at some length, gave an encouraging account of the work in this Mission, and thought, with the possible exception of Japan, there was no other field so promising. The appropriation asked for was granted, which will enable an advance on the present work there to be made.

For Japan the Committee recommended $26,000. Bishop Wiley said our missions there were operated from four principal centers, and were established in 1873. We have sent one man to each of these centers, and the particular locations chosen for them has proven to be very wise, and now they are in great need of reinforcements. Every one of our brethren there are succeeding beyond our most sanguine expectations. We should send four additional men; but in view of other demands, three would be asked for. Japan, by authority of her principal officers, is being covered with public schools modeled greatly after our own. There is a perfect fever in every part of Japan for the highest forms of our civilization and education. Among a number of the promising converts there, God has awakened an intense desire to evangelize their own people. Thirty or forty educated young men of these will come to us. They must be trained and specially prepared for this evangelistic work. This preparation will be much more effectual if made in that country. There should be a school there particularly for this work, and $3,500 will meet its necessities at the present time. This school should rank in the grade of one of our efficient Conference Seminaries, though it would not require a large building. Hirosaki has been selected as its site. It is the capital city of that province, and is an old princely settlement. An old Daimio school has been carried on there for the last hundred years. Under the law the Daimio had to leave that city, and he had always been charged with the care of the school. A young man was sent out to find a teacher for the school, and, though he was unsuccessful in this, he found the great Teacher and was converted. He was again sent out, and secured the son of Dr. Maclay, our superintendent. Under the influence of this young man in that Daimio school of about 300 students, we have now 40 excellent young men and 30 young women converted to God. It was desired to introduce the study of moral philosophy in the school. "What is moral philosophy?" said the Daimio, (a heathen.) "It is the science of doing right and of doing wrong," said our native local preacher. "O, yes," said the Daimio, "we must have that." "Well, the best book of instruction on that is the Christian's Bible," it was said. "O well, then," replied the Daimio, "we must have that," and he went and purchased 40 Bibles to teach moral philosophy in his school. The Bishop did not know of anything like this in his reading of the history of the world. It is a nation of 35,000,000 of people breaking away at once from the history of two thousand years, and from the paganism of more than two thousand years, with the Emperor at their head and all the leading officers following on as fast as possible. It seemed to him that the Lord was placing on America, in regard to Japan, an immeasurable responsibility. He could find nothing so descriptive of the actual condition of things there as the prophetic saying that "a nation shall be born in a day." That prophecy has there been fulfilled. It is not a question of how we can send out a missionary, who might gather a little congregation here and there; but rather of how we can meet a great nation coming to us, and asking us how they can have civilization and Christianity. The Government itself is favorable to us. But a little while ago the present Mikado was opposed to Christianity. The old pagan edicts of 250 years ago were posted up; but in 1873 the policy was changed and they were quietly torn down. While these edicts prevailed the people were afraid to come to us. To show the rapid change of sentiment among the officials, he told of a young lady who wanted to become a Christian. Her father was an old judge. He was asked permission for her to join the Church. "Why do you ask me," he said, "for under our laws I must say no?" But I will waive this law of Japan, and if you will take her to your school, and into your Church, I will say nothing about it." In another instance a certain thing was desired of the Governor. He said, "Why do you ask me when you want a Protestant favor, because according to the law, I must say no? But if you want a thing, go and do it, that is all." And we did go and do it.

Bishop Harris said all this has come to pass within five years. When he was in Japan five years ago, there was no opportunity to do all these things. There was no land on the face of the globe which so presents such an inviting field for usefulness as Japan.

The Committee then adjourned to Monday morning, and Bishop Merrill pronounced the Benediction.

MISSIONARY TREASURER'S REPORT.

Report of the Treasurer and Assistant Treasurer of the Missionary Society of the Methodist Episcopal Church, to the General Missionary Committee, November, 1878.

Receipts from the Eastern Conferences for the years 1877 *and* 1878.

	From Nov. 1, 1877 to Oct. 31, 1878.	Increase.	Decrease.
Baltimore	$23,135 27	......	$2,983 67
California	3,145 25	......	1,9[illegible]8 11
Central N.Y.	8,520 66	$574 07	......
Central Pa.	15,186 56	......	1,409 23
Col. River	143 00	......	509 30
Delaware	727 74	34 40	......
E. Genesee	[illegible]	......	......
E. German	2,5[illegible]	......	811 51
E. Maine	1,5[illegible]	......	264 60
E. Ohio	8,51[illegible] 35	......	10,781 04
Erie	6,962 04	......	1,405 96
Florida	[illegible]410 26	22 63	......
Genesee	10,458 74	......	1,671 34
Georgia	79 50	......	137 86
Louisiana	[illegible]84 29	71 45	[illegible]
Maine	2,687 36	......	939 13
Montana	131 00	......	6 00
Nevada	198 80	8 80	......
Newark	14,568 81	......	2,318 29
New Eng.	10,882 [illegible]	......	4,456 42
New Hamp.	3,986 85	......	537 96
New Jersey	18,046 72	......	1,987 97
New York	29,689 33	......	12,242 96
New York E.	25,128 09	......	5,194 54
N. Carolina	[illegible]	45 00	[illegible]
N'th'n N. Y.	10,946 75	......	621 13
Oregon	777 25	......	131 32
Philadelphia	44,[illegible]84 00	......	615 08
Pittsburgh	7,842 06	......	2,377 54
Providence	8,769 52	......	865 91
Rocky Mt.	[illegible]	......	92 10
Savannah	260 32	44 02	......
S. California	332 50	......	177 20
S. Carolina	1,720 71	335 17	......
S'th'n Ger.	1,082 20	112 30	[illegible]
Texas	168 70	......	23 04
Troy	10,[illegible]	[illegible]	[illegible]
Utah	[illegible]	[illegible]	......
Vermont	3,296 68	......	489 94
Virginia	501 61	17 95	......
Washington	1,746 18	80 14	......
West'n N.Y.	......	......	......
West Texas	246 57	......	20 94
Wilmington	10,167 35	673 23	......
Wyoming	8,925 89	......	1,806 59
Bulgaria	......	......	......
Cen. China	50 00	50 00	......
Denmark	350 00	......	19 26
East China	100 00	100 00	......
Germany & Switz'd	1,626 79	......	21 88
Japan	100 00	100 00	......
Liberia	29 75	......	8 25
Mexico	200 00	200 00	......
New Mexico	10 00	......	80 50
N'th China	50 00	50 00	......
N'th India	330 70	......	214 60
Norway	628 72	......	1,739 48
S'th Amer.	100 00	100 00	......
S'th India	253 10	253 10	......
Sweden	1,658 00	867 15	......
Miss'y Adv. subscrip's & adve'ts.		......	575 98
Legacies	40,797 72	2,035 38	......
Sundries	*81,194 78	9,737 31	......
Total	$372,785 01	$15,815 70	$60,390 73

* Of this amount $17,980 42 is income from the New Mission Building, from Jan. 1, 1877, to Oct. 31, 1878.

Receipts from Western Conferences for the years 1877 *and* 1878.

	From Nov. 1, 1877 to Oct. 31, 1878.	Increase.	Decrease.
Alabama	......	......	$34 05
Arkansas	$372 80	......	28 80
Austin	92 25	92 25	......
Central Ala.	30 70	8 85	......
Cent'l Ger.	5,797 72	......	281 69
Central Ills.	8,977 41	......	1,866 47
Cent'l Ohio	8,549 82	......	1,706 16
C'ntr'l Tenn	27 80	27 80	......
Chicago Ger	2,868 89	......	47 96
Cincinnati	15,264 86	......	2,536 98
Colorado	1,248 78	91 48	......
Des Moines	5,418 58	......	1,693 54
Detroit	7,962 40	864 77	......
Holston	23 46	......	855 05
Illinois	12,060 30	......	3,925 08
Indiana	6,659 08	616 22	......
Iowa	5,411 48	......	615 61
Kansas	1,554 82	......	94 70
Kentucky	2,070 38	......	152 45
Lexington	153 12	52 56	......
Michigan	6,786 86	......	597 67
Minnesota	4,690 11	......	446 08
Mississippi	297 00	88 25	......
Missouri	1,216 81	......	460 74
Nebraska	944 50	......	149 96
N. Indiana	6,520 83	......	360 12
North Ohio	7,704 06	......	1,509 34
N. W. Ger.	444 25	......	2,548 26
N. W. Ind.	3,853 48	......	2,229 90
N.W. Iowa	675 06	......	683 72
N.W. Swed.	1,603 92	......	421 15
Ohio	13,222 92	......	1,076 66
Rock River	9,869 68	......	3,234 35
St. Louis	3,141 27	......	90 41
S. E. Ind.	4,665 24	81 87	......
S. Illinois	4,810 85	57 05	......
S. Kansas	1,425 98	244 43	......
S. W. Ger.	4,970 30	......	583 60
Tennessee	107 13	......	525 43
Upper Iowa	5,936 40	......	1,833 53
W. Virginia	2,276 58	......	3,405 00
West Wis.	2,329 48	......	563 19
Wisconsin	5,222 06	......	596 08
Legacies	......	......	855 00
Sundries	1,352 00	790 60	......
Total	$178,580 04	$3,015 63	$35,852 80

Total receipts from Nov. 1, 1876, to Oct. 31, 1877	$628,977 25
Total receipts from Nov. 1, 1877, to Oct. 31, 1878	551,365 05
Decrease	$77,612 20

Disbursements by the Treasurer and Assistant Treasurer of the Missionary Society of the M. E. Church from Nov. 1, 1877, *to Oct.* 31, 1878.

Bopora	$5,906 88	
Bulgaria Mission	806 04	
Central China	5,300 45	
Denmark	15,976 88	
East China	16,667 91	
Germany & Switzerl'd	25,158 26	
Italy	20,119 27	
Japan	17,606 08	
Liberia	6,344 22	
Mexico	31,665 84	
North China	9,444 46	
North India	78,201 20	
Norway	11,669 87	
South America	8,903 91	
South India	253 10	
Sweden	19,767 88	
		$268,790 70
Domestic Missions by the Treasurer	$91,727 37	
Domestic Missions by the Ass't Treasurer	109,444 99	
		201,172 36
Incidental Expenses (of which $18,569 47 was for interest)	$24,892 69	
Office Expenses	14,559 03	
Publication Fund	1,755 12	
		41,206 84
		$511,169 90

Recapitulation.

Balance Treasury in debt, Nov. 1, 1877	$82,824 71	
Disbursements from Nov. 1, 1877, to Oct. 31, 1878	511,169 90	
Total		$593,994 61
Receipts from Nov. 1, 1877, to Oct. 31, 1878		551,365 05
Balance Treasury in debt Nov. 1, 1878, as per cash account		42,629 56

State of Treasury Nov. 1, 1878.

Treasury in debt in New York	$62,883 04	
Cash in Treasury in Cincinnati	20,253 48	
Net cash indebtedness of Treasury Nov. 1, 1878		42,629 56
Balance on outstanding letters of credit and drafts for foreign missions		75,298 42
Total liabilities of Treasury Nov. 1, 1877	$169,375 86	
Total liabilities of Treasury Nov. 1, 1878	117,922 98	
Decrease in liabilities		$51,452 88

E. NELSON, Treasurer.
L. HITCHCOCK, Assistant Treasurer.

[Continued in our next number.]

General News Items.

Charcoal is scarce in Constantinople.

Thomas Scott, railroad king, has gone to Europe.

Rev. Monsignore Mc Cabe is the successor of Cardinal Cullen.

Cuba is to have eighteen members of the Spanish Senate.

England proposes to adopt a gold currency for India.

The Marquis of Lorne sailed for Canada, from Liverpool.

The Chamber of Deputies annulled the election of M. De Bourgoing.

Arrests are being made in South Carolina for violation of United States election laws.

An insurrection against the Turks has broken out in Nejd, a district of Arabia.

Moncasi, who fired upon King Alfonzo of Spain, was sentenced to death.

The Hewitt Labor Committee commenced sessions at Scranton, Pa., last Thursday.

Grain production in the United States is 40 bushels per head, that of Europe 16.

Col. John W. Forney's new paper, the *Progress*, has appeared in Philadelphia.

Italy has decided to abolish paper money for smaller amounts than five francs.

Germany is amending her grain tariff to compell concessions from other nations.

The American bark Devonshire, loading with guano in the Straits of Magellan, was seized by a Chilian corvette.

Senator Blaine was elected chairman of the Republican State Committee of Maine for the twentieth time.

Garibaldi acknowledged his election as an honorary member of the Bunker Hill Monument Association.

St. Louis is to have a colossal statute of Alexander von Humboldt the gift of Mr. Henry Shaw, cast at the Royal Foundry in Munich.

The international commissioners adopted the scheme of reforms for Eastern Roumelia submitted by the Porte, with slight modifications.

Gustave Dore, the artist, is about to visit this country and look at the Rocky Mountains, Mammoth Cave the Yose mite valley and Niagara.

The International Humane Society at Baltimore, elected Edwin Lee Brown, of Chicago, President, for the ensuing year. Henry Bergh, New York, is first vice President.

The Japanese Minister to the United States is a man of pronounced Christian character, a decided Methodist, and a regular worshiper at the Foundry Methodist Episcopal Church.

At Zanesville, Ohio, the police overtook a party with four bodies in their possession, stolen from Woodlawn Cemetery. The miscreants escaped to the woods.

The Council of State decides that the see of Naples is in the royal patronage of the King of Italy, and the Pope cannot enjoy the temporalities without investiture and exequatur from the King.

Of the three hundred illicit distillers who were before the United States Court in Nashville last week, sixty were fined from one hundred to a thousand dollars each, and sentenced to imprisonment from one to six months in jail.

The Southern Relief Committee of the Chamber of Commerce appropriated from the Relief Funds in their hands $3,000 for the widow and children of Lieutenant Benner, who lost his life while in command of the relief steamer Chambers.

Of the seventy-seven men who have graduated at Amherst this year, sixty-two go to theatres, thirty-one dance, twenty-seven smoke, fifty-nine play cards, sixty-one are Church-members, sixty-three are free-thinkers, forty nine are total-abstinence men, twenty-one will study law, and nineteen will enter the ministry. Only one "goes into literature."

Dr. Dashiell, Missionary Secretary says: "The Methodist Church is doing for the negro what no other Church is doing. I, reared in the South, of a father and mother who owned slaves, fully acquainted with the workings of slavery, having no prejudice against the South, am prepared to judge what the Church is doing there. And I say that the best investment the Church has made for years, is the money she has spent for the colored men."

"Holiness to the Lord."

It breaths in the prophecy, thunders in the law, murmurs in the narratives, whisper in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from Alpha to Omega, from its begining to the end. Holiness! Holiness needed! Holiness required! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completion of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precepts, and promise, and prayer. The Wonder is, that all do not see, that any rise up to question, a truth so conspicious, so glorious, so full of comfort.—*R. S. Foster.*

"What does it mean?" inquired a brother about the election returns. It means that the practical, common sense people of the North who put down the rebellion, are tired of Wade Hampton's hypocrisy and lies and murders; tired of stupid and wicked proscripton in the South. They intend to make it as safe for a Republican, black or white, in South Carolina and Mississippi, as it is in Massachusetts and Ohio. It means that they are begining to understand who are called "carpet-baggers" and "scallawags" in the South, and how negro "insurrections" are caused. It means that they are slowly comprehending the situation and intend to have peace, and that the people may build school-houses and churches in Georgia without fear of the torch of the incendiary. It means quiet and safety in all the States, and obedience to the law, and the sooner ku-klux and moonshiners ascertain these facts and act accordingly the better. It means that bulldozing must cease, and that brains are to rule instead of blab and bludgeons. It means better times, prosperity, higher civilization, freedom and honest fraternity. It means more than this people have yet dreamed of.—*Atlanta Advocate.*

"He will draw nigh to you." What a sublime and beautiful conception—that of God and man approaching each other, coming near together; man the weak, the sinful, the unworthy, and God the Almighty, infinitely merciful and good. The man approaches by faith; God, with open and perfect vision. Man approaches penitently; God, forgivingly. Man comes in utter poverty; God approaches with hands filled with all good things. Man draws nigh sorrowfully; God comes bearing the balm of heavenly consolation. Man approaches diseased and helpless: God approaches with power and will to cleanse from all unrighteousness. It is a meeting, not with dread on the one hand, and wrath on the other, but a coming together within the atmosphere of infinite and eternal mercy.—*Zion's Herald.*

The "Eastern question" has been tor solution since the eleventh century, when the Crusaders began their efforts to rescue Palestine from the control of the Turk. At this hour the question has dimensions it never had before. It is now an affair involving the peace of Europe, of Great Britain, of Central Asia and of old Egypt. The Berlin Congress settled nothing, but simply gained time to organize vast movements that in one way or another threaten vast battle shocks. There is an unrest prevading the political world throughout the whole northern and central portions of the Eastern hemisphere, and which will never end while opposite or diverse civilizations confront one another there.—*Christian Intelligencer.*

The Sunday school is a grand institution and doing a work the importance of which no language can fully express. It is a blessed privilege to attend the Sunday-school and to engage in imparting religious instruction to children, many of whom are not taught the way of peace and truth at home. But the Sunday-school is not the Church of Christ, nor can parents be justified in accepting it as such for their little sons and daughters. The family ought to be in the sanctuary on the Lord's day to engage in public worship. The children should be seated with their parents in the house of God.—*California Advocate.*

Southwestern.

30 Natchez St., New Orleans, La.

THURSDAY, NOV. 21, 1878.

FREE.

Every new subscriber for 1879, will receive the SOUTHWESTERN *free for the balance of the year 1878, when the subscription is accompanied by the cash. This will give to those who subscribe in November a paper for fourteen months for one year's subscription. Read the prospectus in another column.*

Our Engraving.

Our engravings of John Wesley for gifts to subscribers, are being printed as rapidly as possible. Every preacher in charge will receive one by mail in a few days as a specimen to show the people, and canvass with. But do not wait; begin the canvass at once.

Splendid!

Splendid, is the word that our agents use in speaking of the gifts offered by our publishers to subscribers of the SOUTHWESTERN. Every subscriber gets a steel engraving of John Wesley, and in addition to this, churches which take twenty or more subscribers, get silver communion ware worth from $18 to $33. Read the prospectus for 1879 in other columns.

The Subscription Lists.

The subscription lists of old subscribers have all been sent out. The preachers will please see every old subscriber at once and ask a renewal for next year. *Note carefully, that all names of old subscribers who do not renew must be stricken from the list*, as the preacher will be held responsible *for all names returned on the lists*. Get all the new subscribers possible, and *fill out the* [illegible] in the blank and return as early as can be.

[illegible], Tennessee, opens the [illegible] grandly. Clark Chapel begins with a list of fifty. Thompson [illegible] to have a set of com[illegible] That is right. We [illegible] glad to send it.

[illegible] in richness in the New [illegible] advice to the *Sun* to [illegible] ary, and denuncia[illegible] who voted for [illegible] commission. This was [illegible] the *Sun's* table of [illegible] vote in 1880— [illegible] 397, Democrats 164.

We were pleased to receive a [illegible] old friend, Rev. L. [illegible] chaplain, who [illegible] from a vacation [illegible] in the East. He [illegible] and hearty, and is [illegible] his efficient labors [illegible]

[illegible] officials were greatly [illegible] by quarantine regula[illegible] communi[illegible] Superin[illegible] has received but [illegible] the parishes, and [illegible] to make up his [illegible] of school [illegible] intervals.

[illegible] of W. B [illegible]

Editorial Correspondence.

Nashville, Tenn., Nov. 11, 18[illegible]

Yesterday was a pleasant Sunday in more respects than one. The sky was clear, the air was cool and bracing, and I had three pleasant services with as many of our congregation in this goodly city. A

MOST GRACIOUS REVIVAL

is in progress in Spruce street church under the pastorate of Rev. L. A. Rudisill. This church has a good building worth $15,000, and a two story parsonage worth $5,000. The main audience room is not completed, and a debt of $3000 is on the property. It is hoped to complete the audience room the coming winter. Rev. J. Lansing has been laboring for sometime with moderate success in the North, raising money for the payment of the debt. Bro. Lansing, who was a former pastor, claims that he had the location of the church property pointed out to him in answer to prayer; and also, had faith to believe that in five years the house would be completed and filled with people. It is true that a better location could not be secured, and now in the fifth year the house will be completed and for the first time the church is taking its place as an aggressive saving power in Nashville, and the audience is rapidly increasing.

At the beginning of the present conference year, when Bro. Rudisill's pastorate began, the out-look was discouraging. The Sunday-school numbered eight adults and two children. At once all interested in the success of the school went to work, going into the streets and alleys hunting up scholars and inviting them to come. At the end of one month twenty-one were in attendance, and the increase has gone on until the school has reached a membership of ninety-one. In April and May children's prayer-meetings were held, and among the first blessed results was the conversion of one of the Sunday-school girls, who in a few weeks was instrumental in bringing her father and mother into the church. Nineteen of the Sunday-school scholars have been converted. The pastor is fortunate in having as co-laborers, Prof. T. H. Cockill, Sunday-school superintendent, Miss Mary Braden, organist and teacher, and others who are filled with the spirit of the Master, and labor principally and earnestly for success. The prayer meetings have steadily increased in attendance and interest for months. So with the congregation. The present membership is, probationers twenty-nine and full members forty-nine. All the benevolent collections have been taken, $1300 raised for church expenses. During the present revival thirty-five have been converted.

These gracious results are to be attributed to diligent and conscientious work *as the discipline directs*. Such work insures the saving presence of the Holy Spirit. In this presence all obstacles, including southern prejudice melt away, as is illustrated in the case of several southern brethren who labor side by side with Bro. Rudisill. Oh! may salvation spread to every church in Nashville!

CENTRAL TENNESSEE COLLEGE,

begins the year with over one hundred students, and with a better organization of departments, and boarding hall than ever before. Dr. Hubbard has seventeen students in the Medical Department, and the success already achieved by graduates from this Department proves that the instructions are thorough. Dr. Hubbard has promised to give our readers an account of the heroic services done by our young graduate physicians who have gone out from the college during the epidemic. Dr. Braden is always the same quiet, strong man, thorough in instruction, firm in discipline, and undisturbed by perplexities. Those who have in charge our Freedmen's Aid Society schools in the South need especially to be remembered in the prayers of the church. They stand where currents of prejudice meet, which often, even among our friends, severely test their wisdom and courage. God bless Dr. Braden and [illegible] one of his associate teachers. [illegible] work has already been greatly [illegible] but may prosperity in[illegible] year by year. We are glad [illegible] J. W. E. Bowen, A. B., late [illegible] of our New Orleans School [illegible] a teacher at Nashville. He [illegible] be cordially greeted and may [illegible]

CLARK CHAPEL,

[illegible] church in Nashville, Rev. [illegible] [illegible]

d[illegible] good judgment and zeal for Christ, without which neither old nor young can do the [illegible] work well. Clark Chapel strikes the key note for the SOUTHWESTERN canvass for 1879. Nearly all the old subscribers renew and a goodly number subscribe for the first time. This church will have a cash list of fifty and get the splendid gifts offered by our publishers. During the day we met Rev. C. Pickett, Presiding Elder of Nashville District, and Rev. Bro. Butler, Presiding Elder of West Tennessee District, who has been very sick four months. All the preachers are preparing for conference which meets in few days.

FRATERNITY IN TENNESSEE.

Some quite significant incidents have occurred recently in Tennessee illustrating different phases of fraternity among Methodist churches on this Southern soil. The incidents illustrate the growing cordiality between the Methodist Episcopal Church South, and the African Methodist Church. The Tennessee Conference of the latter church met at Fayettville recently, and the colored brethren, including Bishop Wayman and Rev. C. O. H. Thomas, the latter of Nashville, were welcomed to and preached in the pulpits of the M. E. Church South, during Sunday of the conference. This was right, and because it was right would need only to be mentioned, was it not for certain other things related to it.

One of these related things was the reception accorded the representatives of the African Church by the Southern Methodist General Conference at Atlanta last May. In that reception there was more than simply Christian cordiality; there was an exchange of expressions which indicated a well defined policy of special interest and co-operation between these churches. So far as that special interest and co-operation leads to a uniting of forces for Christ against sin, including of race cast, let the Lord be praised for it. But why this special cordiality between these brethren at Atlanta, operating in Southern soil side by side, when on the same platform, the representatives of our Church, which has 200,000 colored people and 200,000 white peope on this same Southern soil, and are so carefully and pointedly addressed as *Northern* brethren? Why one Methodism thus welcomed and the other thus politely reminded that its presence in the South is not desired by the Southern Methodist Church?

The second incident refered to, is the action of the Holston (Tenn.) Conference of the Methodist Church South in tabling a proposition to send fraternal delegates to the Holston Conference of the M. E. Church. Rev. Dr. E. E. Wiley, President of Emory and Henry College said:

> Wherever an effort for fraternity between the two bodies has been made, the other side has always got the best of it. He said there had been no offers of fraternity from that body to this, as far as any act is concerned, and he asks to be excused when it comes to fraternizing with men who attempt to build themselves up at this body's expense. He would take them one at a time when he wanted to fraternize and select his men. He said there were also *some of their Bishops* he would not meet fraternally. He then got in an attack on "Northern Methodism" as a whole, saying he knew it, and what it is, a collection of legislative acts against Southern Methodism. He thought if this feeling of fraternity came at all it should come spontaneously from the heart, but his judgment is that this whole fraternity thing is a *grand piece of hypocrisy on the part of the "Northern Church."* His plan is to just let the matter go—let them look out for themselves, and this body for themselves.

Rev. R. N. Price was a little less hostile but considerably more serpentine. He said:

> There are men in both the M. E. and M. E. Church, South, in whom he had no confidence. He believed a large majority of the members of the Methodist Episcopal Church would make good ones, and he was so anxious to have only one Methodism, that he was *willing to absorb and take them in as a body*.

Bishop Kavanaugh, after saying some good things very graciously remarked that he was "*disposed to forgive the Northern brethren.*"

The Knoxville *Chronicle*, which reports the debate quite fully, in referring to the refusal to send fraternal delegates very properly asks and remarks:

> If Christian ministers, laboring in a common cause of salvation to a sinful world, refuse to hold intercourse with each other, are men to blame who proscribe and refuse to trust each other because they belong to different political parties? But whether they are or not, don't let it be done. Let us set these ministers good examples. Let us cultivate fraternity, and though we may be unable to agree in all things, let us be candid and frank with each other and treat each other as men with common interest and a common destiny.
>
> We regret to believe that sectionalism [illegible] with its terrible destructive force, in the Christian churches. We regret that this sectionalism is still apparent, though, we hope and believe, becoming less marked and less malignant. There are still good men [illegible] whom we [illegible] the highest confidence, and who are [illegible] good work in their [illegible] who are [illegible] the influence of political prejudice, [illegible] [illegible] [illegible]]

These [illegible] sentiments of the *Chronicle* will prevail in this great South. Bourbon Methodism in the South must die, and it is a part of the mission of the Methodist Episcopal Church in the South to hasten its demise and perhaps to conduct its funeral ceremonies.

The Citizens' Protest.

A committee of the Citizens' Conservative Association submitted to the Governor, on Tuesday 12th, a document concerning the late city election from which we make the following extract;

The denial of proper representation to the Citizens' Association placed the management and manipulation of the election entirely in the hands of those politicians who control the primaries. Thus conducted, the election could not prove other than the result has shown it to be—a travesty upon fairness and a mockery of justice.

With scarcely a pretense at concealment, unsanctioned by any form of law, wrongs have been committed, and the boldest frauds perpetrated by the officers at many of the polls, in the following particulars:

1. In excluding from the polls citizens legally entitled to vote, and registered as the law requires.
2. In knowingly permitting and conniving at the voting of men under assumed names and upon false registration certificates.
3. In receiving ballots cast upon papers of persons notoriously absent from the city.
4. In excluding from the polling booths citizens who claimed the right guaranteed them by the law, of witnessing a proper count and compilation of the votes as cast.
5. In falsely changing vot[illegible] cast and the substitution of others.
6. In counting for candidates votes cast for their opponents.

These charges are based upon affidavits made voluntarily by numerous citizens and which will be duly produced to the proper tribunals.

The people are uneasy and dissatisfied. They feel that justice has been outraged and a wrong committed which threatens the purity and sanctity of the ballot.

These illegal acts, so much calculated to bring reproach upon the first popular administration vouchsafed to us after so many years of misrule, are the more heinous, because the perpetrators claim to be acting in the name of the great party of the people, the Democratic party, which has no more devoted adherents than those who compose the association which we represent.

The signers, Hon. Jules Aldige, C. G. Johnson, Jacob Hassinger, F. Lange, J. G. Parham, W. Flower and W. C. Raymond were subsequently informed by the Governor that his powers would be exhausted in the premises after a reference of the matter to the law officers of the State, as the offences mentioned in the protest were generally, but not particularly specified.

With such a formidable impeachment of the integrity of an election, it will be disgraceful to the city and State, if no power can be found to challenge every charge and apply a remedy for those proven, to the discomfiture of the guilty. Suits of contest have been instituted by several candidates, and the courts will pass upon the subject.

Southern Conferences.

In Texas, the Southern German begins its session at Giddings to-day; the West Texas meets at Columbus, November 28th, and the Texas Conference meets at Bryan, December 5th. Bishop Haven presides at all these. The proceedings of the Austin Conference, held last week at Austin, will appear next week.

In *Tennessee*, the Tennessee Conference meets to-day at Murfreesboro, and the Central Tennessee meets at Jackson, November 28th. Bishop Scott presides.

In *Alabama*, the Alabama Conference meets at Brewton to-day, and the Central Alabama meets at Marion, November 28th. Bishop Wiley presides.

In *Georgia*, the Georgia Conference met last week, and the Savannah Conference meets to-day at Newman, Bishop Wiley presiding.

In *Mississippi*, the Mississippi Conference meets at Yazoo City, January 15th, Bishop Andrews presiding.

In *Louisiana*, the Louisiana Conference meets at New Orleans, January 29th, Bishop Andrews presiding.

In *Arkansas*, the Arkansas Conference meets at Harrison, February 13th, and the Little Rock Conference meets at Van Buren. Bishop Andrews presides.

In *Florida*, the Florida Conference meets at Monticello, January 8th, Bishop Peck presiding.

In *South Carolina*, the Conference meets at Greenville, January 23d, Bishop Peck presiding.

In *North Carolina*, the Conference meets at Greensboro, January 30th, Bishop Peck presiding.

Fraternity in Kentucky.

We have a very pleasing illustration of the growth of Christian fraternity among the Methodists of Kentucky, thus reported in the *Nashville Christian Advocate*, official journal of the M. E. Church South:

"Rev. W. W. [illegible], Fraternal Delegate from the Methodist Episcopal Church, was introduced, and addressed the Conference. His speech was a sensible and satisfactory expression of fraternity. He said that the time had come when all Christians must stand together against the powers of darkness, and that the bond between the two Methodisms in this country was close, as they had the same lineage, the same doctrines, the same memories, and the same sublime purpose. Bishop Pierce said in reply: Methodism is essentially one—one in history, one in purpose, though modified by local differences. Organic union might not be possible or even desirable, but essential unity was, or would be an accomplished fact. He cordially welcomed the Fraternal Representative of our sister Methodist Church and closed amid the applause of the Conference. Rev. George P. Browder and Dr. Lee followed in brief but felicitous remarks, breathing a glowing fraternity."

Col. Zacharie, who was requested by the Governor to investigate the Tensas parish troubles, has submitted his report. Twelve colored men were killed. The Tensas troubles, as is usual in this State and elsewhere, occurred in a Republican stronghold, for the purpose of annihilating majorities that in a fair election would be cast against Democratic candidates. As usual also, colored, and not white men were killed. Tensas, with a population of 11,019 blacks and 4,402 whites, always Republican heretofore, will be officered by Democrats hereafter. "All is quiet."

Here is a Democratic statement of an election incident;

A disturbance occurred at Caledonia, a colored settlement, twenty-five miles below Shreveport, on election day. The Sheriff, on receipt of the news, dispatched a posse to the spot. The affair resulted in the wounding of several white men. The disturbance was originated by the negroes who fired on a party of whites. At last accounts quiet was restored.

The California *Christian Advocate* mentions that the New Orleans University Singers, under the direction of Rev. Dr. Godman, gave a concert in John street Church, San Francisco, Nov 1.

We have received the minutes of the fifty-fifth session of the Illinois annual conference of the M. E. Church, held at Jacksonville, October 2–7, 1878.

N. O. University.

To the Ministers and Brethren of the Louisiana Annual Conference:

I have been transfered by Bishop Harris to your conference and placed in charge of the Theological Department of the New Orleans University; and am now in the field ready for work.

We propose, by the assistance of Divine grace, to make our school a first class Theological Institute. We propose to take our students through a full course of theology and graduate them with the degree of Batchelor of Divinity; and thus enable our ministers to take responsible positions, as leading men in our Church.

A corps of teachers has been provided for the entire school. And what we want now is students. Our people must be educated, cultured, and refined. And our beloved Methodism makes full provision for her children. She opens wide her doors of learning to all regardless of race or color. Our motto is "*We are one body in Christ.*

Let us, dear brethren, avail ourselves of every opportunity of advancement, and prove ourselves to be worthy sons.

We want the sympathy, co-operation, and prayers of all our brethren; and we promise to be true to all the interests of our people. Let every pastor and Presiding Elder see that all our young men, who are preparing for the ministry, come to our Theological School. And see, too, that the University is filled with students, and all her interests are brought before our people.

A. A. JOHNSON, A. M.,
Prof. of Theology.

NEW ORLEANS UNIVERSITY,
188 RACE STREET.

To the Pastors in charge in the Louisiana Annual Conference:

Dear Brethren:—In this issue of the SOUTHWESTERN you will read an earnest appeal in behalf of our Theological Department from the pen of Rev. A. A. Johnson, who has been recently transfered from the South Eastern Indiana Conference to this field of labor. His special work is to build up the Theological Department of the New Orleans University, and he comes with cheer and gladness written on his countenance. He is personally known to the highest authorities of our Church and is fully endorsed by them. His heart in this work and his fitness for the [illegible] task in [illegible] tinued.

Let us have the hearty co-operation of all our brethren. Urge the young people to come to the New Orleans University, and we will do them good.

Read our advertisement in the SOUTHWESTERN from the pulpit to your people.

J. S. BEAN, A. M., President.

Central Tennessee Conference Letter.

The pastors are busily engaged preparing for conference, and are in good spirits. Rev. J. W. Reggister, pastor of St. John's Church, Memphis, has had a year of trouble and sorrow. He remained at his post during the terrible epidemic. His wife was numbered among the sick ones, but God spared her; at this writing she is rapidly recovering. Last week Bro. Reggister was summoned to the supposed death bed of his father. "Whom the Lord loveth he chasteneth."

Bro. Knight, of Dickson, is having the parsonage plastered, ready for conference. He reports homes plenty for those who may attend. Dickson Seminary, under charge of Bro. Turner, is still holding its own.

Stewart circuit suffered no little from the effects of yellow fever. Our church lost valuable friends, among them Mrs. Geo. W. Simpson, a noble, true Christian woman; cultured and refined. Her home was always open to our preachers. Many happy hours have I had in her cheerful home. Bro. S. has lost a good wife, the child a loving mother, society a valuable member She died in the triumphs of the Gospel.

Rev. F. Deal, of Long Branch circuit, has had a glorious year. He reports 102 conversions; four new churches, and the collections advanced. His people earnestly desire his return. So it is earnest, working ministers are sought after and are always in demand.

Bro. S. Davis, who has supplied Bradford circuit the past year has so endeared himself to the people, that they demand his return next year. Bro. Davis is a consecrated man, full of religion, fond of children and makes friends wherever he goes. He has had a good year.

Shelbyville station has advanced. New life has taken hold of the church. Rev. J. M. Carter has proven himself the man for the place. The class and prayer meetings are spiritual. The tower of the church has been completed, and paid for. Now the brethren are looking for an old fashioned revival.

Old fashioned Methodism is revived and sinners are being saved; the church built up and God's people rejoicing in the privilege of working for Jesus. Our preachers are busy preaching "righteousness, temperance and judgment to come."

The Tullahoma College, under the presidency of Rev. T. C. Carter, is pushing its work forward. Plans for the future are being successfully carried out. SCRIBE.

Nov. 14, 1878.

Nashville Correspondence.

A movement is on foot among the revival churches of the city, looking to the enactment of a law, both in the city and State legislatures, which will more effectually control gambling, liquor selling and kindred vices. A convention, composed of five delegates from each church, in sympathy with the movement, will convene Sept. 21st, at 7 p. m., in McKendree church.

Spruce Street Church was the scene of quite a pleasant occurrence on Wednesday evening. The pastor united a happy couple in the bonds of matrimony. The church was filled with a fine audience, and everything passed off pleasantly.

Central Tennessee College is having a prosperous year. There are more "boarding students" than at any previous session. The President and faculty are successful educators, and are doing a grand work for time and eternity.

The different city churches are engaged in the revival work, and nightly, "souls are being borne into the kingdom." The Spruce Street Church is closing its fifth week of revival work. Nashville needs a baptism of the Holy Ghost—an old time revival, such as shall sweep out of existence the dens of iniquity, and thus remove temptation from our young men.

Clark Chapel gave Bro. Hartzell a list of subscribers for the SOUTHWESTERN for 1879, of 53 names. The colored people feel that that the SOUTHWESTERN has a special claim upon them and hence gladly subscribe for it. There will not be less than 100 copies taken here next year. A.

November 12th, 1878.

A believer studies more how to adorn the cross than how to avoid it.—*Rutherford.*

Souls are not saved in bundles. The Spirit asks of every man, "How is it with thee?"

The City.

Marshall Wharton, recovered from a severe illness, is again at his post.

The Peabody Auxiliary Association disposed of all its goods on the 14th.

Messrs. E. R. Chevally and A. H. Isaacson, elected Administrators of Water Works and Finance, qualified before Judge Tissot on Wednesday, 14th inst.

The body of the wife of Rene Macready Esq., of Morgan City, was brought to this city for interment last Thursda yevening.

Coroner John P. Roche contests the election of John G. Markey, and has obtained an injunction to prevent Markey's interference with his duties.

The Evening Post, name changed from *The People's Exponent*, appeared on Wednesday. M. Sagendorph, publisher, No 90 Camp street, desires to make it a spicy sheet, and the first number of the *Post* indicates that it will be one.

Mayor Patton and the newly elected Administrators took possession of their respective offices on Monday. Mayor Pillbury, before retiring received a testimonial of respect from some of his subordinates.

Albert Leonard, U. S. District Attorney, returned from Washington this week. He was instructed to vigorously enforce the laws with reference to the late elections. He will engage in this duty cheerfully and expects the support of all good citizens in the work of prosecuting the guilty.

A committee of merchants, consisting of Messrs. John Brunasco, chairman; Forrester Dolhonde, W. C. Raymond, Wm. M. Burwell, Geo. H. Vennerd, Theophile Prudehomme, E. Hernandez, Geo. Martin and B. Glover, was appointed at a meeting held for the purpose, to secure such modification of quarantine regulations as may not destroy tropical trade.

Commander John F. McGlensy, of the iron clad Canonicus, has written to the Secretary of the Navy a letter highly praising the conduct of Acting Assistant Surgeon Wm. Martin, of that vessel, during the epidemic, and recommending his appointment as a full surgeon. A letter from the Howard Association and Grand Army of the Republic, in same tenor, were also forwarded to the Secretary.

OUR Southern Methodism.

MISSISSIPPI.

Rev. C. Rogers, Ripley, Miss.: "We are in a better condition than before in three years. Thank God we have the right man in the right place at last, Rev. J. M. Nevils, a Sunday-school worker as well as a preacher. In this circuit many souls have been converted during the year. We hope Bro. Nevils will be retained another year."

Rev. Geo. W. Barney, Macon, Miss.: "We have just closed a protracted meeting which resulted in ten converts, thirty additions to the church, eleven baptized. This is a good three months work. We want a Young Men's Christian Association here."

TENNESSEE.

Rev. H. W. Key, Murfreesboro, Tenn.: "I entertain no doubt about providing homes for all in attendance at the Tennessee Conference, either as members or visitors. The generous people of Murfreesboro are determined to take care of all that may come. I have provided homes for our white brethren among the most influential of white citizens. Our church was honored last Sunday with the reception of a new bible, hymn-book and carpet on the pulpit floor, presented by Susan Green, on behalf of a committee, with an appropriate speech. The trustees are making general repairs on the church to give it as neat an appearance for conference as possible."

Christian Work Among the Freedwomen of the South.

(Chicago Inter-Ocean, Nov. 8.)

To the Methodist Women of Chicago and the Northwest.

Dear Sisters: For nine years I have lived in New Orleans, and have observed with constant joy the great work being done by the Methodist Episcopal Church in building up churches and schools among the freedmen. That work in all its departments has been a success, not only in the number of churches and schools established, but in its practical effects among the colored people.

But my heart has been moved by the great need of a more direct effort to save and elevate the freedwomen. Upon colored women the curse of slavery fell in its most degrading effects. Every womanly instinct of virtue and refinement was outraged, and their sex made simply the convenience of unbridled passion or considered of no higher value than to propagate their species for purposes of gain. There were exceptions, but I speak of the rule. And this terrible crime against humanity was not only perpetrated a single generation, but was kept up for many generations, until, alas! the disposition and habits born of slavery have, to an alarming extent, become engrafted upon their natures. This fact is spoken, not as a disgrace to them, but as a disgrace to our land of boasted Christian civilization which sanctioned slavery.

The colored people must have schools and churches, but there can be but little advance in virtue and real Christian civilization only as their women are inspired by womanly instinct and home-life is developed among them. Many among the freed people, since coming out of bondage, have settled into homes, and some of these are real homes; but among those that have made the attempt there is a sad lack in nearly every element of domestic comfort. Then among the great masses, who swarm in the rural districts or are huddled together in the quarters on plantations, there is scarcely a thought of the comforts, and but few ideas of the moralities belonging to a Christian home. O! think of these dusky sisters in their degradation, and remember that they are in our own land, at our very doors; and that their husbands and sons, among whom are 700,000 voters, will be as they are, in virtue and morality.

The plan is to send lady missionaries among this people and have them operate in connection with our churches and Freedman's Aid Society schools. The Chicago Methodist Prerchers' meeting on Oct. 28 passed unanimously the following resolutions:

Resolved. That we are profoundly impressed with the great necessity of organized Christian effort to elevate the freedwomen of the South, and that we believe this special department of missionary labor can be successfully inaugurated and carried forward in connection with our churches and Freedman's Aid Society schools in the Southern States.

Resolved. That we greet with pleasure in our midst Mrs. Hartzell, of New Orleans, who, with other ladies in the South, and in harmonious consultation with the Freedmen's Aid Society, is inaugurating this work in New Orleans and vicinity: and that we commend this work and its representatives to our ministers and people.

This work has for years occupied the thoughts and awakened the sympathies of many of our chief ladies in the North. At Cincinnati Mrs. Bishop Clark, Mrs. Dr. Rust, Mrs. Dr. Hoyt, and others, as well as not a few ladies in various cities, have had this work on their hearts. The expectation is that a permanent organization for this special labor will be effected. In the meantime the sympathies and prayers of these elect ladies are extended to us in our efforts to inaugurate the work in Louisiana. Dr. Rust partially supported one lady missionary in New Orleans the past year, but he is pressed for means to support his teachers and schools, and must not be asked to take the financial burden of this extra work.

Our plan is to begin in New Orleans the 1st of January with at least four lady missionaries. Their work will be among the young women connected with our New Orleans university, and the women, old and young, in as many of our colored churches as they can reach. From this begining we hope to extend the work throughout the State.

The duties of these missionaries will be:

1. To visit these people in their homes.
2. To arrange for and hold mothers' meetings.
3. To arrange for and hold meetings for young women.

These visits and meetings will have for their objects:

1. Religious and moral instruction.
2. Suggestions and advice on all matters relating to home life, and instructions as to personal habits and tastes.
3. Wherever possible, instruction in plain sewing and other useful home work.
4. To increase the attendance upon our schools and churches, and to labor always and everywhere to save the souls of these women, and help them into consistent and earnest Christian lives.

This work will require money. I have devoted this month of November to testing your real interest in this work. My address will be care of Hitchcock & Walden, Chicago, until Dec. 1. I have had printed some cards on which is a simple pledge to raise $10 to help us in 10 cent subscriptions. Send to me for a card and help us. Some may not care for the cards and will send help direct. Please do so. All moneys received and work accomplished will be reported in a published statement.

Your sister in Christ,
MRS. J. C. HARTZELL.

Religious Items.

There are 5,000 communicants in the Mission Churches of Syria.

Dean Stanley preached his last sermon in America on the 3rd inst.

More than one-half of the missionaries to the heathen are sent from America.

A visit from 600 Roman Catholic editors is expected by the Pope in 1879.

The American Bible Society is now able to print 550 copies of its agate Bible a day, which is about one a minute.

Bishop Bowman was in Germany October 9th. After filling his appointments there, he was to go to Switzerland and Italy, and then to India.

Of the 253 clergymen educated at Cuddesden College, England, 263 adhered to the Ritualistic party, and 11 became Catholics.

Rev. L. P. Cushman, of New England, at the request of the Bishops of the M. E. Church, has consented to be transferred to the wide field in Texas.

Catholics of Belgium are divided owing to a recent revolution in the cabinet. The Ultramontanes bitterly attack, and the Constitutional Catholics defend the present government.

The 112th anniversary of St. John Methodist Church was commemorated on the 27th ult., by interesting and appropriate ceremonies. Bishops Haven, Harris, [illegible] during the day.

The Woman's National Christian Temperance Union adopted a series of resolutions urging the discontinuance of fermented wines at the communion [illegible]

[illegible] the Church of England is to [illegible] State [illegible] a Protestant nation." That is the way they are putting it in England now. Dr. [illegible] the Anglican Establishment.

The first Methodist newspaper was [illegible] in 1741, in London. [illegible]

[illegible]

New Publications

We have received from Eben Shute publisher, Boston, a "Chronological Chart of the Life of Christ," prepared by Rev. R. R. Meredith, president of the Boston Sunday School Union, intended for Sabbath School use, and suitable for the review of the six months international lessons. Price 25 cents. It is ingenious and of value in imparting a connected outline of the life of Jesus.

The December *Scribner* contains fictions by four of the leading American novelists, viz: Mrs. Burnett's "Haworth's" (the second instalment, which is full of action and increased literary strength); "The Great Deadwood Mystery," by Bret Harte, a complete story in a semi-satirical vein and including one of the most interesting scenes in his writings; "An Irish Heart," a pathetic Oldport story by T. W. Higginson, and the fifth installment of Mr. Boyesen's "Falconberg." The illustrations of Dr. Brewer's fourth paper on "Bird Architecture" (The Humming Birds) are regarded by the managers of the Monthly as among the most exquisite cuts yet published by the Magazine. In public discussion there are some timely papers by experts; "Are Narrow-Gauge Railroads Economical?" by Lorenzo M. Johnson, an engineer who has built both broad and narrow gauges, and a painter's view of "Art at the Paris Exposition." Other papers are "Undergraduate Life at Oxford," by Ansley Wilcox, "My Look at the Queen," by Treadwell Walden, and "He Playing She," a light sketch of college theatricals in former days. Poems are contributed by "H. H.," L. Frank Tooker (a new poet), Anna Katherine Green, and Henry S. Cornwell. Dr. Holland discusses "[illegible]ent," "Litera[illegible]," "Social [illegible]ing." In a communication Mr. M. S. Beach relates for the first time the way in which the Treaty of Guadalupe Hidalgo originated, and how a plot to make the [illegible] Emperor [illegible] by [illegible] [illegible] "Improvement in making Artificial Stone," "Automatic [illegible] Reproducing Music," etc., etc. The fresh and carefully prepared accounts in this department are now widely quoted.

HARPER'S MAGAZINE for December opens with four old Christmas poems; by Ben Jonson, George Wither, S. T. Coleridge, and Giles Fletcher, with three remarkable pictures: [illegible] shepherds, and the Madonna in the stable.

[illegible] is by Rose [illegible] "Devil," in the [illegible]

[illegible] adventures of the [illegible] Colony" belong to the [illegible] West, [illegible] told by General Chetlain, a [illegible]

[illegible] are by [illegible] S. Phelps, Will [illegible] L. Mead, [illegible] H. Babcock, [illegible] and [illegible]

CHEAPEST BIBLE EVER SOLD.—See in another column an advertisement of Illustrated Family Bibles at astonishingly low prices. The American Family Bible Publishing Company, Cincinnati, Ohio, is fully able to do what they offer, and we understand that every one who has bought a Bible of them are more than pleased; their Bibles are self-explaining, and the amount of extra matter they bind with the Bible, if bought seperately, would cost more than they ask for the Bibles. The firm is first-class and the Bibles can be returned if purchasers are not satisfied.

MESSRS. MARCHAL & SMITH have perfected a plan for the sale of their Pianos and Organs, which has proved universally popular. They furnish Organs ranging in price from $40 to $500, or Pianos from $125 to $1,000, to every one who wishes to buy, and if, after thorough examination and trial by disinterested judges, it proves in any way unsatisfactory to their customer, they receive it back, paying freight both ways. This gives to every one an opportunity to examine and test their instruments free from risk or expense. Beautiful and perfect instruments are necessary to make their plan successful; and they have thousands of commendations from all parts of the world testifying to the excellence and beauty of their instruments. Their offers are worth the attention of every one who thinks of buying a Piano or an Organ. Full particulars, with illustrated lists, are mailed free on application to Marchal & Smith, 47 University Place, New York.

The Quickest Time East.

The Great Jackson Route is now making the [illegible] time to New York ev[illegible] New Orleans [illegible] arriving [illegible] Al[illegible] lo[illegible] t[illegible] is [illegible] of [illegible] the thoro[illegible] that has b[illegible] fast train will [illegible] advantage to the people of this city, which it is hoped they will show their appreciation [illegible] patronage. Only one [illegible] cars, which is made at Colu[illegible] breakfast is taken [illegible] dining hall at that p[illegible]

This [illegible] makes the quickest time to [illegible] arriving at 2:40 p. m. A[illegible] time, sixty-seven and one-[illegible] hours. This the most desirable [illegible] for all New England points. [illegible] time to all intermediate points [illegible] correspondingly less, [illegible] *the quickest and* [illegible] *Northern and* [illegible]

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

SPOOL COTTON AT PARIS.—The spool cotton manufacture were well represented at the great Paris Exhibition. Spool cotton in itself seems a comparatively small thing, yet its use is so universal that it enters into the female economy of every family in the world to whom clothes are a necessity. The manufacturers of spool cotton strain every nerve to attain such recognition from the judges at International Exhibitions, where people are brought together from all parts of the world, as will place them at the head of competitors. So simple a thing is it apparently, that but few people have any idea of the care taken, the skill shown, or the machinery employed in bringing the raw material to the perfect thread as used by the public. So much depends upon each individual process, from the selection of the raw material upto the final examination of the finished thread for the purpose of throwing aside what may be in any way defective, so that none may be put upon the market that is not absolutely perfect, that the slightest slip in any one point may be fatal to the reputation of a brand of thread. Hence the oldest and most experienced manufacturers, such as J. & P. Coats, who lead the markets of the world in spool cotton, are enabled to hold their own against all younger competitors. It is well known that J. & P. Coats have manufactured spool cotton, Paisley, at Scotland, for many years, but it is not so well known that they have at Pawtucket Rhode Island, the largest spool cotton mills in the United States, where they manufacture through every process, from the raw cotton to the [illegible] spool.

O[illegible] brought from the [illegible] for this purpose the best skilled labor from Scotland and the finest machinery for every process, so that the thread made at Pawtucket is of exactly the same quality as that which has made their name so famous in connection with Paisley, Scotland.

This firm have been awarded a gold medal at the Paris Exposition of 1878, that being as high as any given for six-cord spool cotton. The honors previously obtained by Messrs. J. & P. Coats were—first in London, in 1862; Paris, 1867; Vienna, 1873 (Ribbon of Knighthood); Centennial Exhibition at Philadelphia, 1876, Diploma for "superior strength and excellent quality." It has been reported that there was a Grand Prize awarded for spool cotton, but Mr. Archibald Coats was in Paris October 21, when [illegible] awards were officially [illegible] telegraphed to Auchincloss Brothers the agents for [illegible] New York, that they [illegible] medal and also [illegible] by the judges [illegible]

ARE FAT PEOPLE HEALTHY.

Why are fat people always complaining? [illegible] some one who entertains the popular though erroneous notion that health is synonymous with fat. Fat people complain because they are deceased. Obesity is an abnormal condition of the system, in which the saccharine and oleaginous elements of the food are assimulated to the partial exclusion of the muscle-forming and brain-producing elements. In proof of this, it is only necessary to assert the well-known fact that excessively fat people are never strong, and seldom distinguished for mental powers or activity. Besides, they are the easy prey of accute and epidemic diseases, and they are the frequent victims of gout, heart disease, and apoplexy. Allan's Anti-Fat is the only known remedy for this disease. It contains no acid, is absolutely harmless, and is warranted to remedy the most confirmed case of obesity, or corpulency.

PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 8	Peck
*Mexico	Mexico	Jan. 8	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch. 5	Ames
*Italy	Rome	M'ch. 5	Bowman
Baltimore	Baltimore	M'ch. 5	Harris
S'th Kansas	Hutchinson	M'ch. 5	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch. 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		A'pl 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
North Indiana	Goshen	Ap'l 9	Scott
Northern N. Y.	Lowville	Ap'l 9	Harris
N. Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops,
WILLIAM L. HARRIS, Sec'y.

New York, Nov, 1, 1878.

Quarterly Meetings.

NOTE.—We insert notices of Quarterly and District Meetings twice free of charge. Our space is so limited that we cannot insert them more than twice.

Gulf (Miss.) District.

FOURTH ROUND.

Moss Point, Nov. 9-10; Augusta, Nov. 16-17; Handsboro, Nov. 23-24; Fayette, Nov. 30 and Dec. 1; Hamburgh, Dec. 3; Meadville, Dec. 5; Union Church, Dec. 7-8; Hazlehurst, Dec 14-15; Crystal Springs, Dec. 15-16; Simpson, Dec. 19; New Hope, Dec. 21-22; Brookhaven, Dec. 22-23; Summit and Magnolia, Dec. 28-29; Liberty, Dec. [illegible]; China Grove, Jan. [illegible]; Columbia, Jan. [illegible].

n46 2t. L. BRADFORD, P. E.

Special Notices.

Tennessee Conference.

The classes for examination will meet in the M. E. Church in Murfreesboro, on Wednesday, Nov. 20th, at 10 o'clock a. m.

C. W. WOODS.
n 46 2t. J. BRADEN.

Central Tennessee College.

CENTENNIAL ENDOWMENT FUND.

The annual installment of the subscriptions to this fund will be due at the meeting of the Tennessee Conference. Will the brethren be ready to meet their first payment.

J. BRADEN, Treasurer.

Dr. R. V. Pierce, of Buffalo, N. Y., the proprietor of Dr. Pierce's Family Medicines, and also the Invalids' and Tourists' Hotel, of that city, has recently been elected to Congress by the very flattering majority of nearly 3,000. He has already served his constituency as State Senator, and this renewed endorsement signifies that his services have been highly satisfactory. His extensive practice in the treatment of Chronic Diseases will not, we are informed, be neglected or suffer in the least when the time arrives for him to take his seat in Congress, it being trusted to his brother and other experienced medical gentlemen who have long been associated with the Doctor in the Medical Department of his celebrated World's Dispensary and Invalids' Hotel. Besides, as the Forty-sixth Congress does not convene until December, 1879, Dr. Pierce's patients will not lose his personal attention for some months yet.

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A Second-class Prize of a Silver Medal was taken by the Willimantic Linen Company, which claims to be the special champion of American industry, and which has extensively advertised a Grand Prize at Paris.

NO GRAND PRIZES were awarded for Spool Cotton at Paris.

J. & P. Coats have established in Pawtucket, R. I., the largest Spool Cotton Mills in the United States. Every process of manufacture, from the raw cotton to the finished spool, is conducted there. Their American-made Spool Cotton took the award at the Centennial, and while they have never claimed special merit for their American-made Spool Cotton over that manufactured in their Scotch Mills, we have the satisfaction of announcing that they have so identified themselves with the country, that

America as represented by J. & P. COATS. Is Still Ahead in Spool Cotton.

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Atlantic Monthly	4 00	5 50
National Repository	3 00	4 90
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Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 30c.
3. Seed-Thoughts; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with Illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

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With Illustrations of Principles, Needs, Methods, and Results.
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It is a sociable, practical, pertinent book. It calls upon Class-Leaders to tell their experience. It draws out suggestions and stirring thoughts from practical hands. The Leadership is called into council. And Mr. Atkinson, as leader of the leaders expounds the subject in such a way as to make far the best book written on the subject. He speaks out in meeting as one who means business. He is hortatory, critical and suggestive, all in a free, flowing style that carries the reader upon its rapid current to his journey's end quite as quick as he wishes to stop. Few will begin it without finishing it, and many will find a re-reading at once pleasant.

Here is a book that we would be glad to have go into the hands of every class-leader in the church, because it is just such a book as by its illustrations and suggestions will help them very greatly.

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n 45 tf

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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose license has to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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Wesley's Sermons. No Methodist Minister's Library is complete without it containing Wesley's Sermons. They are published in two large octavo volumes, bound in calf. The two volumes cost $7 00.

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[illegible] said Mr. Sturgis, the eminent merchant. [illegible] eleven [illegible] shepherd [illegible] fond of his book [illegible] with me, [illegible] while he [illegible] finally went [illegible] complained [illegible] the old gentleman at [illegible] my boy, [illegible] you will [illegible] to have sheep [illegible] in my mind what it [illegible] confidence in [illegible] concluded [illegible] could not keep his words out [illegible] thought [illegible] been [illegible] Never [illegible] knew me [illegible] after the partnership [illegible] called in to [illegible] he said:— [illegible] do your [illegible] Let every [illegible] of character and [illegible]

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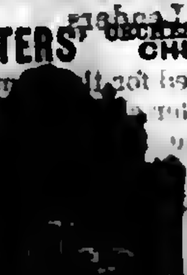

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1879.

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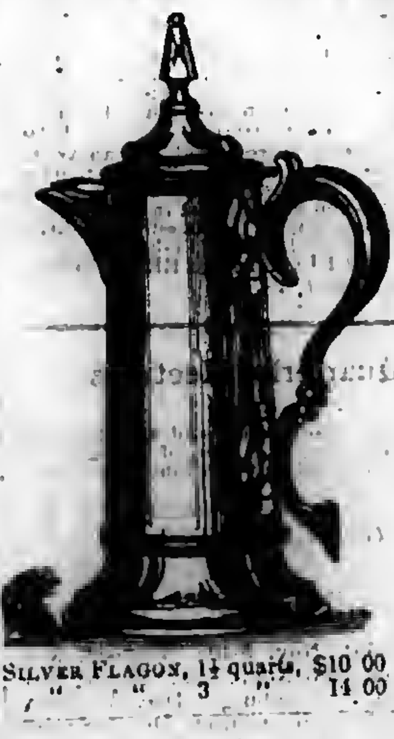

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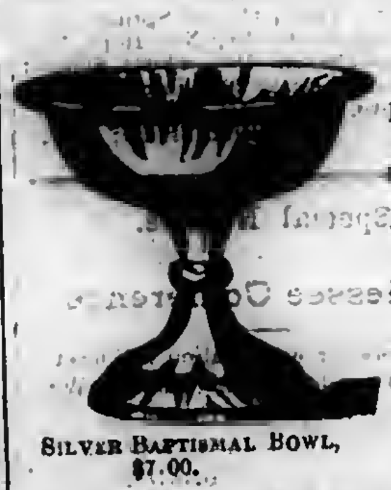

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Southwestern Christian Advocate.

VOL. 13—NO. 48. NEW ORLEANS, LOUISIANA, THURSDAY, NOVEMBER 28, 1878. WHOLE NUMBER 330.

Southwestern.
PUBLISHED BY THE
METHODIST BOOK CONCERN,
38 Natchez Street, New Orleans.
NELSON & PHILLIPS, Agents.
J. C. HARTZELL, D. D., Editor.

Terms: $2 a Year, Cash in Advance.

All Travelling Preachers of the Methodist Episcopal Church are authorized Agents.

Subscriptions may begin at any time and the paper will be sent as long as paid for.

Remittances must be made by Registered Letter, P. O. Money Order, or by Express.

Advertising Rates.
(Per Nonpareil line, each insertion.)
One time [illegible] 8 cents
One month, (4 times) [illegible] 7
Three months, (13 times) [illegible] 6
[illegible] 5
[illegible] 4
[illegible] 25
[illegible] 3 cents, net cash

NEW YORK OFFICE:
805 Broadway, New York,
WILLIAM BALDWIN, Special Agent.

Meeting of the General Missionary Committee.

(Continued from last week.)

MONDAY MORNING, NOV. 4.

Bishop Harris called the Committee to order, and Brother Kelly led in the devotional services. Dr. Newman called attention to a paragraph in one of the daily papers, which seemed to reflect on the work of the Woman's Foreign Missionary Society. On motion of A. K. Sanford the matter was referred to a Committee, consisting of Bishop Simpson, Dr. Newman, and Bro. Barnes. This Committee reported the following, which was adopted unanimously: "That this General Committee entertain the kindest feelings for the Woman's Foreign Missionary Society, and recognized it as a valuable auxiliary in the foreign field; but this Committee is not responsible either for the details of its management, or any criticisms which may be made on any part of its operations."

G. J. Ferry moved that before considering the appropriations for the several Domestic Missions the amounts allowed on

MISCELLANEOUS ITEMS

be settled, and the motion prevailed. As a result, the appropriations for the contingent fund, incidental expenses, and the office expenses were discussed, and determined. A very earnest discussion ensued when the item of appropriation for the dissemination of Missionary intelligence was reached.

J. C. Ferry thought that more Missionary intelligence was the one thing especially needed. He believed the Treasury was suffering [illegible] loss of from one to two [illegible] because [illegible] of our Church [illegible] associated with the [illegible] Missions which [illegible] of our Secre[illegible] great [illegible] those who [illegible] Missionary [illegible] should be [illegible] of the [illegible] ted. We must [illegible] This [illegible]

fixed, and have exceeded by about $5,000 the appropriations of last year. If a magazine publication were inaugurated, we must expect to appropriate more largely to it in another year. He thought they were shut up to an appropriation of about $3,000 for Missionary intelligence, or to enter upon a new era in this respect of an enlarged plan of publishing our Missionary intelligence. Having now the medium of so many weekly papers at the disposal of the Missionary Secretaries, or any brother who will give information of Missionary effort and success, thus the membership of the Church could be very generally reached, and in a more successful way than any magazine could reach them. A new magazine presupposes the extra amount necessary for editing, composition, stereotyping, etc.; and are we ready thus to launch out on a new enterprise, when at every other point we are practicing a judicious retrenchment? It is to take out $15,000 from the Domestic Missions to use on an experiment.

Dr. Fowler said this matter was now put before them in the wrong place and wrong time. He would move this item be postponed until after the appropriations to Domestic Missions were concluded. When the necessities of the Border and of the West have been presented and provided for, then it will be time enough to vote an appropriation for the contemplated monthly. A million people have crossed the Mississippi River during the last twelve months, and a large multitude have gone into the South; and it is about demonstrated that what evangelical work is to be done in large portions of the South must be done by the Methodist Episcopal Church. For the necessities of the white work in Texas not less than ten thousand dollars are demanded. A great field is open in Georgia, where the preachers are living on such starvation prices as to have compelled them in some instances to have sent their families to the homes of their parents. He thought *The Christian Advocate* had been given as much to the spreading of Missionary intelligence as could well be done. If we have not put this needed intelligence before the people in the best way, let us try every other method until we do succeed. He could but hope for the settlement, first, of the appropriations for the Domestic Missions.

Bishop Ames did not know that he was a convert to the idea of a new monthly magazine, even in the eleventh hour. We have given to the foreign work some $5,000 more than last year. We have provided for the office, etc., without diminution. Now, we have reached a point where we have to provide for our home Missions. He wished they could realize from personal observation what all this Border work means. The question is, whether we shall take from these brethren their subsistence, which now is very meager, living mainly on coarse food, and devote $10,000 in an experiment in publication? It was no time to curtail our appropriations to this Border work, yet this would be the result of an appropriation to a magazine.

Bishop Simpson supposed there was no difference of judgment about doing liberally for our home work. Neither was there any difference of opinion as to the importance of Missionary articles in the Church papers, and he hoped the editors would be as faithful in this particular in the future as in the past. But the question is, Can we not do something [illegible]. It was a shame that with [illegible] thousand members we were not doing as well in proportion as when we had twelve hundred [illegible]. He knew there was something to be ascribed to hard times, but he did not believe that the times were the sole cause of this declension. We had lost ground by ceasing to publish the *Missionary Advocate*, [illegible] yet that was not in the [illegible] for the highest efficiency [illegible] for the advocacy of a [illegible] was that more [illegible] into the Missionary [illegible] both for the home [illegible] the [illegible] and [illegible] they had ap[illegible] the maximum [illegible]

publish a monthly of thirty-two pages.

J. M. Phillips gave some estimates, recently made, on exactly such a magazine as the one contemplated, and the estimates on composition, paper, press-work, binding and postage would amount to about $3,600 per year. Of course, there would be the expense of editing and illustrations extra, which would not carry it above $10,000 per year.

Bishop Haven thought every speech on this subject was about right, and that altogether they constituted a very happy family. He thought, also, that we should not neglect home work. He lived in the midst of a destitute people because he obeyed the powers of the Church. [Applause.] He had no objections to appropriations to the older Conferences, as well as to appropriate largely to the new Conferences. The way to get this money was to have a magazine. We ought not to lose the items and Missionary news now published in the weeklies, but we needed some deeper views on the philosophy of missions, and some illustrations. He had no doubt that the other Benevolent Societies of the Church would like to have five or ten pages each, and would pay for them out of their Society funds. He thought now was the time to do this thing, for if it was deferred until after the appropriations had been made to the Domestic Missions, it would be shot into the waste basket. Better appropriate $10,000 now for this purpose.

J. J. Manker was earnestly in favor of taking care of the Domestic Missions, and then considering the publication of a magazine upon its own merits.

The motion was then carried to postpone the consideration of the publication of a Missionary magazine until the appropriations to Domestic Missions had been completed.

The Committee then adjourned, Bishop Simpson pronouncing the Benediction.

MONDAY AFTERNOON.

Bishop Foster presided, and Rev. A. K. Sanford led in the devotional services.

APPROPRIATIONS TO MISSIONS IN UNITED STATES

were first considered.

Arizona was granted the amount asked for by the Committee.

New Mexico was granted $8,500.

Appropriations to Foreign Speaking Domestic Missions were then carefully considered. Both the representative of the General Conference Districts and the Bishop who had attended the Conference represented the wishes and the necessities of the various Conferences as they were called. Quite generally they were allowed some increase over what was granted last year, because of the imperative necessity of newly developing work. In view of the peculiarities and surroundings of the Chinese work in California, it secured the special sympathies of the Committee. At 5 o'clock the Committe adjourned to 9 o'clock of the following day, Dr. Clarke pronouncing the Benediction.

TUESDAY MORNING.

Bishop Wylie presided and Rev. J. J. Manker led in the devotion. Appropriations for the English Speaking Domestic Missions were taken up. In behalf of Austin Conference a strong effort was made for a decided increase, Bishop Ames moving for $4,000 for the present, and as much more for the support of new work in that State.

Bishop Foster remarked that there were many growing and beautiful towns in Texas, and 80,000 white Methodist, and 4 Annual Conferences of whites. Austin, Dallas, Sherman, Dennison, and Foster are commanding positions where we are likely to succeed, and we have creditable and good ministers there, and others desiring to be itinerants with us. Our Bishops would be treated with very great respect, as he was, in any part of the State. There was a feeling that we would tone up other Christians there by our presence.

J. M. Phillips moved $4,000 for the regular work, and $2,000 for the development of new work.

Bishop Peck said the appointments there were widely separated, and railroad fares were about three times as much as on the Hudson River Railroad. The brethren were a hard-working, honest, careful set of men, who were [illegible], almost as the cattle do, [illegible] subsistence. We do not know [illegible] such work here as they have, and we should support them.

Dr. Trimble said that the people going West by tens of thousands were quite as needy and worthy of regard, and had as little margin of means to get started upon their farms as any people elsewhere experienced.

Bishop Haven was convinced that the Committee had reached the test-question in regard to our Southern Work. If we were to stand by former positions, and if we were going to foster and care for our Methodist people who are emigrating to Texas, we must give them surroundings which shall be attended with some measure of respect. There we have the whole field to ourselves, with a territory as extended as from Maine to Illinois. Many Nothern preachers, whose physical condition would not endure the rigor of this climate, could go there, and render excellent service.

J. J. Manker thought we should secure that territory to Methodism. The people were going in there at the rate of two or three hundred thousand per annum. They did not, however, go there as organized communities, but just as the pioneers of the West went to that section; the preachers followed them up, and from their endeavors had come the flourishing condition of Methodism of to-day. The Southern Methodist Episcopal Church is a great organization and a noble Church, and is doing an excellent work. But that Church was working on a different line, and upon essentially different ideas. They were born and educated with these differing views, and, as a consequence, were not in sympathy with the colored people, or even with the poorer portions of the whites. The people of Texas were very much more in sympathy with us than with the members and policy of that Church, and they look to us to help them; and for their sakes, and the cause of the Lord Jesus Christ, we should render them every assistance.

Bishop Foster moved, as a substitute for all that was before the Committee, that we appropriate $5,000 to the regular work, and $1,000 to be contingent for new work.

Bishop Harris believed there should be a greater equality observed as between the grants made for the Southern and Westren work and other needy points. It was scarcely the province of this Society to go to Texas and plant Churches all over the land with Missionary money, and do the like thing in other equally promising fields. We should need millions of money for such an undertaken.

Dr. Fowler was compelled to believe, notwithstanding the positive and forcible utterance of Bishop Harris, that there was one clear distinction between the work in Texas and sections elsewhere in the South. The work in Texas was more like the work in Kansas. It is said there were two or three hundred thousand persons who went there last year, and, but for the fever, there would have been as large an immigration this year. We should gather in such a population. The old opinions of the South are not in harmony with the spirit of the age. Born under aristocratic away, and so trained up, it remains in the blood of that people, so that they are pushing out on the old lines. We have an opportunity and a duty to antagonize and neutralize this in our Church work. With a soil of surpassing fertility, and a territory more than five times as large as the State of New York, and with rail roads pushing down from St. Louis by Northern capital, and now carrying thither each year tens of thousands of Northern minds, who are likely to give a formative character to a greater population than is now found in the State of New York, the conviction was forced upon him that this was the very ground where we should make a stand for God and our type of civilization and Methodism.

H. M. Forrester would not have the Committee ignore the maximum amount of appropriation heretofore agreed to, as they seemed likely to do on the present schedule of procedure.

Bishop Ames believed we had talked to the Church quite too much of the debt of the Society. He was not disposed to withhold any thing from Dakota, Nebraska, or Kansas; but after all, there was a great difference between them and Texas. Texas is in its vigorous youth, but we can aid her to reach a lusty manhood if we nourish her best interests, and this we can do without injury to other parts of the work.

Dr. Nelson expressed his solicitude lest brethren, in view of the pressing demands, should make appropriations in excess of the aggregate agreed upon.

Dr. Curry deemed that we ought to place about $8,000 at the disposal of the Bishop for work among the whites there, and do this, too, having reference to all views so properly expressed here of the commercial embarrassment of the community.

G. J. Ferry was of the opinion that having at the outset driven our stake of a maximum amount of appropriations, we should stick to it. There are men who have been millionaires who are beggars now, and must be aided privately. Some were formerly prominent for their benevolence. He did not doubt that members of this Committee were acting conscientiously in proposing to change the amount determined upon as the general aggregate, but as custodians of the interests of this Society we must consider where the means are coming from, as well as where they are going.

Dr. Crawford urged that they do not entertain the thought of going beyond $570,000, unless they first reconsider the vote to fix the maximum at that figure.

It was voted to allow Austin Conference $4,000 for the present work, and $2,000 for new work.

Bishop Simpson brought forward the appropriation for Colorado, Southern California, Utah, and Nevada, and they were severally determined upon.

The morning session concluded, Dr. Fowler pronouncing the Benediction.

TUESDAY AFTERNOON.

Bishop Merrill in the chair.

On motion of H. M. Forrester the names of Conferences which received appropriations last year were first called. This was proceeded with, and when Central Tennessee was reached J. J. Manker said that as a general thing among Methodists it was a belief that where methods in themselves were innocent, and innocently employed, they were justified in using the presence of success. Our white work in the South had been established some twelve or thirteen years, yet we had more than 200,000 white members on Southern territory. We have besides, nearly or quite 200,000 colored members, making a total of over 400,000 members in that section. It is a fact that the colored members depend greatly upon having sympathy from, and being sustained by their white brethren in their midst of the same Church affinities with themselves. If we take care of the colored work in the South that is now providentially in our hands, we must have an affiliating white membership by their side. [Voices: "That is so."] We might as well compel our members in Pennsylvania to go to the Presbyterians, as to drive our members in the South, against their convictions, into the Methodist Episcopal Church, South. The members who have there come to us did not wish to go anywhere else. They have come to us because of providential circumstances, and if we should withdraw all support from them, he doubted whether they would go into the Methodist Episcopal Church, South. These members, despite their poverty and humiliating condition, are well up in numerical strength to the Church South. Last year they raised $75,000 or $80,000 for benevolent purposes. The Holston Conference, occupying East Tennessee, has about 20,000 members, and after the deaths and removals were deducted there was in that Conference last year a net increase of more than 3,000 members. The Conference of the Church South in that region, and having two-fifths more territory than is in the Holston Conference, only had an increase of 2,000 members. Now if we can judge by results, or by the reception which is accorded to us and our ministers generally, and if these things can assure men of a Divine call anywhere, then we have had such a call there to extend our lines and strengthen our forces. [Applause.]

Bishop Harris affirmed that it was almost a unanimous opinion of those who had studied the work upon the spot, that the position taken by Brother Manker was entirely correct, and it was very important that this should be understood as exactly the state of the case.

Dr. Crawford thought a general discussion was hardly in order. The policy was settled that we should take care of our Southern work. We should proceed with the appropriations.

G. F. Kettell had conversed with intelligent gentlemen from the South who gave him a very different opinion from that here stated. These gentlemen had always been prominent in their support of the Missionary cause, and their view was that two Methodisms on the same ground were not necessary.

Dr. Curry said, if there was provision for all the whites of the South in another Methodism than our own, so was there provision for the colored people in a differing Methodism; and the logic would compel a withdrawal as much from the colored people as from the whites of the South. There is abundant reason why we are there. There is a wide field outside of the M. E. Church, South, to whom nobody can have access but ourselves, and where the ground is not now covered. Begin in West Virginia, and follow the crest of the mountains south, and the people are just as much with us as are those in New York or Ohio, and were all through the war. If it were true that where there is an evangelical Church we have no right to go, then we should never have gone to New England. Tennessee, east of the mountains, was ours just as much as is New Jersey. Two Methodisms cover that entire country, and a portion of the people there never would be with the Church South, and probably would go nowhere if not to us. There is a great difference between us and the Church South, and the people have a right to express a preference for us if they choose. We treated many of the friends of our Church in the South badly enough thirty years ago, when we left them, and now they have a stronger claim still upon us. We have just as good a right to ask them to go out of Tennessee, as they have to ask us to retire. By the claims of benevolence and Christianity, it is about time to settle the point that we are there, and mean to stay and take care of all the people who want to come to us.

Dr. Trimble said: Now let us vote. Brethren think; it would seem that we are all Sunday-school children and need instruction in detail.

T. W. Price: We are not all so bright as you, Dr. Trimble. [Dr. Fowler; "That's so."] [Laughter.] The Philadelphia Conference furnishes no small amount of the contributions which you are appropriating, as she has been the banner Conference. He supposed these brethren of New York would feel very sweet and amiable if the Southorners should send preachers here. [Voices: "Yes, sir; yes, sir."] Well, then, he had to say they had more religion or less sense that the Methodists of Philadelphia, [laughter,] for we would not hold a love feast to receive them there. He would like to know when this thing was to end. [Bishop Ames: "In the millennium."] Brother Price responded: "Hasten, Lord, the glorious time!" [Laughter.]

When the wants of Columbia River Conference were being stated by H. K. Hines, Gen. Fisk inquired if there were any Churches of the M. E. Church, South, there? and being responded to affirmatively, further inquired if they treated them kindly? which elicited a smile accompanying the declaration that they did. It was new territory.

Bishop Andrews thought this was the most promising Conference on the Pacific coast.

During the representation of the Michigan Conference, Bishop Ames remarked that when he was there he saw a man with a yoke on his neck, having a pail of butter suspended from each end of the yoke, and he was walking forty miles to sell his butter.

J. J. Manker stated that in the Holston Conference, though the preachers had labored most efficiently, their salaries for the last year had averaged less than $225, and they had an increase of 3,000 members.

Bishop Haven commended this Conference especially, for they stood by the old style and ignored the color line. White and colored presiding elders worked together very cordially. In all the United States he deemed it the best country to which to emigrate.

B. Mitchell, representing the Minnesota Conference, stated that he had been 24 years a preacher on the borders, and during that time he had not received more than an average of $450 a year, which covered house-rent, traveling expenses, and everything; and, as he had been a presiding elder for 16 years, he knew he had received more than many of his brethren. He knew of a preacher walking "fifty miles through the snow, with satchel in hand, to fill a preaching appointment, and get $3 from it towards his support!" Hundreds of these cases had occurred. He had preached three times a day, and fared on corn-bread and onions, and thanked God, and pursued his way to the next appointment with a brave heart. One man literally lived in his buggy, traveling over three or four counties in the extreme part of Dakota, and all he received was less than $200! They had vast prairies over which the people had to travel seventy-five or one hundred miles to obtain a stick of timber. They prepare their food and warm their homes with twisted hay, and that where the thermometer goes down 30 degrees below zero. It is not a country without hope, for it is well adapted to agriculture, and railroads are penetrating to the remotest parts.

Bishop Foster said this Conference was one of the newest and most growing portions of our entire work.

After the calling of the list of Conferences, T. W. Price read a communication he had received from a presiding elder of the Philadelphia Conference, asking for an appropriation for very needy places. The question was in a word, whether this Society was to be the grand distributing agency in Missionary enterprise? Philadelphia was compelled to consider it in that city, at least.

Bishop Merrill felt confident there were many Conferences that felt as Philadelphia did. Local societies were indispensable. He wondered why Philadelphia had so long dispensed with so important a help.

Bishop Ames thought local societies were not wholly evil. It was far better to have them, than to allow that which the entire absence of these might call into being, namely, a General Home Missionary Society, in distinction from the Foreign Missionary Society. The formation of a Home Missionary Society for the Church he deprecate as injurious, as it would double the amount of the running expenses. The present Secretary could not do more.

Dr. Newman alluded to one Conference where the amount raised for their Conference Missionary Society was about the sum of their decrease to the parent Society, and inquired if one might not explain the other?

Bishop Ames thought not, inasmuch as various other Conferences had fallen off in their contributions which had no Conference Missionary Society.

Bishop Haven was struck with the question as suggested by Bro. Price. New England Conference has felt compelled to create a Conference Society. Baltimore Conference also. Ohio supplemented, by contributions, what was not granted by this Society. Thirty-five Conferences were struck off from these appropriations at once, and now we see they are trying to remedy this by methods of their own. We could stop all that by a wise distribution of $20,000. He raised the question at the Michigan and Central German Conferences whether they had a right to appoint a special day for the raising of money for the very cases the appropriations of this Society intended to relieve?

Bro. Loeber: That was two years ago in the Central German, when they were cut down from $7,000 to $3,000.

Bishop Haven: Some of these Conferences want but a little, but this they do want—a few dollars at their disposal, not over 1,000 to some, and some $250; there is not a Conference that would want more than a small amount.

G. J. Ferry belived that it worked injuriously to appropriate money to the older and richer Conferences, and we should be careful how we retraced our steps. As to the call made upon us for work in the cities, there might be a need of a Home Missionary Society in the city of New York, which could not be looked after by any individual Church. But in most cities a Church could adopt some Mission Church as a child. Thus the work would be more efficiently done, and a greater revenue would come back to the Church from that Mission work. The Newark City Mission with an existence for years, have been trying to keep two or three missionaries in the field; but in that city there is such intense sympathy for the home Church, that there is but little sympathy for this mission. In Orange, the same Conference, there is a Church financially weak, and yet has three Missions, and is supporting three Mission Sunday-schools, has four preaching places every Sunday night, and a prayer and class meetings through the week. That was the true way to carry on home Mission work. That Church was running four Sunday-schools at the same hour, and with the exception of one lady, there was no officer of either but belongs to that Church. In Newark there were six or eight Churches that were stronger than Orange Church. The policy of the Church in Orange should be pursued everywhere. He thought this cry for Home Missionary Societies would generally cease if the authorities of the Church and the officers of the Missionary Society should recommend this course.

By general consent no action was taken on this subject.

THE CHINESE.

Bishop Ames said there was a great question with reference to the treatment of the Chinese who were coming to our country. The query in his mind was, whether it would not be practical for all the Churches having missionaries in China to devise a method by which these people could be better treated in our country?

Secretary Dashiell thought a proper expression from this Committee would have a salutary influence. He deemed this matter of the gravest importance. We should sustain Brother Gibson, of San Francisco, in the good fight he is making in behalf of the Chinese. He moved a Committee of three to draft resolutions.

Bishop Wylie liked this movement very much, yet he did not see that a report to this Committee would accomplish enough. A suggestion of Dr. Newman is important. If this Committee should appoint a Standing Committee to watch the operations of Government, and co-operate with other Christian bodies or Governments something very useful might be accomplished. We have [illegible] in many places in northern China who have no treaty rights to protect them, and if the Chinese should treat our people there [illegible] treat their people in our country, it would be likely to become a very serious matter.

On motion of Bishop Ames, Bishop Wylie, Dr. Curry, Bishop Harris, General Fisk, and G. J. Ferry were appointed a Committee to whom this matter should be referred. The following report of this Committee was adopted unanimously:

Whereas, under certain treaty regulations made with China and Japan, numbers of these people are coming to our country, and we are brought into very important and responsible relations to [illegible] Empires; and

Whereas, the coming of these people to us, and our in[illegible] with them here, and in their own countries, very seriously involve the efficiency and success of our Missionary labors in their behalf, both here and there; therefore

Resolved 1. That we deem it of the highest importance that our Government should carry out, in good faith, all treaty enactments with those countries, and secure to such of their citizens as come to our country the peaceful enjoyment of all rights and immunities guaranteed to them by the treaties.

2. That in view of the [illegible] now being made to have [illegible] treaties modified, and the fact that in a short time the treaties themselves will properly come before the various Governments for revision, this body appoint a Committee of seven, who shall co-operate in all possible ways with other Christian bodies, in efforts to secure to these people, in future treaties, all the rights of humanity when they come to us, and justice in our intercourse and trade with them in their own lands.

The Committee of seven was appointed as follows: Bishops Wylie, Ames, and Harris, Drs. Newman and Dashiell, General Fisk, and G. J. Ferry.

The item on The Dissemination of Missionary Intelligence was taken from the table, and after a full discussion of the proposition to appropriate $10,000 for the publication of a monthly magazine, the Committee adjourned at 12:30 without having reached a final vote.

WEDNESDAY AFTERNOON.

Bishop Haven presiding. [illegible] Mitchell led in the devotions.

(Continued on fourth page.)

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, NOV. 28, 1878.

FREE.

Every new subscriber for 1879, will receive the SOUTHWESTERN *free for the balance of the year 1878, when the subscription is accompanied by the cash. This will give to those who subscribe in November a paper for fourteen months for one year's subscription. Read the prospectus in another column.*

The Key Note in Texas.

Austin, Texas, strikes the key note for the canvass. Rev. C. L. Madison, pastor of Wesley Chapel, sends a list of *seventy-five* subscribers for 1879, and expects to have the cash all in by January 1st, so as to receive by New Year's day the full set of Silver Communion Ware.

This church had a cash list of forty last year.

What Texas church can do as well?

A daughter of Col. J. M. G. Parker, late postmaster of New Orleans, died in Lowell, Massachusetts, on the 21st.

The United States Government, true to treaty stipulations, paid the $5,500,000 awarded to Great Britain by the Halifax fishery commission.

Decision has been rendered in favor of Cardinal Antonelli's brothers, and against the woman who claimed to be his daughter and the inheritor of his great wealth.

An attempt to assassinate King Humbert failed, and the man was arrested—Passanante. A bomb was thrown into a Florence procession in honor of the King's escape and two men killed.

Gov. Nicholls, by proclamation, recommended that to-day be observed by the people of this State as a day of thanksgiving, to "unite with the people of the whole country in a solemn expression of gratitude to their Maker."

England opened the war against Afghanistan on the 21st, and the British troops have captured a fort and advanced many miles into the enemy's territory. Russia will have a voice in the peace settlement, and has advanced her troops to the frontier. [illegible]

Thomas B. Woods, M. E. missionary at Montevideo, Uruguay, [illegible] the first number of volume [illegible] "Evangelista," a self-supporting missionary publication. It [illegible] established after many [illegible] without a cent of [illegible] that city. We share [illegible] with Bro. Woods in [illegible] for the success at- [illegible]

[illegible] *Christian Advocate* [illegible] confess a solid South, [illegible] chicanery and confi- [illegible]. The old ante- [illegible]. A hun- [illegible] majority in South [illegible] that even [illegible] fail to [illegible] North is now [illegible] has under- [illegible] the ballot to the [illegible] will not stop [illegible] fact.

[illegible] the [illegible] at St. Mary, who, [illegible] elec- [illegible] subjected to the [illegible] and who is [illegible] Nicholls as [illegible] The [illegible] Missionary, [illegible] in the [illegible] may [illegible] Ocean, [illegible]

Editorial Correspondence.

THE AUSTIN (TEXAS) CONFERENCE.

The second session of the Austin Conference met in Austin, Texas, Nov. 14, and adjourned Nov. 19. Bishop Haven presided. The following are the statistics for the year just ended:

MEMBERS.	
Probationers	92
Full Members	536
Local Preachers	21
Total Membership	649
Increase	182
BAPTISMS.	
Adults Baptised	28
Children Baptised	28
CHURCH PROPERTY.	
Number of Churches	7
Probable Value	$38,900
Parsonages	4
Probable Value	$2,900
SUNDAY SCHOOLS.	
Sunday Schools	14
Officers and Teachers	147
Scholars	812
BENEVOLENT COLLECTIONS.	
For Missions	$79 35
Church Extension	21 05
Tract Society	1 50
Sunday School Union	10 95
Freedman's Aid	1 50
Bible Society	17 00
	$131.35.
Raised for building and improving churches and parsonages during the year	$3,509 00

BISHOP HAVEN.

Of Bishop Haven the Conference said, "*Resolved*, that we have heard with great pleasure the practical and appropriate address of Bishop Haven, on the work of the ministry, and tender him our hearty thanks, with the assurance that we will devote ourselves sacredly to our chosen work."

The Bishop was unable to preach, which was a very great disappointment to many, but in all the work of this Conference he fully measured up to the demand of the time and place. In addressing the class for admission he laid special stress on two points, *first*, the *place* where the members of the Conference were called to preach, and *second* that they were to preach the whole gospel from pulpits untrammelled by prejudice. Just before reading the appointments he read, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," and also, "Go ye therefore, and teach all nations, ... and lo I am with you always even unto the end of the world." Standing before the little company of ministers composing the Austin Conference, when about to send them into the vast State of Texas to labor in the midst of all the difficulties of the frontier life, made specially difficult by sectional Southern opposition—no Bishop could have chosen better words.

BIBLE DISTRIBUTION AND DESTITUTION.

Rev. Mr. Rankin, State Superintendent of American Bible Society, addressed the Conference, and gave some startling facts showing the great bible destitution in many portions of the State. During the past year 7000 families had been visited by colporteurs, and *one fifth* were found to be without any portion of the scripture. *There are in Texas a million people who are without any portion of the bible.* In the State there are 150,000 children of scholastic age in the State who are without the bible and without Sunday-schools. A whole village of Germans, in Kendall county, of twelve hundred people, was found without a single bible. To an appointment made by a colporteur not a single person came. The people did not want the bible. One lady told her servant to tell the gentleman that her family had no bible or religion, and did not care for either or to see any one who did. She was afterward, however, prevailed upon to buy a bible.

EDUCATIONAL.

The Conference spoke out grandly on the work of education. It called upon the Legislature of the State to so amend the school law, as to extend the scholastic age of children from eight to fourteen years, to from six to eighteen; and also to so amend the law as to compel each district to keep four months' school each year before public money can be drawn. An educational enterprise has been inaugurated at Clarendon, in Donnelly county, known as Allanton Seminary. Rev. W. A. Allan was appointed to the principalship, and the school made one of the conference institutions. A committee consisting of Revs. Wm. [illegible], L. H. Carhart, M. A. Daugherty, W. J. Grant, W. E. McCarty, T. C. Reade, was appointed to locate a Conference Seminary, [illegible] all necessary arrangements for its permanent organization [illegible] the next conference. [illegible] T. C. Reade was appointed [illegible]

THE SABBATH.

On the observance of the Sabbath [illegible] stated the [illegible] of the Christian Sabbath [illegible] against the [illegible] at pres- [illegible]. The Legis- [illegible] to amend the [illegible]

[illegible] most hearty endorsement and every preacher appointed to a charge, pledged an immediate and strong effort to secure a good list of subscribers. All the preachers took the paper.

FRATERNITY.

The Northern Presbyterian Church welcomed members of the Conference to its pulpit. Beyond this, no invitations were received from pastors to supply their pulpits. Rev. Dr. Shephard, pastor of the M. E. Church, South, visited the Conference room and was introduced, but expressed no desire to have his pulpit filled. Real fraternity between the Southern churches and our own, grows only under certain circumstances. Where we are strong, and have gained a commanding position in a community, there the churches recognize us. Very well; let it be so. Our work is to go forward and save the people who welcome us.

THE MEN.

Austin Conference has a splendid body of men. Not many in number, but mighty in faith and resources. Dr. Brush, Rev. M. A. Daugherty and Rev. L. H. Carhart preside over the Districts, and each is a host in his place. Nearly all the men are men of experience. Grant, Webb, McCarty, Armstrong, Otterman and Reade all came from Conferences where they had already made good records. Among the young men, Haney, Richardson, Bothkins and others give good promise for the future.

FORWARD!

In Austin, the foundations of a splendid church are laid, and the work goes forward. At Denison and Sherman good churches have been completed the past year, and at Fort Worth one is to be dedicated in a few days. At San Antonio a good lot has been bought, and the coming year Bro. Daugherty begins a large church building. Several smaller places are being occupied this year. So let the work go forward. This State is filling up with marvelous rapidity. When settled as thickly as Massachusetts it will contain 60,000,000 of people. That may never be; but in a comparatively few years it will have 10,000,000 of people.

APPOINTMENTS.

The following are the appointments for 1879:

Austin District, Wm. Brush, P. E.
(P. O. Austin, Texas.)
Austin, W. E. McCarty.
Austin Circuit, C. S. Knott, Wm. J. Bassett.
Round Rock, George S. Clark.
Burnett, To be supplied.
Dallas, W. P. Armstrong.
Denton, To be supplied.
Fort Worth, H. Webb.
Weatherford, C. H. Botkins.
Eastland City, H. P. Mann.
Waco, J. W. Otterman.
Rice, To be supplied.
Palestine, To be supplied.
Waco Circuit, To be supplied.
T. C. Reade, Educational Agent and member of Austin Quarterly Conference.
Geo. O. Richardson, Principal Austin Seminary, and member of Austin Quarterly Conference.

Denison District, L. H. Carhart, P. E.
(P. O. Sherman, Texas.)
Denison, To be supplied.
Sherman, Conrad Haney.
Lawrence, W. J. Grant.
Whitesboro, To be supplied.
Henrietta, To be supplied.
Graham, To be supplied.
Clarendon supplied J. Woodroffe.
W. A. Allen, Principal Allenton Seminary, and member of Clarendon Quarterly Conference.

San Antonio District, M. A. Daugherty, P. E.
(P. O. San Antonio, Texas.)
San Antonio, M. A. Daugherty.
San Antonio Circuit, To be supplied.
Kerville, To be supplied.
Fredericksburg, To be supplied.
Mason, Frank Miller.
Rio Grande Mission, To be supplied.

The Louisiana Election.

The late election held in Louisiana was a crime against the laws which the executive officers of the State were solemnly pledged to enforce in good faith. It was a triumph of armed whites over peaceful majorities. The programme of violence and murder, which secured the election of Democratic officials in the strong Republican Feliciana parishes, was subsequently pursued in Point Coupee, Tensas, Ouachita, Caddo and other parishes. United States District Attorney A. H. Leonard was an eye-witness of disgraceful proceedings in Caddo, where he narrowly escaped personal assault from whites who came to break up a Republican meeting at Spring Ridge. United States Supervisors were not allowed to witness or scrutinize the election. Illegal and separate ballot boxes were placed to confuse voters, and many [illegible] peremptorily ordered [illegible]. Mr. Leonard, finding [illegible] unavailing, and refusing [illegible] to enact a farce, advised his friends to go to their homes. Two military companies organized in Shreveport the week before had thoroughly scoured the country. With a registered vote of 1,673 whites, and nearly 2,800 blacks, and at least 250 whites willing to vote the Republican ticket, the returned Democratic majority of Caddo was near 2,500!

Concordia parish, with 300 white and over 2000 colored voters registered, was added to the Democratic side by a heavy majority. In 1872 it gave Kellogg 1,600 majority; in 1874 it gave 1,500, and in 1876 1,700 majority for the Republican ticket.

Natchitoches' registered vote stands two colored to one white. In 1876 it gave a considerable Republican majority. It gave a larger Democratic majority than there are whites.

Red River Parish, the scene of the Coushatta massacre, is strongly Democratic. Heretofore it has never given less than 500 Republican majority—that is, since 1860. Practically, no Republican votes were cast.

The Fourth Congressional District is Republican at a fair election by over 6,000 majority; but is now Democratic by nearly that vote.

In Lincoln not a single vote was cast.

Ouachita, the scene of many murders, which gave Kellogg a majority of 1,000 in 1872, and never before less than 800, now under Democratic management casts exactly thirteen Republican votes.

Moorehouse, heretofore good for 400 to 500 Republican majority, polled only 50 Republican votes.

Tensas gave Kellogg, in 1872, 2,400 majority; in 1874, 2,600; and in 1876, 2,800. Last election it gave very few Republican votes. The large amount of murders judiciously committed a short time before election day, accomplished the purpose of the Democratic leaders, and gave them another member of Congress. Mr. Zacharie, Gov. Nicholls' commissioner, acknowledges the killing of twelve negroes.

In the Fifth Congressional District, formerly represented by J. E. Leonard, Republican, King, Democratic candidate, is returned by a heavy majority, the Republican candidate, though popular, having received very few votes.

As Mr. Leonard has truly said, in a fair and peaceable election Louisiana would have gone Republican by from 8,000 to 15,000 majority, and at least three, possibly four Republican Congressmen would have been elected.

The election in the city of New Orleans has been denounced in the strongest terms by the Citizens' Conservative Association, composed entirely of Democrats.

The U. S. District Attorney has received specific instructions to prosecute violators of the election law. The Democratic press has opened upon him a violent personal assault, evidently with the view of prejudicing the trial of alleged criminals, and to procure for them immunity for their acts. Not a single journal asserts the propriety of upholding the laws which have been openly defied. They even assume that the national authorities are about to exercise tyrannical powers over law-abiding citizens. Attorney Leonard, we are informed, will not flinch from a faithful discharge of his official duties, and at the next term of the U. S. District Court an effort will be made to punish the guilty.

Gov. Nicholls, with a portion of his staff, left the capital last week on a tour to the parishes where election disturbances have occurred. He pledged himself to this course on his inauguration. That he has not done so heretofore, is surprising to Republicans disposed to trust his word of honor; yet untoward circumstances, quarantine, sickness in family, etc., have been ascribed as reasons for delay. We trust that he will fully realize his position as Governor of Louisiana, not of a party, but of the whole people, and that he will have the moral courage to pursue an impartial course, and exhaust all the powers at his command for the punishment of those who have grievously wronged a large number of their fellow citizens. We believe that if a policy of repression of election-crimes were boldly commenced by the Governor, it would rally to his side thousands of Conservative as well as Republican citizens, who realize that the triumph of fraud will redound to the injury of the fair fame and prosperity of the commonwealth.

The Salvation of Man, the Delight of God.

There are some who imagine that God looks upon this world with indifference; that He folds Himself in His robe of light, and leaves the world that He made to get on as best it may. Certainly, indifference cannot belong to the Divine nature. On the contrary, it is the mark of a selfish, shallow, little nature. No rust of gold can ever witness against God. He does not keep His talent in a napkin. He does not stand all day idle.

Others again, with a conscience morbidly sensitive, imagine that God takes pleasure in the destruction of the sinner. Vengeance, blasting all presumptuous and rebellious lives, is a satisfaction that he takes out of the sinner. How different the God of the Bible! God is love; a love that we may say agonizes when those it loves take the course which it disapproves; triumphing over those it loves when they come back to their home and to their Father!

God's delight is in saving men. He yearns for us as for lost children. It is not wrong to say that when anyone leaves his Father in heaven there is an aching void in God's heart which heaven can never fill. Like the ocean that is never full though all the rivers run into it, so God's heart is never satisfied so long as the love of a single child that He has made is denied Him. He would not deem Himself profited if He gained the whole world and lost the love of a single soul. And so, not bent on revenge, and incapable of indifference, He comes with feet beautiful upon the mountains of heaven, and stoops to all this travail in order that He may have the satisfaction of saving men.

If we can, with the Divine help, save a little child or a perishing sinner, we swell the gladness of God's heart and make a flood-tide of delight in heaven. How that should animate us! We know that we are approved in every effort of piety; we know that we are helped; we know that God's providence is not working blindly; that all things are not working for bad, but for good, and that the discipline of life, and the influence of family love, and the results of common experience are preparing the way of the Kingdom, and helpful to every effort. Some may be despairing of their personal acceptance. Let them reflect that God delights in saving them. If they will give Him their heart, they give Him that which greatly enriches Him, which He deems a pearl of great price. They are accepted in the beloved who go to Him in faith and penitence. Let those too, who go forth to work for God be animated with the thought that God is always with them, and that He works with them to the same great end—the salvation of men. We cannot always see the results of our labors, but there can be no failure. If time does not show the success of our efforts, eternity will.

The City.

Administrator Houston pleased his friends by a few words against the contract system.

"Sick and destitute, picked up in the gutter." An appeal for charity, did any one offer to help him?

Hon John Ray has been employed to assist U. S. District Attorney Leonard in suits against violators of revenue laws.

"Shall the tropical trade be quarantined out of existence?" ask the merchants of the national quarantine advocates.

The Cotton Exchange is making active preparations for the commercial convention of December 3. Gen. Bussey is zealous and energetic.

Thomas H. Harris manager Wilson Sewing Machine Co, 189 Canal Street, arrived last week from Chicago, and gave us a call.

The fine steamer E. B. Ward, Jr, of S. Oteri & Bro., will resume her trips in the Belize fruit trade.

The many friends of Judge Henry C. Dibble will be pleased to learn that himself and family have passed safely through the fever scourge.

The frequent explosions of coal oil lamps suggest the close inspection of the spurious and dangerous compounds sold to innocent people.

Capt. A. Bestouneau, clerk in the Collector's office, lost three children during the epidemic. This is a severe affliction, and we tender him our heartfelt sympathy.

Mayor Patton, in his inaugural message, suggests some other method than the premium bond scheme to extinguish the city debt He thinks the latter an unsuccessful experiment.

Mrs. Nugent, who lost her husband during the epidemic, applied to Collector Smith for permission to open a private school in the Marine Hospital building. He will do all in his power for the unfortunate lady.

Subscription is being raised for the benefit of Mrs. E. W. Barnes and three children. She lost her husband and five children during the epidemic, and was left in destitute circumstances. Mr. Barnes was manager of the Westren Union Telegraph office in this city.

Governor General Lorne arrived in Halifax.

The Massacre of Atzala.

From a Guanajuato correspondent of the SOUTHWESTERN.

Recent events indicate that the era of bloody persecution because of religious belief has not entirely passed, and that the spirit of Rome remains unchanged even though at times she talks of toleration. What she did in the times of the Inquisition she would gladly do again were it not prejudicial to her interests. The central power that rules the Roman Church carefully watches the pulse of society in general, and feigns conformity with public opinion so far as is deemed absolutely necessary for the interests of the Church. But while the oath of Roman bishops remains what it has been for centuries past, all apparent tolerance and courtesy toward Protestantism is simple, base *pretence*. We had hoped that Mexico's redemption might be accomplished without further bloodshed, the cause of Christ having already had a goodly share of martyrs. But a horrible tragedy enacted on Sunday, Sept. 29th, in the State of Puebla dissipated these hopes and teaches us that it is not too late yet to look for a bloody grave. Although more than one month has passed since the massacre occurred the country is still in ignorance respecting the full particulars. However, believing that the matter will be of interest to the readers of the SOUTHWESTERN, I will give the facts substantially as reported to "*El Abogado Cristiano*," by Rev. C. W. Drees of Puebla. Atzala is a village belonging to the municipality of Chietla in the District of Chiautla, State of Puebla. It is situated about three miles from Chietla. About two years ago the place was visited by a Protestant minister and a congregation was formed. Persecution caused the preacher to retire but the work continued to grow until a considerable portion of the town was Protestant. Among the converts were the *Alcalde* or Mayor and several members of the council. In the recent municipal election the town divided into two parties whose principal differences were religious belief. As a result of the election the former Mayor and Council retained their positions, and it was considered a triumph of the Protestant party. The Catholic party then petitioned the State Government to declare the election null and void, but this question was still unsolved when the affair of Sept. 29th occurred.

On the evening previous to this date, Trinidad Cortes, the Mayor, returned from the city of Puebla, having been informed before his arrival, that the Catholic portion of the town was threatening violence. Upon his arrival he organized two bodies of patrols to maintain order during the night. About daybreak the guards found two companies of armed men preparing to disturb the peace. They were disarmed and taken to prison, not however without making resistance, in which one of the men was killed. Meanwhile the Mayor of Chietla having been informed of what was passing in Atzala arrived at the latter place about 5 a. m., accompanied by several members of the Municipal Council. He endeavored to mediate between the two parties, and finally demanded that the Mayor of Atzala should deliver up the prisoners to him This demand the Mayor of Atzala justly refused to concede to, stating that according to the requirements of the law, he should make the preliminary investigations, and if the prisoners were found guilty would transfer them to the higher authorities. Seeing that Cortes was firm in his resolution, the Mayor of Chietla returned home. About the same time, J. Garcia, Chief of the Police, of the District of Chiautla arrived at Chietla. Being already under indictment for a former crime, he was not in discharge of official duties. The Mayor related to him what had passed in Atzala, and about the same time some women came from Atzala saying that the Mayor had given orders to shoot all the prisoners. Credence was given to this news, although manifestly absurd and exaggerated. By direction of Garcia the church bell was rung and two hundred men assembled and started for Atzala under the command of Garcia and the Mayor, where they arrived at eleven o'clock.

The Protestants seeing the danger that threatened took refuge in the tower of the church, as the churches in Mexico have always served as forts in times of conflict. According to the version which the Catholics give of the affair, a demand was made upon the authorities of Atzala that they should surrender the prisoners, and that refusing to do it a fight began in which *twenty-five* Protestants and *one* Catholic were killed. This report was so evidently false that it gained little acceptance, for it was not probable that the party inside the strongly barricaded church would suffer such a terrible loss, while the attacking party in the open street should lose but one. The latest investigations, however, reveal the fact that the Protestants made no resistance whatever. Garcia the leader of the Catholics having promised the Protestants in the tower that they would suffer no injury, they surrendered to the overpowering force, and once in their hands, *were most brutally cut to pieces. Twenty-five Protestants* were killed on the spot and nineteen were taken to Chietla prisoners, of whom two have since died from their wounds. Not one Catholic was killed during the affray.

After killing so many of the non-resisting men, the mob went to the houses of the Protestants, and committed unnamed outrages upon the defenceless wives and daughters of those they had murdered, and satiated in every way their long-cherished hatred of their Protestant brethren. From other sources I learn that after all this, the leaders of the mob named other authorities in place of those they had killed, and then amid ringing of bells and shouts of jubilee returned to Chietla.

Upon such facts as these it is almost useless to offer reflections, for the horrible deed speaks louder than any human words, and the simple narration of the events paints a blacker picture than a painter's brush could put on canvass. It tells us that religious hate in this our day will perpetrate crimes that would make a savage blush. More, it reveals as we have said before, that Rome is unchanged in her spirit. The priesthood of Mexico is directly chargeable with all this blood and with all the persecution of every sort that Protestants suffer. The Romish hierarchy persistently refuses to recognise the fact, or at least the right of Protestantism to exist in Mexico. Instead of teaching their people to respect the rights and opinions of the thousands who no longer agree with them in belief, they teach them to hate them as "traitors," "dogs," and "ravenous wolves." I have watched with interest to see in some Catholic paper some word of condemnation of the terrible massacre I have described, but until now not one word of censure, not a word of sorrow for so much bloodshed, have I met with. On the contrary they cannot find language to express their indignation that *one Catholic* was killed, even though in resisting the police. With evident pleasure they refer to the fact that twenty-five Protestant *were cut to pieces*. The battle with Roman intolerance is not yet fought out in Mexico. It may have to be fought a little later in the United States. Brethren be watchful and vigilant there. Pray for us who are here in the conflict

S. P. CRAVER.

OUR Southern Methodism.

LOUISIANA.

Woodlawn, Assumption Parish: The third quarterly conference was held at the church, Nov. 10th, Rev. G. Washington, pastor presiding, H. H. Armstrong, secretary. The pastor reported 3 received by experience, 2 expelled, 66 died, 8 infants baptized, and 4 probationers; preached and catechised the Sunday school 4 times during the quarter. Rev. Washington preached the quarterly sermon. Collection $1 55.

H. J. Wright, Pineville: "I desire to see our little church enrolled with those in service of the Lord. Bro. Julius F. Marshall is faithfully working for the salvation of souls. We have just closed a protracted meeting, gaining 4 converts and 15 on probation. We have a good, large Sabbath school, in which, as Superintendent, I take great interest. Bro. Marshall preaches to the school every fourth Sunday. A "Lutheran Benevolent Society" has been organized, numbering 30 members. It will take care of the destitute in adversity and affliction. Bro. Daniel Dickson died Nov. 11:"

MISSISSIPPI.

Asbury Chapel, Holly Springs, Rev. Morris Shumpert, pastor, lost fifteen members during the yellow fever epidemic.

J. C. Walker, writing from Moss Point, on 16th inst, says the pastor has been sick since July 12th. The want of a leader is sorely felt.

Rev. L. R. Brown, Kosciusko, Miss.: "Our elder could not be with us on account of fever. We have had 45 conversions, and 13 on probation added. A great revival."

Rev. A. Davis, Crystal Springs: "A five days' meeting just closed. Had a glorious time. Twelve converted and added to the church. Pray for the blessing of the Lord to continue with us."

Rev. A. J. Thompson, Union Church: "I closed my protracted meeting on the 17th of this month; and the Lord has been with us this far. We have added 117 to the church during our meeting. Our next quarterly meeting will be at Hickory Block."

R. M. Adams, Slaterville: "Quarantine impeded the work for months. The quarterly meeting was held here on the 16th and 17th inst., and was satisfactory. Several quarterly meetings will be held before annual conference, and stir up our people about collections. Let every preacher in the conference bring up a little, although we have been cut off in our expectations."

Macon, Mississippi, Nov. 18 1878: At a meeting held by the Sabbath-school, Nov. 10, after the usual exercises and on the eve of dismissial, the school was notified by the pastor, Rev. Geo. W. Barney, of the death of R. Q. Adams, son of Elder M. Adams, P. E., of our district. Whereupon J. B. Bryson offered a resolution that a committee of three be appointed, to draft suitable resolutions. It prevailed, and the following persons were appointed as said committee, Joseph W. Longstreet, Robert Stewart, and John B. Bryson. The committee's report was adopted on the following Sunday.

Rev. N. Cannon, Meridian, Nov. 16: I write to let you know that the Lord has kept me alive in the midst of the great struggle with the yellow fever that we have had in the town of Meridian. I have been going for the last ten weeks visiting the sick and dying. I went from bedside to bedside, and I thank God to-day none of my family have had the yellow fever. I only lost five members of my church, Brother Andrew Carr one of my exhorters, among the number."

Tullahoma College.

BY REV. S. L. CLARK.

The first term of the third session of this growing college will close December 20th, and the second term will begin January 6th. Thus far, this has been the most prosperous year in the history of the institution. More than a hundred students have been enrolled, and a handsomer increase is expected next term. Never have the students been more diligent and studious than in the past months of the present term, and a creditable examination and exhibition at its close is anticipated.

THE FACULTY.

Perhaps no college in the State has a faculty superior to the Tullahoma College. The vacancy caused by the resignation of Prof. Ridpath, is temporarily, but efficiently filled by Prof. Hickman, of West Virginia.

The Primary Department is taught by Miss Ada Coldwell, a lady of unusual ability and rare attainments, who is succeeding admirably in the instruction of her department, teaching them vocal music in addition to the regular course of study. She also has a class of young ladies in instrumental music which she is rapidly advancing.

The President, Rev. I. C. Carter, A. M., needs no commendation from me; his toil and self-sacrifice in the interest of the institution speak louder than words from my pen. It was through his efforts that the institution was organized, and it is he that has fought its battles and won its victories. Prof. Carter is the right man in the right place, because of his superior abilities to teach, and his wonderful success as a disciplinarian.

WHY PARENTS SHOULD PATRONIZE THE COLLEGE.

The thorough instruction given in the branches taught, and the deep moral influence that characterizes the institution, should be an inducement to Christian parents to patronize this school. While sectarianism is not taught in any degree, the students are from time to time urged to live lives of virtue, sobriety and piety. In the past few months several of the students have been converted, and have united with the various churches of the town.

THE COLLEGE A NECESSITY.

The Tullahoma College fills a vacuum in our educational work long felt by our Church in Tennessee. She, years ago, recognized the fact that among the hills and valleys of our State many a bright and noble intellect lies hidden away in obscurity and ignorance for want of educational advantages. Hence the necessity for Tullahoma College. From her walls, influences already radiate that are blessing the surrounding country. Young men are being educated by her for the ministry that are carrying the bread of life to destitute places, and through their instrumentality precious souls are converted from the darkness of sin to the marvelous light and liberty of the Gospel.

THE NEEDS OF THE COLLEGE.

What we now need is a liberal endowment fund, so that the Professors may receive an ample support for their arduous work. Would that the heart of some wealthy person might be touched with the feelings of our poverty, and bestow a portion of his wealth on the Tullahoma College!

Tullahoma, Tenn., Nov. 20th, 1878.

IN MEMORIAM.

ROBERT QUINCY ADAMS.

Died,—At his residence at Holly Springs, Miss., on Monday, Nov. 4, 1878, Robert Q. Adams, aged [illegible] years.

Holly Springs has lost many bright and promising men by the dreadful epidemic of '78, but on the long roll of death's victims none will be more seriously regretted than young Robert Q Adams. In the strength of early manhood, buoyant and confident in spirits, with the long vista of a bright future before him, the saffron scourge found him. His family ties were silken, but strong as bands of steel, and to his loving father, mother and wife, to whom he was devoted with more than usual fervor, the heartfelt sympathies of his associates and friends go forth in earnest prayers that they may find [illegible] in Gilead, a consolation in [illegible] and courageous, Christ[illegible] their loved one. Many [illegible] to us from his grave. [illegible] be near—to see the green [illegible] where he is lain. He [illegible] specimen of his race, [illegible] numerous friendships [illegible] went—friendships that [illegible] as they were sin[illegible] character was pure, un[illegible] noble. His sentiments were manly and exalted, his virtues were many and prominent, his deportment decorous, amicable and [illegible]. He had attained [illegible] starting point in life which needs only the exercise of a reasonable energy to success—that [illegible] which hopes illusory [illegible] are transformed into tangible realities. But the Omnipotent decreed otherwise; at His mandate armed death severed the thread of existence, and so much [illegible] high hopes of a [illegible] future, such [illegible] of a useful, [illegible] are gone forever from [illegible]. Robert died loved and [illegible] by all who knew him. Who [illegible] realize the anguish that [illegible] hearts of his dear parents [illegible] loss of such a dear one. And [illegible] wife of his bosom, I know her [illegible] grief, she has lost an affectionate husband. But we together [illegible] what we love must pass away. [illegible] and what we love—bird or tree or flower—or dear friends may vanish from our midst like the morning's early dew. Truly [illegible] days are as grass—as a [illegible] of the field so he flourisheth, [illegible] passeth over it and it [illegible] places thereof [illegible]. He is now [illegible] the head not the [illegible] of those who mourn [illegible] "just [illegible] as we call [illegible]

[illegible] lost a kind and [illegible]. His wife and children [illegible] husband and father [illegible] man [illegible] but it [illegible] only con[illegible] I heard a voice [illegible] Blessed are the [illegible] they shall see [illegible] keep these [illegible] will [illegible] The [illegible] above his [illegible] ground,— [illegible] his grave in [illegible]

tion of our people. The addresses were earnest and to the point, and the people watched with interest the hiding away in brick and mortar of the mementos to be preserved for future generations. Among the things deposited in the corner was a list of all subscriptions paid up to date, and a list of amounts given at the corner laying. We have needed better accomodations for our school, and have long labored to secure that result. Disappointment has often mocked our best endeavors. Hope deferred had made the heart sick. Providence however, has not permitted us to labor without results, and the school has steadily widened its influence since its organization in 1873. The F. A. Society has also taken care that this, one of her fairest daughters, should not go unprovided for, and with what aid the people can give, has undertaken to erect new buildings. We have everything ready to proceed rapidly with the work, and expect to be ready to open school in the new building on the 2nd of January next. We need all the aid we can possibly get from the friends of education among our people. Who is ready to help us? We must have means to prosecute this important part of our church work. Money can be sent for this purpose to Rev. R. S. Rust, D. D., Methodist Book Concern, Cincinnati, or, Wiley University, Marshall, Texas. We have hoped on almost against hope; but the Lord is on our side, and bringeth it to pass. Certain success follows where Christ leads. Nothing can hinder this work now in our judgment, but a gross indifference on the part of those for whom this work is done. We need much help, and ask again of the members of the Texas Annual Conference and all other friends of the cause to lend us your influence and means, that this work may be thoroughly and speedily accomplished.

W. H. Davis.

Marshall, Texas, Nov. 18th, 1878.

Reception of a True Hero.

Murfreesboro, Tenn., Nov. 12th, 1878.

Dr. J. S. Bass, the colored physician of Murfreesboro, who went to Chattanooga as a volunteer physician to attend the yellow fever patients, returned on the 2nd inst. He was met at the depot by a large concourse of citizens, white and colored, and ushered out of the train to the hack by his Honor the Mayor and Hon. B. L. Ridley President of the Board of Aldermen. The procession formed at the depot, headed by a hack containing the Mayor, President of the Board, T. H. Butler and Recorder B. B. Smith. Next came the colored brass band of Murfreesboro, followed by a hack with the Doctor and two other citizens of Murfreesboro within. Then followed a long procession of citizens in carriages and on horseback. The procession was in charge of two leading colored citizens, W. Baskett and H. Waller, who led the procession through the principal streets, and back to the Square where the welcome address was delivered by Rev. H. W. Key, and was responded to by Dr. Bass. The demonstration was an imposing one. Dr. Bass is one of our self-made young men, and merited all the praise he received at the hands of the good citizens of Murfreesboro. He entered the Meharry medical department of Central Tennessee College almost without means; but he found in the persons of Drs. Braden and Hubbard true friends, who are always willing to aid those who are willing to help themselves. All honor to these two tried and true philanthrophists.

H. W. K.

Encouraging.

Mr. Editor:—Our work in the South is paramount. The Church says it must be sustained. The [illegible], published in the SOUTHWESTERN, [illegible] the columns of the [illegible] are [illegible] and encouraging. God bless Dr. Fowler, [illegible] editor, who stands by us, [illegible] to save souls. The *Northwestern*, edited by Bro. Edwards, speaks with no uncertain sound. The Board of Church Extension and the General Missionary Committee say, "Hold the Fort for we are coming." God is giving us [illegible] for our hire. I clip the following from the proceedings of the [illegible] Committee. It indicates that the Church is in sympathy with our work. [illegible] A.

[illegible] extract referred to [illegible] of the report of the [illegible] Committee, [illegible] which refers to [illegible] work.—Ed.]

[illegible] Conference of the [illegible] at Bryan, Texas, [illegible] of December 1878. [illegible] G. N. R. and [illegible] round trip [illegible] to preachers and [illegible] fare. [illegible] and good [illegible] Adams.

The Canvass.

The Subscription Lists.

The subscription lists of old subscribers have all been sent out. The preachers will please see every subscriber at once and ask a renewal for the next year. *Note carefully,* that all names of old subscribers who *do not* renew *must be stricken from the list,* as the preacher will be held responsible *for all names returned on the lists.* Get all the new subscribers possible, and *fill out the letter* on the blank and return as soon as possible.

Splendid!

Splendid, is the word that our agents use in speaking of the gifts offered by our publishers to subscribers of the SOUTHWESTERN. Every subscriber gets a steel engraving of John Wesley, and in addition to this, churches which take *twenty* or more subscribers, get silver communion ware worth from $10 to $38. Read the prospectus for 1879 in other columns.

Our Engraving.

Our engravings of John Wesley for gifts to subscribers, are being printed as rapidly as possible. Every preacher in charge will receive one by mail in a few days as a specimen to show the people, and canvass with. But do not wait; begin the canvass at once.

General News Items.

Howard Farrar, Sheriff of Madison parish, died of yellow fever.

The Russian army in Assiatic provinces is placed on a war footing.

The Supreme Court decided a $5,000,000 suit against the city of Pittsburg.

Cairo, Memphis and Little Rock felt a slight shock of earthquake on the 19th inst.

Secret societies are asserted to have designs upon the lives of all European soverigns.

Austria opposes permanent lines of communication between Russia and New Bulgaria.

The House stands 140 Democrats, 134 Republicans, and 16 Nationals, with California yet to hear.

The Chinese representatives of this government, Messrs. Seward and Brandford are undergoing investigation before a congressional committee.

Secretary Schurz objects to the transfer of Indian affairs from his own to the War department. He says if army officers will point out abuses, he will endeavor to correct them. Good.

One colored man was elected to the Legislature in Washington county, Texas, owing to a division of the white vote. The press speak of him as an "obnoxious negro."

Governor McClellan, of New Jersey, recommends in his thanksgiving proclamation, that an opportunity be given to every one to contribute money for the relief of fever sufferers, as a pledge of fraternal love to afflicted fellow-citizens of the South.

Emperor William, in his royal speech before the Prussian diet, applauded the loyalty and patriotism of the people displayed when Hodel and Nobeling made attempts upon his life. He expressed the hope that the plague of Socialism would be suppressed.

Religious Items.

Rev. J. McCarty expects to return to New Orleans about the 1st of December to remain until Conference, when his term of pastoral service will expire. He expects then to return North. In the meantime Rev. Mr. Joy is supplying the pulpit of Ames Church regularly. Mr. Joy is a minister of the M. E. Church South, a native of the State and is much loved by our people.—*Pittsburgh Advocate.*

In Milwaukee sectarianism was made a prominent issue at the election. The Roman Catholics, who initiated the movement, were overwhelmed.

Dissenters in Russia number over 15,000,000. The Stundists, who hold the same relation to the Greek Church that the Methodists do to the Church of England, are increasing so rapidly that the Minister of Public Worship has dispatched a commission to Odessa to inquire into the circumstances attending the growth of that and other heterodox sects.

Church Extension.

The annual meeting of the General Committee of Church Extension was held in Wesley Hall, Philadelphia, on Friday, November 8, 1878. Bishop Simpson presided. The following abstract of the report of the Board of Church Extension, was read by Rev. A. J. Kynett, Corresponding Secretary.

Under the continued financial distress of the country our receipts have continued to decline. As our fiscal year does not close until December 31, the full results cannot be known until then; but enough is known to make it quite sure that the slight increase in our collections from a few Conferences where some improvement has been felt, will not overcome the decline in others.

The same causes which have reduced our receipts have increased the number and urgency of the calls for aid. This is especially true of Churches which have been struggling under debt. Many such have been deprived of the little financial strength they had by the failure in business of their members and friends, and their properties have been left to the mercy of creditors—creditors who, by their own misfortunes, have been unable to show mercy. Thus the crisis has this year come upon many, who without timely aid and encouragement must have lost all. Two important cases of this class—one in New England and one in Missouri—were specially laid upon us by the General Committee at the last annual meeting. Both have been saved this year, and have entered upon a new career of prosperity. Others requiring less aid have developed in the regular course of our work. A church in Texas, valued at $7,000, was saved—at a time when our members, after great sacrifices to secure it, were helpless—by the timely grant of $300. Another in Illinois, another in Utah, and others in the North-west, were saved in similar emergencies. Our work this year has been of more than usual value in saving churches in the last extremity.

Early in the year, assuming that our receipts would probably be, at least, equal to those of last year, we promised aid accordingly, on condition that the Churches interested should raise the remainder needed to accomplish their work. Thus encouraged, they have put forth increased effort, and have been complying with the conditions prescribed. For two months past, owing to diminished receipts, we have been compelled to borrow in bank in order to keep faith with them.

The comparative statement for the *ten months* of each year is as follows:

	1877.	1878.
Balance for preceding year	$5,503 81	$13,115 02
RECEIPTS.		
On General Ac't.		
Conf. Collections..	$48,064 72	$47,284 23
Personals, Bequests, etc	14,394 80	6,878 36
Interest	7,792 50	7,456 27
Lithographic Plans.	155 12	205 00
Total on Gen. Ac't	$70,407,14	$61,822 86
On Loan Fund Ac't		
Donations, Bequests etc............	$21,208 61	$10,760 80
Loans Returned...	17,387 40	16,387 66
Total on Loan Fund.	$38,596 01	$27,145 46
Totals for use.....	$114,506 96	$102,086 94
DISBURSEMENTS.		
On General Ac't,	1877.	1878.
Donations to Ch'es.	$36,970 16	$42,579 18
In't and Annuities.	8,876 54	10,888 65
Salaries and traveling expenses...	8,025 27	7,746 72
Office rent & expen'.	1,855 25	938 88
Publishing and Mailing Annual	1,561 21	1,535 06
Lithographic Plans	40 85	157 55
	$57,149 28	$63,845 99
On Loan Fund Ac't.		
Loans to Churches.	$26,995 00	$33,695 00
Bonds Redeemed ..	6,000 00	....
Property as rec'd..	10,000 00	872 83
	$42,995 00	$34,567 33
Total disbursements.	$100,144 28	$98,418 32
Balance....	14,362 68	3,673 63
	$114,506 96	$102,086 94

During this period we aided Churches as follows:

	1877.	1878.
By donations..............	158	172
By loans..............	25	18
By donations and loans..........	39	32
Total number of Churches...	222	222

The grants already made on conditions to be complied with will leave us still behind about $12,000.

Under these circumstances we have been compelled to hold all applications received during the last two months in abeyance, and we now have on file 56 applications asking

for donations to the amount of......	$17,000
and for loans to the amount of......	15,000
Total........................	$32,000

Many of these are of urgent necessity, and should have immediate aid, but we must wait until the Church shall place in our hands the means of relieving them. Almost every mail brings additions to this list, and we deeply regret the injury that must result in many places from our inability to respond promptly.

We earnestly appeal to our members and friends to come promptly and generously to our aid, that we may go forward with the work which God and the Church has given us to do.

In behalf of the Board Extensions.

M. Simpson, President.
A. J. Kynett, Cor. Sec'y.

P. S.—The purchase of our new property was to save rent, and give additional fire-proof room. *No part of our collections or other funds given for Church Extension is used for this.*

The General Committee unanimously resolved that the amount which shall be called for by collections, and the distribution of the same for collection among the several Annual Conferences, be the same as last year, and that where new Conferences are organized the Corresponding Secretary be authorized to divide the amount asked between them. Dr. C. C. M'Cabe, Assistant Corresponding Secretary, presented a special report concerning the debt of the Church at Salt Lake City,

On motion of Dr. Kynett, Resolution No. 1 of the General Committee was amended to read as follows:

Resolved, That the Board be authorized to make appropriations within each Conference in proportion to the response of the Conference by its collections to the call made upon it.

The following is the amount authorized to be appropriated within the several Conferences during the year 1879:

Alabama	$500
Arkansas	400
Austin	1,500
Baltimore	1,200
California	1,000
Central Alabama	1,000
Central German	4,000
Central Illinois	1,000
Central New York	1,000
Central Ohio	1,000
Central Pennsylvania	1,000
Central Tennessee	700
Chicago German	2,000
Cincinnati	500
Colorado	1,000
Columbia River	1,700
Delaware	500
Des Moines	1,000
Detroit	1,500
East German	1,000
East Maine	500
East Ohio	500
Erie	500
Florida	1,000
Genesee	500
Georgia	800
Holston	1,200
Illinois	500
Indiana	600
Iowa	1,000
Kansas	1,700
Kentucky	1,500
Lexington	1,000
Little Rock	800
Louisiana	1,500
Maine	400
Michigan	1,500
Minnesota	2,500
Mississippi	800
Missouri	1,500
Montana	1,000
Nebraska	2,000
Nevada	1,000
Newark	750
New England	3,000
New Hampshire	600
New Jersey	750
New York	1,000
New York East	1,000
North Carolina	1,000
North Indiana	500
Northern New York	1,000
North Ohio	500
North-west German	1,500
North-west Indiana	500
North-west Iowa	2,500
North-west Swedish	1,000
Ohio	500
Oregon	1,500
Philadelphia	1,500
Pittsburgh	1,000
Providence	500
Rock River	1,000
St. Louis	2,000
St. Louis German	1,500
Savannah	1,000
Southern California	1,000
South Carolina	2,0 0
Southern German	1,500
Southern Illinois	1,000
South-east Indiana	500
South Kansas	1,800
Tennessee	800
Texas	1,500
Troy	1,000
Upper Iowa	1,000
Utah	1,000
Vermont	300
Virginia	1,000
Washington	1,500
Western German	1,000
West Texas	1,000
West Virginia	1,000
West Wisconsin	1,500
Wilmington	1,000
Wisconsin	1,500
Wyoming	1,000
Missions	9,300
Contingent Fund	12,000
Office Expenses	12,500
Redemption of Bonds	5,000
Total:	$137,000

The General Committee adjourned at 5 o'clock P. M., with the Benediction by Bishop Andrews.

Sunday School.

Dec 1, 1878.—THE LORD'S SUPPER.

SCRIPTURE.—Luke 22; 10-20

GOLDEN TEXT—"For as often as ye eat this bread, ye do show the Lord's death till he come.—1 Cor. 11-26.

TOPIC.—"This do in remembrance of me."—Luke 22. 19.

[Condensed from the Sunday School Journal.]

GENERAL STATEMENT—The years of Christ's teaching are now ended, and the day of his suffering is about to dawn. From the quiet home in Bethany he now goes to Jerusalem. On the evening of the day before the Jewish passover he reclines with his disciples at the feast. The bread is broken, the wine is poured, and the Lord's Supper is instituted, to commemorate the body and the blood freely given for all mankind.

EXPLANATORY.—The direction was given at Bethany, on the mount of Olives, a little less than two miles from Jerusalem. According to the law of Moses the passover could be eaten only at the capital, and though by the rabbinical construction Bethany was within the prescribed limits, yet he chose to fulfill the feast within the walls. *There shall a man meet you.* The man was there upon his own errands but the Lord, embraced in his royal plan this man's act for himself. How often some small event of our life enters into some great purpose of God! *Follow him.* Jesus knew whither this man, probably a servant, was going, and that the house wherein he would enter was one of the few in which himself and his disciples would be welcome. The disciples of Jesus must learn the lesson of literal, trustful, and unquestioning obedience, even where they cannot understand. *The goodman.* The householder: probably some stranger to the disciples, whose heart Jesus knew to be friendly. Christ knows every heart and home where his presence is gladly received. *The Master saith.* The word of Christ is sufficient authority for the obedience of those who know him. *Guestchamber.* As only at Jerusalem could the passover be eaten, almost every dweller in the city threw open his house for the observance of the feast by families from the country. Let us learn therefrom a lesson of cheerful, generous hospitality. *Eat the passover.* Though Christ be Lord of all, he will yet fulfill the laws given to men. *With my disciples.* Who were regarded as forming one family. The Church is one family, of which Christ is the head. *Large upper room.* Perhaps the same place where the little company met after the crucifix, and where the tongues of fire fell on the day of Pentecost. *Furnished.* With low tables, arranged on three sides of a square, outside of which were mats, cushions, or, perhaps, low couches, whereon the guest reclined. *Found as he had said.* The disciple never fails to find all true that the Master has said, an evidence of his divinity, and a ground for our confidence. *Made ready.* Obtained the lamb already slain from the priest in the temple, prepared the unleavened bread, the dish of herbs, and wine for the supper. *The hour was come.* On Tuesday afternoon he ceased from his teachings, and bade farewell to the temple. The next two days were passed in quiet at Bethany. On Thursday evening, when gathering shadows would prevent notice, he walked over the projecting spur of Olivet with his twelve disciples, entered the city, and passed through its streets to the house of the last supper. *He sat down.* In the earliest days the passover was partaken of in a standing position, but the Jews had long before this time ceased the ancient usage, and adopted the reclining posture *The twelve.* All were present, even Judas, already pledged to betray his Master; though, he left during the passover-meal, and before the institution of the Lord's Supper. At the table took place a contest for the precedence of position, (Luke 22. 24.) which was rebuked by Christ, who gave the twelve a significant lesson in humility by washing the disciples' feet. (John 13.). *With desire.* A Hebraism for "I have intensely desired." He longed to leave with them this memorial of his atoning sacrifice, for their order of exercises at the Jewish passover was as follows; A cup of wine was filled for each person present, and blessed by the head of the family. The supper of roasted lamb, unleavened bread, and bitter herbs was partaken of by all, with certain forms. During the drinking of another cup of wine the father related the origin and purpose of the passover. After a third cup of wine had been drank the family chanted Psa. 107 to 114. A fourth cup of wine was followed by the chanting of Psa. 115 to 128. *Before I suffer.* Our sufferings and trials come upon us unawares; his were known and realized long in advance of their time. *Not any more.* That is after the present eating. *Fulfilled.* Until his death, toward which the passover-sacrifice pointed, had been accomplished. *He took the cup.* Probably the first cup of wine at the passover, or preserved grape-juice mixed with water, as all fermented food and drink was forbidden at this feast. *Gave thanks.* For all the blessings of God, thanks should be rendered. *Divide it.* Each of you partake of it. *I will not drink.* Probably this means, "I will not drink after the present time," as this was his last meal on earth before his crucifixion. *Until the kingdom of God.* Until the new dispensation be consummation in heaven. *He took bread.* The last passover had been duly celebrated, and the ancient feast was now to be superseded by the Sacrament of the Lord's Supper. *Brake it.* He took into his hands some of the thin cakes of unleavened bread, broke them, and distributed the fragments to the eleven disciples. *This is my body.* That is, "This represents, or symbolizes, my body." As the bread, so the body, of Christ is broken for us. *Given for you.* From this they might learn that his death was to be no accidental circumstance, but possessing a redemptive power. *Do in remembrance.* Every celebration of the Lord's Supper proclaims. A remembrance of the fact of Christ's death. A recognition of the atoning element of his death. A personal faith in Christ on the part of the partaker. A pledge of consecration to the cause of Christ. *The cup after supper.* Either the third or fourth cup in the passover service. *New Testament.* Properly, the new covenant, an agreement or pledge of salvation, ratified in the blood of Christ.

WHO WROTE IT?—The question is who wrote "The Little Belle of Bloomingdale," the realistic story of New York Revolutionary life now running in the *Christian Union,* of New York? We are told it is by one of the most eminent of American writers, and that we have six months to guess it in.

HEARING RESTORED. Great invention by one who was deaf for 20 years. Send stamp for particulars. VERY & HARPER, Lock Box No. 80, Madison, Indiana. 45 4t

THE NATIONAL SCOURGE.

It is estimated that the annual damages caused by the ravages of insects and worms exceeds $150,000,000 in the United States alone. Truly an enormous loss! Yet it sinks into insignificance when compared with the ravages of that more terrible scourge, Consumption, which annually sweeps hundreds of thousands of human souls into eternity. The cause of consumption are various, depending in every instance for the development of the disease upon the scrofulous diathesis, or temperament, of the victim. Thus the same cause which will produce in one person an attack of acute disease or a slight nervous prostration, will engender consumption in a person of scrofulous habit. That consumption can be cured by proper treatment will be readily perceived when the exact nature of the disease is understood, viz: the accumulation and deposition of scrofulous matter (tubercles) in the lungs Obviously, the principal remedies required are (1) a a powerful alterative, or blood-purifier, to arrest the accumulation and also cleanse the blood of the scrofulous matter, and (2) a mild cathartic to expel the diseased matter from the system. The course of treatment, in conjunction with a strict hygienic regime, has proved the most successful method of curing this disease. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are the best alteratives and cathartic remedies before the public, and have been alone used in thousands of cases of consumption with the most marked efficacy. Dr. Pierce's Invalids' Hotel, at Buffalo, N. Y., affords special and unequaled advantages to consumptives, not only possessing the best medical and hygienic means of treatment, but having the essential advantage of being situated in a climate where the inhabitants are notably free from this disease.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India..	Lucknow.....	Jan. 8..	Bowman
Florida.......	Monticello ...	Jan. 8.....	Peck
*Mexico	Mexico	Jan. 8	....
Mississippi...	Yazoo City ...	Jan. 15..	Andrews
Liberia	Sinoe*	Jan. 15	....
S. Carolina...	Greenville....	Jan. 22	Peck
Louisiana	New Orleans.	Jan. 29..	Andrews
N. Carolina...	Greensboro'..	Jan. 30	Peck
Arkansas	Harrison	Feb. 13..	Andrews
Little Rock...	Van Buren ...	Feb. 20..	Andrews
Washington..	Baltimore....	M'ch. 6.....	Ames
*Italy	Rome	M'ch. 5.	Bowman
Baltimore	Baltimore	M'ch. 5....	Harris
8'th Kansas..	Hutchinson ..	M'ch. 5.....	Wiley
Virginia	Zion Church, Wash'n, Va..	M'ch. 5....	Haven
New Jersey...	Keyport.......	M'ch 12....	Merrill
Kansas	Leav'nworth .	M'ch 12....	Wiley
Philadelphia .	Germantown .	M'ch 12.....	Peck
Wilmington ..	Newcastle.....	M'ch 19.	Simpson
Kentucky.....	Somerset......	M'ch 26.....	Scott
Central Pa....	Bloomsb'rg ..	M'ch 26.....	Foster
St. Louis......	Springfield...	M'ch 26.....	Wiley
Newark	Port Jervis....	M'ch 26....	Merrill
Missouri......	Mexico	M'ch 26..	Andrews
New England	....	A'pl 2.	Simpson
East German	Baltimore....	Ap'l 2.....	Ames
New York.....	Newburgh....	Ap'l 2....	Merrill
N. Y. East	New Haven...	Ap'l 2....	Haven
Lexington....	Louisville....	Ap'l 3.....	Wiley
N'th Indiana.	Goshen	Ap'l 9......	Scott
Northern N.Y.	Lowville......	Ap'l 9.....	Harris
N.Hampshire.	Plymouth	Ap'l 9.....	Foster
Wyoming	Norwich......	Ap'l 16..	Simpson
Providence ..	Taunton......	Ap'l 16	Haven
Troy..........	Bennington ..	Ap'l 23.....	Harris
Maine	Portland......	Ap'l 23.....	Foster
Vermont......	Swanton	May 1.....	Harris
East Maine...	Dover	May 7.....	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.
WILLIAM L. HARRIS. Sec'y.
New York, Nov. 1, 1878.

NEW ORLEANS MARKETS.

NEW ORLEANS, Nov. 28, 1878.

COTTON—	
Low Ordinary............	——
Ordinary............	——
Good Ordinary............	8½@..
Low Middling............	9 @9½
Middling............	10 @—
Good Middling............	10½@—
SUGAR—	
Common............	4½@ 5
Strictly Prime............	7½@ —
Yellow Clarified............	6½@ —
White............	9¼@ 8½
MOLASSES—	
Common............	19 @21
Choice............	34@35
Strictly Prime............	32@33
COFFEE—	
Ordinary............	13½@13¾
Fair............	15½@15¾
Good............	16½@16¾
Prime............	17 @17½
MESS PORK—per bbl............	$9 00
BACON—	
Shoulders............	4 @ —
Clear Rib Sides............	5 @ 5½
Clear Sides............	5½@ 5½
BEEF—	
Medium Western............	10 00to ..
Choice Extra Western..	.. to13 00
HAMS—	
Plain............	9½@10½
Sugar Cured............	9½ a 10
LARD—	
Refined............	7½ a —
FLOUR-	
Common............	$2 50 to 2 75
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Students are requested to come forward promptly.
The epidemic is ended, and it becomes us to make the utmost improvement of the few remaining weeks of the Fall Term. A full corps of teachers is extemporized to carry forward the work until the arrival of the regularly elected members of the Faculty.
We expect to greet all the old students and many new ones.
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(Continued from first page.)

When the discussion was concluded three sums were named as the amount to be appropriated for spreading Missionary intelligence: $2,500, $3,000, and $5,000. A motion to appropriate $3,000 then prevailed.

On motion of D. F. Barnes the following was adopted unanimously by a rising vote:

Resolved, That, as a Committee, we express our high appreciation of the valuable services rendered by the editors of our several Church papers for the hearty sympathy with the work of the Society and their co-operation in our efforts to furnish the Church with Missionary intelligence.

BISHOP PECK PRESIDING.

Dr. Fowler moved that $95,586 be appropriated to the liquidation of the debt; this to be in addition to the detailed appropriations already made, and the motion prevailed.

Bishop Harris from the Committee on the *Personnel* of the Board reported, and the Committee accepted the report; and adopted the several recommendations. The business being concluded, the Secretary read the minutes, and the General Missionary Committee adjourned *sine die*, Bishop Ames pronouncing the benediction.

MISSIONARY APPROPRIATIONS AND APPORTIONMENTS FOR 1879.

[AS FINALLY ADOPTED.]

	Appropriations for 1879.	Apportionments for 1879.
I. FOREIGN MISSIONS.		
1. Africa.		
(1.) Liberia	$5,500	$100
(2.) Interior work, at the disposal of the Board	2,000	....
	$7,500	
2. South America*	$5,500	$200
At the disposal of the Board	1,200	....
For Central America and South America outside of existing fields, at disposal of the Board	500	....
[illegible]	720	....
	$7,920	
3. China.		
(1.) Foochow	$16,00	$200
[illegible]	1,600	....
(2.) Cent. China (Kiukiang)	7,968	50
[illegible]	798	....
(3.) North China (Peking)	12,596	50
[illegible]	1,259	....
	$40,241	
4. Germany and Switzerland.	$20,000	$1,600
[illegible]	2,000	....
	$22,000	
[illegible]		
(1.) Denmark	$8,000	$500
[illegible]	800	....
(2.) Norway	11,000	1,000
[illegible]	1,100	....
(3.) Sweden	20,000	1,400
[illegible] at disposal of Board	1,000	....
[illegible]	2,100	....
	$44,000	
6. India.		
(1.) North India	$60,000	$1,000
[illegible]	6,000	....
(2.) [illegible] India	500	
[illegible], if any are made.	500	550
[illegible]	100	....
	$67,100	
[illegible]	$6,000	
	500	
[illegible]	$16,818	$200
[illegible] of the disposal of the Board	1,000	....
[illegible] in Naples	5,000	....
[illegible]	2,282	....
	$26,100	
[illegible]	$20,000	$300
[illegible] at disposal of the Board	2,000	....
	2,200	....
	$24,200	
[illegible]	$25,957	$100
	2,596	....
	$28,553	
Total For. Missions	$272,114	
[illegible] IN TERRITO[illegible] [illegible] AS FOREIGN		
[illegible]	$5,000	$50
[illegible]	8,500	150
	$13,500	
[illegible]		
[illegible]	2,400	....
[illegible]	1,400	....
[illegible] Conf.	5,500	$2,000
[illegible]	2,000	....
	$14,350	
[illegible]	[illegible]	[illegible]
Kansas	4,000	2,000
Kentucky	5,000	3,000
Lexington	2,000	250
Little Rock	2,000	250
Louisiana	7,000	800
Maine	....	5,500
Michigan	2,500	9,000
Minnesota	6,500	5,500
Mississippi	6,500	500
Missouri	3,000	2,000
Montana	3,000	200
Nebraska	5,000	1,600
Nevada	2,500	500
Newark	....	19,000
New England	....	20,000
New Hampshire	....	6,000
New Jersey	....	17,500
New York	....	42,000
New York East	....	38,000
North Carolina	5,000	400
Northern New York	....	14,000
North Indiana	....	8,500
North Ohio	....	10,000
North-west Indiana	....	8,500
North-west Iowa	4,500	1,000
Ohio	....	17,000
Oregon	2,500	1,500
Philadelphia	....	46,000
Pittsburgh	....	15,000
Providence	....	12,000
Rock River	....	16,000
St Louis	4,000	3,500
Savannah	3,000	300
South Carolina	7,000	2,000
South-east Indiana	....	7,000
Southern California	2,500	750
Southern Illinois	....	5,500
South Kansas	4,000	1,500
Tennessee	2,500	500
Texas	4,500	500
Troy	....	18,000
Upper Iowa	....	8,500
Utah	4,000	200
Vermont	800	4,500
Virginia	5,500	800
Washington	2,500	2,300
West Texas	3,000	300
West Virginia	2,500	5,000
West Wisconsin	1,500	8,500
Wilmington	....	10,500
Wisconsin	1,200	7,000
Wyoming	....	18,000
Total for American Domestic Missions	$155,100	....
IV. MISCELLANEOUS.		
1. Contingent Fund	$25,000	....
2. Incidental expenses	24,000	....
3. Office expenses	15,000	....
4. For disseminating Missionary information	3,000	....
Total	$67,000	....
RECAPITULATION.		
I. Foreign Missions and exchange	$272,114	....
II. Missions in Territories of the U. S., etc	$13,500	....
III. Domestic Missions:		
Scandinavian Miss	14,350	....
German Missions	37,300	....
Chinese Missions	11,570	....
American Indian	3,480	....
English Speaking	155,100	....
I Miscellaneous	67,000	....
Liquidation of Debt	95,586	....
Grand total	$670,000	....

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LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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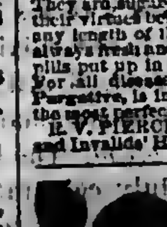

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucous, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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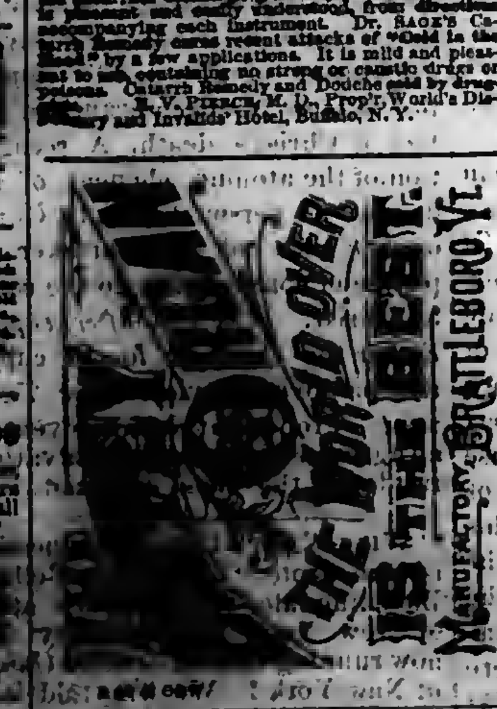

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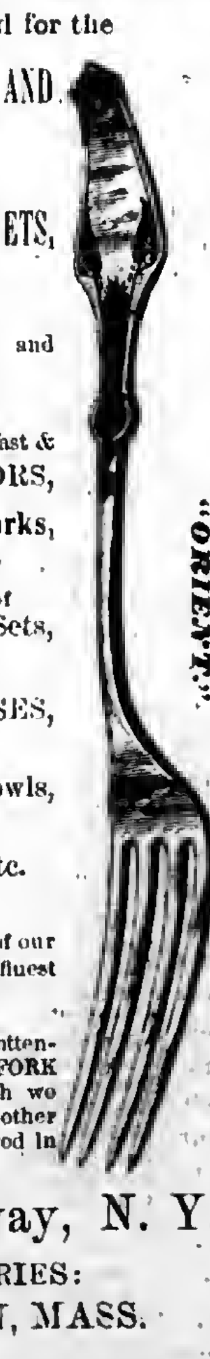

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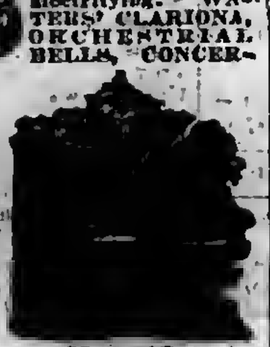

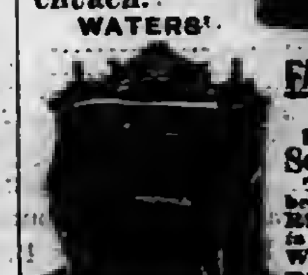

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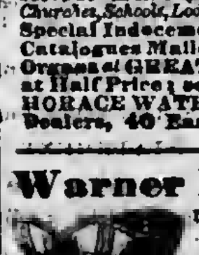

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. **J. C. Hartzell, B.D., Editor.**

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

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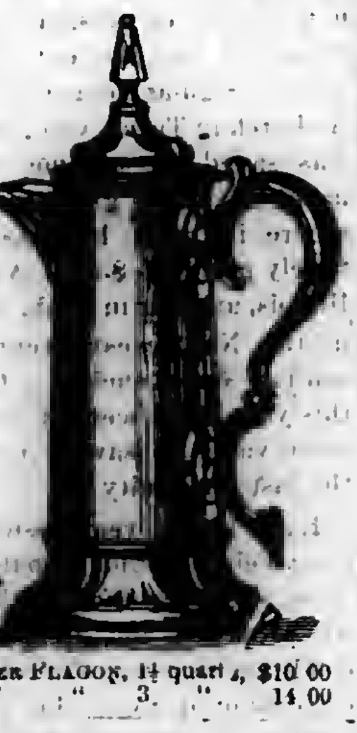

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2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

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1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.

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Thursday, January 2, 1879, Second session begins; ends Thursday May 22.

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Third Annual Session begins Monday, Sept. 30, 1878; ends Friday, February 21, 1879.
Law Department opens Monday, September 30, 1878.

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Southwestern Christian Advocate.

VOL. 13—NO. 49. NEW ORLEANS, LOUISIANA, THURSDAY, DECEMBER 5, 1878. WHOLE NUMBER 331.

Southwestern.

PUBLISHED BY THE

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J. C. HARTZELL, B. D., Editor.

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THE LOVED ONES.

BY MOSES ROSE.

How many bitter woes we meet,
As o'er the rough, uneven way,
With aching heart and weary feet,
We travel on from day to day.

[illegible] the loved ones, one by one,
White and cold, with the silent rower;
With folded hands—their work all done—
To their rest on the other shore.

[illegible], the bride—the bride of a day—
[illegible] paid heed to our bitter wail:
But fair and smiling passed away—
Passed with the boatman still and pale.

"Go, tell the children from their play;
I go on a journey strange and still."
The mother's face was ashen gray,
And her limbs were rigid and chill.

"My work is done, my race is run,"
And then the strong man bowed his head.
They bore him forth at set of sun
To the low, cold home of the dead.

Those gone before—how far away!
How deaf they are to every cry!
They come not from the realms of day,
Nor answer from their home on high.

For though I mourn both night and day,
My eyes are ever dim with tears;
They [illegible] not from work or play,
To soothe my grief or calm my fears.

Oh, let me meet them, God of love,
In their fair and radiant home:
Where [illegible] shadows never move,
And pain and sorrow never come.

Freedmen's Aid Society.

[illegible] of the [illegible] New York, [illegible] presiding. Bishop [illegible] made the opening prayer; Dr. [illegible] presented the financial report, a portion of which we furnished re[illegible]

Bishop Haven and Rev. Dr. Fowler, delivered addresses of thrilling [illegible] New Orleans University [illegible] singers of the [illegible] of the South now [illegible] greatly [illegible] The following ad[illegible] of Dr. Rust's re[illegible] to interest our [illegible]

REPORT.

[illegible] statement [illegible] that we [illegible] 1865, [illegible] for the field [illegible] pupils, [illegible] ad-ditional aid in this direction some of our best pupils have been compelled to leave school.

SIGNS OF IMPROVEMENT.

It is twelve years since this Society was organized by our Church, a period too brief for a complete development of its plans of usefulness, yet sufficient to demonstrate its efficiency in behalf of our mission work in the South, and in the elevation of this emancipated people. So rapid has been the progress in the cultivation of this field, that the reapers have followed, sickle in hand, closely upon the footsteps of those scattering the seed. History furnishes no illustration of a people, so ignorant and destitute, that in so brief a period has made such rapid advancement in Christian civilization and culture.

Their improvement has been great, 1st, in regard to *Intelligence.* It was criminal in the estimation of the laws of the South to teach a slave to read or write. It was deemed necessary in order to perpetuate slavery, to doom its subjects to perpetual ignorance. But with emancipation, came the abrogation of all laws enforcing ignorance and degradation. The blackness of the night passes away and the light of the day begins to dawn. The Alphabet, the spelling-book, the Bible, elementary branches, advanced science, Algebra, Geometry, Latin, Greek and Hebrew, each in turn, in the Seminaries and Colleges established through the liberality of Northern friends, are studied by enthusiastic pupils, aided and encouraged by faithful teachers. It is estimated by General Eaton, Commissioner of Education, that about thirty-seven (37) per cent. of the colored population of school-age in the South are enrolled in the schools. There being about 1,600,000 of age to attend school and about 600,000 in attendance. This grand result has been achieved through the agency of the Freedmen's Bureau, the American Missionary Association, the public schools, and the various [illegible] societies of the [illegible] may be mentioned the Freedmen's Aid Society of the M. E. Church, which, by general consent, has secured preeminence by the character and extent of its work in behalf of the freedmen.

Their improvement has been great, 2d, *In Morality.* Granting most that our friends in the South claim for the evangelizing influences of slavery, it is evident that it has inflicted fearful wrongs upon this people. It regarded the slave a chattel, and subjected him to all the incidents of chattelism. Slavery drove the ploughshare of ruin through the moral nature of the slave, and made sad havoc with all distinction between right and wrong. It would be strange if a race should come from such tutelage, without even a trace of deception, dishonesty or licentiousness. Emancipation did not relieve the race from the wrongs inflicted upon it in its bondage. Its degradation adhered to it, as it crosses over the Red Sea from slavery into freedom. It cannot in this sudden transition throw off all the effects of centuries of degradation and wrong.

But a new era, the era of freedom has dawned, and not a sun has set since emancipation without witnessing improvement on the part of the freedmen. With the Church and the school, and the privilege of attending them, comes a higher civilization. With intelligence and the truth as it is in Jesus, come clearer views of life, of duty, of obligation to God and to man. Our schools are bridging the great gulf between feeling and principle in [illegible] of this people, and are [illegible] emotion and [illegible], and by this combination there will be produced a class of [illegible] workers, imperatively demanded for the overthrow of the [illegible] and the estab[illegible] of Christian institutions [illegible] world. Our schools [illegible] schools, and our [illegible] morality and [illegible] equal emphasis and [illegible] in theology are [illegible] in all our schools, and four [illegible] of our pupils are pursuing [illegible] the ministry. [illegible] students may be found [illegible] Conferences in the [illegible] valiant service for [illegible] the Gospel with [illegible] inculcating morality and ad[illegible] [illegible] South. Our teachers and pupils also enter heartily into the Sunday-school work of our Church, and thus perpetuate their influence for good in these nurseries of piety. More than one thousand of our pupils for the past year were preparing to teach their people, and it is estimated that one hundred thousand have been under the instruction of those prepared for their work in the institutions established and sustained by the Freedmen's Aid Society of the Methodist Episcopal Church.

The improvement of the freedmen is seen 3d, *In their increase in wealth.* When this people came out of bondage into freedom, they came in poverty and wretchedness, utterly destitute of all the comforts and conveniences of life. Their scanty wardrobe only embraced the tattered garments which they wore, or at most only a few articles of clothing which they carried with them, and guarded with the greatest care. They had no houses, nor homes, nor lands, nor beasts of burden, nor implements of labor; neither capital nor credit, with which to begin for themselves the race of life. Helpless ones bound to them by the ties of nature and affection, also looked to them for succor and support. Under the most disheartening circumstances of ignorance and want, without habits of economy, business management, or self-reliance, they commenced life anew, and the results of the past few years are full of encouragement.

The colored people are becoming industrious as they begin to realize that they may reap the fruit of their own labor for themselves and families, and that the quantity and the quality of the harvest depend largely upon the toil and care expended in its culture. The vicissitudes of their new life teach them that sickness and adversity follow closely health and prosperity, and they begin to learn in propitious times to save their earnings, practice economy, and make provision cheap so that they shall not be in want when their health and strength fail. Not a few are [illegible] habits of industry, of careful expenditure, of judicious foresight in the management of business affairs, and their condition in life begins to brighten, as they accumulate houses, lands and property, and thus become able to educate their children, and to adorn their homes with the comforts and refinements of life.

This position may be sustained by authenticated statistics, but I have only space for a specimen or two. "The Comptroller of Georgia reports that there are 84,164 colored voters in the State, who own 457,635 acres of land, the valuation of which in the tax list is $1,244,104, and also own city property, valued at $1,790,725, besides about $1,000,000 worth of horses, mules, hogs and cattle, and $2,100,000 in other property not enumerated, making an aggregate of $6,134,829." Col. Preston of Va., says, "In my tax district, in the county of Rockbridge, Va., there are about six thousand inhabitants, two thousand of them blacks. The latter are assessed for about $50,000 of real estate and 10,000 of personal property, and are rated for about $1,800 tax, of which they pay $1,500, not more than $300 being returned insolvent." Official records of Montgomery, Ala., state that "in that city and suburb, there are 457 colored persons holding real estate. The aggregate assessed value is $110,146; personal property, $19,281; total, 129,427. The largest amount assessed to any one person is $3,720."

The colored people are aiding in the erection of churches and school-houses, and large numbers of them have secured for themselves comfortable homes.

As an illustration of the industry of the people, it is stated upon reliable authority, that the crop of cotton this year will be nearly five and a half millions of bales, the largest crop ever known.

Wonderfully has God blessed the efforts of his people in giving so great encouragement thus early in this good work, and while we rejoice in what has already been accomplished, we must not forget that it is but just commenced; a deeper interest must be awakened, greater enthusiasm aroused, an increased number of teachers sent into the field, and larger amounts of money raised. Humanity demands it, the safety of the nation demands it, [illegible] membership among the people demands it, [illegible] holy Christianity demands it, and He who holds the balances of justice in his hands demands it, and will be satisfied with nothing less.

THE DIVINE GUARANTEE.

A synopsis of a sermon preached by Rev. A. A. Johnson, A. M., at Ames M. E. Church, at New Orleans, La., Sabbath, Nov. 24.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—I Cor. XV—58.

This passage of scripture is the conclusion of Paul's great argument on the doctrine of the resurrection of the body. It was an exhortation to duty, and comes with all its original force to us as a church to-day. The Apostle had conclusively proven the doctrine of the body's resurrection—a doctrine upon which hangs all the future success and glory of man. The resurrection of the body is a a fundamental truth, and a cardinal doctrine of Christianity.

If there be no resurrection, then there can be no future reward for virtuous actions, and philanthropic efforts. But there is to be a resurrection. Man will rise from the tomb, and leave the whited sepulcher of death for the bright plains of immortality.

If this is true, (and Paul has conclusively proven it) then there will be a glorious harvest in eternity for well doing in this life. Zealous, devoted Christian labor will meet with approbation and divine reward in eternity. And the reward will be in proportion to the steadfastness of our faith and the devotedness of our efforts for extension of Christ's Kingdom. *Therefore,* says the Apostle; and Paul's therefores always mean something. They are the heralds of great truths. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord."

The text suggests and inculcates three cardinal facts of revelation; which may be classed as follows.

I. The Christians duty.

II. The Christians work.

III. The Divine guarantee of success in religious work.

I. The most essential Christian duty arises from the great truth suggested by the text; namely, the Christian doctrines are great motive forces for a Christian life, impelling a man to steadfastness of purpose, and purity of life. If the New Testament doctrines be fully understood, appreciated, and believed, our lives are correspondingly pure and devoted. This is true, because a man's life, as exhibited to the world by actions, is always an index of his knowledge and faith. Look at the man who is idle, worthless, and vicious in his habits, and you will always find him to be ignorant, superstitious, and without any knowledge of Christ, and the great doctrines of the New Testament. Without any faith in the doctrine of future rewards and punishments. Such a man is not under any moral restraint whatever, and accordingly plunges into sin.

On the other hand turn your attention to the industrious, cultured, and truly religious gentleman; and you will find that the motive force impelling him to a life of morality, to a life of purity, to a life of dignified culture and religious bearing lies in his knowledge of, and belief in the great truths of God's revelations. He believes in the depravity of man; believes in the atonement; he believes in the resurrection of the dead; he believes in a judgment to come; and he believes in future rewards and punishments. Accordingly his belief moulds his character, and shapes his destiny. He is steadfast and unmoveable, because he's abiding in Christ, and resting upon the fundamental doctrines of Christianity.

This truth is a basal fact in regard to Christian character. And out of this fact arises the Christians first duty. Namely a full knowledge and understanding of the doctrines of the Bible. It is a mistaken idea that only ministers are to study theology. All Christians ought to be conversant with sytematic divinity, and make a practical application of it to their own hearts. To do this requires a constant and careful study of the Holy Scriptures.

There is great advantage in thus knowing the doctrines of the Bible. They, with the reward they bring in this life, are motives to purity. We cannot be steadfast unmoveable Christians without a firm belief in the cardinal truths of revelation. These great truths are startling admonitions to steadfast solemn duty, and devoted labor for Christ.

Then, my brethren, if you want to be firm Christians, endowed with the power of God's grace, read your Bibles, study the doctrines, pray for the enlightenment of the Holy Spirit, and endeavor to shape your destiny by the truths of God's revealed word.

2. The second duty of the Christian is fully stated by the text; "Be ye steadfast, unmoveable, always abounding in the word of the Lord."

This duty is the outgrowth of the former. For it is the only steadfastness of faith that brings to bear upon our lives the influence of the truths we believe, and enables us to exemplify the Christian graces. "Steadfast, unmoveable, abounding," says Dr. Whedon, "form a beautiful climax of Christian duties, *steadfast* means positive intrinsic firmness; unmoveable implies resistance to the mightiest pressures and fiercest onsets; and abounding means energetic action, and devoted labor for the Master."

These three characteristics make the true disciple of Christ. They are the embodiments of the ideal Christian. They are necessary elements in the character of him who is to reap eternal reward and infinite glory.

What is it that makes the true Christian? It is the positive hatred of sin, positive love for God, and positive devotion to man in direst afflictions and deepest degredation. It is firmness of faith, integrity of character, resolute in action, and established in purpose.

Nor is this all. The Christian is surrounded by enemies, and persecutors. He is in the midst of sin and temptation. There are fierce attacks upon character, and fiercer onsets from the tempter. A conflict rages around him, and often in his own bosom. O how shall he conquer in this terrible carnage? Where is the secret of his victory? It is resting in Christ, resisting all these fierce onsets in His name. It is standing on the "Rock of Ages," upon whose base is inscribed in emblazoned letters *Immoveable.*

We have reached the climax of Christian duties. The true disciple of Christ is a worker, an energetic laborer in the extension of the Master's Kingdom. The highest duty of the Christian is "always abounding in the work of the Lord."

If you want to know what kind of a Christian you are, ask yourself this question, *How much do I work for Christ*; this is a sure test. "By their fruit ye shall know them."

II. This leads me to speak more fully of the Christian's work.

What is the "work of the Lord?" I answer, the conversion of sinners, the upbuilding of the Church, and all the countless forms of Christian activity.

The first object of the Christian is the conversion of souls. This should be the pivot around which all his actions should turn, the center of his thoughts, and the converging point of all his efforts.

The second object of the Christian should be the upbuilding of the Church, by increasing the membership and the attendance upon the means of grace, and by increasing the financial strength of the Church. In addition to these two special works, there are numerous forms of Christian activity. Such as visiting the sick, relieving the distressed, and giving alms to the poor.

III. But the chief reason for "abounding in the work of the work of the Lord," is the Divine guarantee of success. "For as much as ye know that your labor is not in vain in the Lord." Our labor is not in vain as it would be if there was no resurrection and no future life of eternal reward.

But there being a resurrection, every deed in faith, every deed done for Christ shall brighten the lustre of the resurrection body. The brighter our earthly Christian character; the more transcendant our heavenly glory, and richer our eternal reward.

Success, then, in religious work depends upon the *spirit* and *motive* with which the work is done; and the reward, upon the magnitude of our labors. The Divine decree has gone forth, and reads on the pages of inspiration as follows: "Every man shall receive his own reward according to his own labor." There is nothing arbitrary about that. It is plain, and easily understood.

Small labor, small reward. True devotion and great labor for Christ entitles us to great and glorious reward. Our labors shall attain their highest reward in Christ, who is all riches. For this is the Divine guarantee, "Not in vain in the Lord."

The reward that sweetens my labor, as I toil with aching head and enfeebled nervous system for the poor, ignorant and degraded, is, "It shall not be in vain in the Lord."

I may not see any immediate result. The effect of my labor may not be seen until I am dead. But I have the assurance that if I am faithful I shall abide on the bright plains of immortality, amid the continual bloom and fruitage of my labor.

And there is the transcendency of the reward, the certainty of glory, and the Divine guarantee of success.

Our labor is finite. It does not last long. It has an end. But the reward is infinite. There is no more proportion between a Christian's labor and reward, than there is between time and eternity. O, the infinite glory, the enraptured delight, the unspeakable happiness; all the reward of our poor labor for Christ!

Bishop Janes once said: "I intend, by the grace of God, to get as near the throne as St. Paul." That was a bold declaration; but it was holy aspiration, his soul longing for the infinite glory that surrounds the throne of God. And it is right to have such aspirations.

But if St. Paul is any nearer the throne than Bishop Janes, any nearer than you and I, when we reach that beautiful city, it will be because of his heart-purity, and his arduous, devoted labors for Christ.

Let us earnestly and zealously do the "work of the Lord;" yes, labor diligently, for *labor is rest*—rest from the sorrows that greet us:

Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world syrens who lure us to ill.

And as you labor, God will fill your soul with bright anticipations.

Such a life of labor will plead for us at the judgment.

It will procure for us at the hands of a merciful God, through the merits of our Lord Jesus Christ, a glorious recompense at the resurrection. As we rise glorified in form, fit for the society of heaven and the redeemed, will we not deem that sufficient reward? Ought we not to live after the spirit of the poet who says:

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day."

The time of action with us will soon be over, and we shall lie down in the grave to wait for the resurrection.

"Then let us be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

South Carolina Disgraced.

There seems to be no doubt that during the late campaign in South Carolina, Republicans and their friends were treated to every sort of indignity wherever they attempted to hold meetings or vote, in those counties in which there was any possible chance of their having a majority. Governor Hampton and his administration have failed to keep their pledges to protect all alike. The following is from a private letter from a gentleman who was in the Union army, as a surgeon, and who married and settled in South Carolina. The Dr. Webster referred to is a very worthy minister of our Church. This letter says:

We are not allowed to hold any meetings. Even our conventions are broken up by the red shirt Democracy. Republicans can no longer exercise their political and party rights in South Carolina any more than they could in Russia or China. Freedom in the South is a shame and reproach to the American nation. You say appeal to the courts. Bosh, you might as well appeal to the devil to protect you in your religious rights. They openly declare that no Republican meeting shall be held and whenever it has been attempted, it has been violently broken up.

Full particulars have arrived here of the application of the South Carolina law abiding plan to silence the Republicans, as exemplified in the case of State Senator Duncan. The Democrats tried various threats to induce him to abandon Republican meetings, but without avail. Finally, to prevent him from attending one deemed important, a citizen swore that in the last canvass Duncan had promised to have him appointed County Auditor if he was elected. Upon this a warrant for bribery was sworn out, and Duncan was arrested as he appeared at the meeting, and taken to jail. A white citizen named Webster, of high standing, at once offered the $1,500 bail demanded. Another witness then swore that Webster had promised him the office of County Treasurer. Upon this Webster was arrested and put in jail. This rendered him ineligible as bondsman for Duncan, and so both were locked up in default of $3,000. Mr. Webster is a Northern Methodist clergyman of standing, and is presiding elder in that church. He has also been President of Orangeburg University, in South Carolina.

The following, from the New York *Times* gives the facts respecting the breaking up of a meeting near Sumpter, S. C. Judge Lee and his Republican friends had called a meeting, and the friends of Hampton demanded half the time, which, through fear of worse trouble, was granted. The result was this:

"The speaker, having mounted on a wagon on which Mr. Lee was sitting, which served as a platform, commenced a bitter harangue againt the Republican party as a whole, and against Lee in particular, frequently turning around and shaking his forefinger so near to Mr. Lee's face as almost to bring it in contact with it. Mr. Lee objected to such discourtesy in the mildest language and rose to go down; but was instantly answered by Mr. Dargan with a blow, which sent him reeling to the ground. Then this leader of the Democrats and another of his friends seized and choked him, and at once there followed an excitement which baffles description The Democrats, who all came well armed with pistols, commenced brandishing them in threatening attitudes.

A single movement on the part of the handful of Republicans to rescue their leader would have precipitated them into a bloody conflict such a conflict as would have reminded the country that the spirit which two years ago perpetrated the Hamburg and Ellentown massacres is still active in South Carolina to-day Col. Earle now executed his threat. He and others having seized Judge Lee, forcibly threw him into his buggy and hurried him off, amid over a hundred horsemen, utterly disregarding his remonstrance and his intention to go to Camden on business. Along the road he and Mr. Walker were treated with every species of indignity. They were at times threatened to be whipped or shot if they spoke. At other times they were forced to answer every question that was put to them. They were repeatedly told, if they ever 'go out in the country again to speak to the colored people they should be killed.'

It was the announced purpose of the Democrats to carry Mr. Lee to the court-house steps. On his refusing to go so far, he was seized by several of them—Mr. Dargan among others — who dragged him some distance through the streets, till the police came to his rescue, who alleged that it was necessary that he should go there in order to satisfy the anger of the mob. He was carried to the court-house steps, where Messrs. Dargan and Earle publicly announced that Lee had been brought back alive this time; but if he ever dared to call or attend a Republican meeting in this county he would be killed."

Still another case was at Georgetown, S. C.

The details of an attack upon a Republican meeting at Georgetown, S. C., have reached Washington. The Republicans had called a mass meeting at that place, and were quietly conducting it, and at the same time, in another part of the town, a large Democratic meeting was organized, attended by two cavalry companies and one of infantry, dressed in uniform and armed with pistols, rifles and sabers. These almost immediately set themselves to work to break up the Republican meeting, and some of them went over to the stand and made a demonstration against one of the speakers, and immediately produced a general confusion, when armed men made a combined attack upon the meeting, drove off the Republicans, tore down the speaker's stand, cut down the flagstaff, pulled off the national colors, tore the flag to pieces, and trampled it under foot. Such is "conciliation."

Civilization of North American is no longer problematical. The "passing away" theory is effectually exploded. With those who cherish it, the wish is father to the thought. Humanity is essentially the same all redeemed, all teachable, all capable of the highest degree of culture and refinement. It is our work to lift up the degraded. Will we do it?—*California Advocate*

"The girls of our day are very badly educated," said one of the members of a committee on education to the Bishop of Gloucester. "That cannot be denied," retorted his lordship. "However, there is one consolation—the boys will never find it out."

General News Items.

Junction City, Ohio, had a $15,000 fire.

The use of fire arms is prohibited in Berlin.

The Marquis of Lorne reached Montreal on the 29th.

The Roumanian authorities were welcomed to Dobrudscha.

The Turkish legation at Washington has been suppressed.

Gov. Houston, of Alabama, was elected United States Senator.

In the province of Kwang Si 50,000 Chinese troops revolted.

Eight thousand Russians reinforced the Bulgarian army.

Five thousand British troops were sent to the Cape of Good Hope.

Gov. Nicholls promises to investigate the St. Mary troubles in person.

Twelve hundred villages were sacked in Macedonia by Turks and Circassians.

Louis A. Godey, founder of Godey's Lady's Book, died in Philadelphia, aged 75 years.

Collector Rapier, of Alabama, made a vigorous raid on illicit distillers of whiskey.

A considerable Mexican force has been sent to the border to operate against the Indians.

Schouvaloff suggests the joint occupation of Turkey by the powers.

Russia is about to open a diplomatic campaign with England relative to Afghanistan.

The council of Trieste, Austria, was dissolved for coquetting with the Italian party.

The President signed the commission of Mrs. Anna D. H. Thompson, as postmistress of Memphis.

Dangerous socialists will not be permitted to reside in Berlin. Forty were ordered beyond its limits.

A court martial will be convened in New Orleans for the trial of Lieutenant Commander Kells.

Associate Justice W. B. Egan, of the Louisiana Supreme Court, died in Shreveport on Saturday.

The Spanish supreme tribunal condemned Moncasi, the would-be assassin of King Alfonso, to death.

Gen. Sheridan is sued in a New York court for $400,000 damages for seizure of a Louisiana plantation.

The Danish Chambers was dissolved because of its refusal to vote a subsidy on account of the Santa Cruz insurrection.

Wm. A. Potter, formerly Chief Supervising Architect, Washington, was arrested for conspiracy to defraud the Government.

The British forces have advanced to Peiwar pass, and have met with no formidable opposition. The Ameer is concentrating his forces near Cabul.

John Brown's anniversary, December 2nd, was commemorated in Princeton, Illinois. Z. Eastman, of Chicago, one of the original Abolishionists, delivered the address.

The Secretary of War reports 24,766 men in the army, and suggests that Congress define the powers of the President in the use of troops for the enforcement of the laws.

The South Carolina Legislature met on the 26th. Hastings Gantt, colored, from Beaufort, was objected to for having received a bribe as a member of a former house.

The appointments of A. S. Badger, postmaster; Ex Gov. Hahn, superintendent of the Mint; and Louis J. Souer, appraiser, New Orleans, will be sharply opposed on the meeting of the Senate.

Thanksgiving day was kept in all parts of the country. In Memphis refugees met in mass meeting to thank the people of the North for their generous aid to fever sufferers.

Work is being pushed vigorously on the Southern Pacific railroad. 1500 men construct two miles per day. Passenger trains will run to Gila City by the middle of December.

The Humburg American line steamship, Capt. Schwansen, which sailed from New York for Hamburg, came in collision, about midnight of the 25th during a heavy fog, four miles south of Falkestone, England, with the Welsh bark Noel Ellian, and foundered in about ten minutes. Out of 102 persons on board over 50 were lost. Others were picked up by the steamer Glengarry. The Captain remained at his post to the last, and was rescued, floating, by a [illegible] steamer.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, DEC. 5, 1878.

Our Engraving.

Our engravings of John Wesley for gifts to subscribers, are being printed as rapidly as possible. Every preacher in charge will receive one by mail in a few days as a specimen to show the people, and canvass with. But do not wait; begin the canvass at once.

That Old Bottle.

Among many of our churches a bottle is used to contain the wine at communion table. It does not look well. Better use an ordinary pitcher. But how much nicer to have a silver pitcher. Any church sending twenty cash subscribers can have as a gift a silver pitcher worth $10. Throw away that old bottle.

Splendid!

Splendid, is the word that our agents use in speaking of the gifts offered by our publishers to subscribers of the SOUTHWESTERN. Every subscriber gets a steel engraving of John Wesley, and in addition to this, churches which take twenty or more subscribers, get silver communion ware worth from $10 to $38. Read the prospectus for 1879 in other columns.

The Subscription Lists.

The subscription lists of old subscribers have all been sent out. The preachers will please see every subscriber at once and ask a renewal for the next year. *Take carefully*, that all names of old subscribers [illegible] be stricken [illegible] the preacher will be held responsible *for all names returned* as [illegible]. Get all the new subscribers possible, and *fill out the letter* on the blank and return as soon as possible.

[illegible] is [illegible] passion is to punish [illegible] the faults and imperfections of [illegible].

Rev. [illegible] Bradford, presiding elder of the [illegible] District, Mississippi, called last week. He was in excellent health, and on his way to the western part of his district to [illegible] first visit after the disappearance of the epidemic.

The [illegible] of December number [illegible] reminds us [illegible] to bright [illegible] year, and also that we [illegible] friends service by advising them to do likewise. The [illegible] sensible little magazine [illegible] make a very pleasant [illegible]. Do not forget to order [illegible]. Published by Hitchcock & Walden, Cincinnati, Ohio. [illegible] for specimen number.

[illegible] Thanksgiving day all public [illegible] closed. The attendance [illegible] was greater than [illegible] that day in New [illegible] left by [illegible] appreciation of [illegible] for the blessings [illegible] of the country, [illegible] The day was de[illegible] University [illegible]

The President's Message.

The annual message of President Hayes, submitted to both houses of Congress on Monday, is an admirable statement of the general condition of the country. Our heartfelt gratitude, says the President, is due to the Divine Being for the continued bestowal of countless blessings during the last year. In view of the fatal pestilence of the past season, he recommends that Congress consider the subject of national quarantine regulations.

Next, (and this is of exceeding interest to the people of the South,) he alludes to the popularity of every effort made in the direction of the permanent pacification of the country. The recent congressional elections afforded a test of the advance thus far made in the practical establishment of the right of suffrage, secured by the constitution to the liberated race in the South. All disturbing influences, real or imaginary had been removed. The former slave-holding States, were pledged to the acceptance of the three amendments conferring the equality of civil and political rights on colored people. By these amendments a large increase of power was conferred on these States; but in some of them the colored people have been unable to make their opinions felt in elections. This result is mainly due to influences not easily remedied by legal protection. In the States of Louisiana and South Carolina, and in particular districts of other States, the records of the election compel the conclusion "that the colored voters have been over-ridden, and their participation in the elections not permitted to be either general or free." Congress will examine and determine as to the validity of the election of its members; but it is also the duty of the executive and judiciary, each in its province, to inquire into, and punish violations of the laws of the United States which have occurred. The appropriation to the department of justice for this purpose is inadequate, and he asks for a sufficient appropriation to enable the executive to enforce the laws. He says:

"I respectfully urge upon your attention that the congressional elections, in every district, in a very important sense, are justly a matter of political interest and concern throughout the whole country. Each State, every political party, is entitled to the share of power which is conferred by the legal and constitutional suffrage. It is the right of every citizen, possessing the qualifications prescribed by law, to cast one untimidated ballot, and to have his ballot honestly counted. So long as the exercise of this power and the enjoyment of this right are common and equal, practically as well as formally, submission to the results of the suffrage will be accorded loyally and cheerfully, and all the departments of government will feel the true vigor of the of the popular will thus expressed. No temporary or administrative interests of government, however urgent or weighty, will ever displace the zeal of our people in defence of our primary rights of citizenship. They understand that the protection of liberty requires the maintenance, in full vigor, of the manly methods of free speech, free press, and free suffrage, and will sustain the full authority of government to enforce the laws which are framed to preserve these inestimable rights. The material progress and welfare of the States depend on the protection afforded to their citizens. There can be no peace without such protection, no prosperity without peace, and the whole country is deeply interested in the growth and prosperity of all its parts.

"While the country has not yet reached complete unity of feeling and reciprocal confidence between the communities so lately and so seriously estranged, I feel an absolute assurance that the tendencies are in that direction, and with increasing [illegible]. The power of public opinion will override all political prejudices, and all sectional or race animosities, in demanding that all over our wide territory the name and character of citizen of the United States shall mean one and the same thing, and carry with them unchallenged security and respect."

The relations with other countries continue peaceful. Abstinence from radical changes in financial legislation will result to the prosperity of the country. The public debt has been reduced during the year ending No. 1, $23,150,617 38. Department reports are [illegible].

[illegible] message is vigorously assailed by the bull dozing Democrats who are about to wield their [illegible] in Congress, because [illegible] President has [illegible] to their heads, which [illegible] in the wearing. [illegible] at once, on the [illegible] the message to [illegible] whole, when Mr. [illegible] New York at[illegible] [illegible] the President [illegible] the cry of "bloody shirt" will not drown their proper indignation at great crimes against the laws of the land.

Tennessee Conference.

This conference convened for its 13th annual session at Murfreesboro, Nov. 21st. Bishop Scott conducted the opening services. C. W. S. Woods was elected Secretary. The usual standing committees were appointed. Bishop Scott addressed the conference very affectingly. This is the third time he has held this conference. He has passed his seventy-sixth year, yet his health and strength enable him to travel and perform the duties of his office. He expressed a strong desire to die at his post. He urged members of conference to attend faithfully the opening religious exercises of the daily sessions, as they needed means of grace for the spiritual advantage of the conference session. He had known members of other conferences to take very little interest in the devotional exercises of the daily sessions. The address indicated strength and vigor of thought, and more of physical strength than some of us expected.

Dr. Savage, agent of the A. B. Society, addressed the conference in the interests of the Bible work in the bounds of the conference. He spoke of what the Bible had done, in making it possible for this conference to be held, and the colored people of the South to enjoy their present educational advantages. He said in 30 counties of Tennessee and Kentucky, thirty-five thousand families were found destitute of the Bible. He urged the preachers to teach the Bible, and scatter it in all their charges.

The committees of examination then reported a decided improvement in the studies of the various years. The six candidates for graduation into full connection, passed a fair examination and were admitted. Of the elders, six were admitted into the travelling ministry on trial. The anniversary of the Sunday School Union was held on Friday night. Rev. J. B. Ford, Sunday School Secretary for the South, C. W. S. Woods and S. J. Harris made very fine addresses. Bro. Ford also addressed the conference on the need of the S. S. Union, the necessity of increased collections in order to carry on efficiently the work of the Union. The Educational Anniversary was addressed by Dr. Mitchell, P. E., of the Atlanta, Ga., District Conference, J. W. Hay, J. Braden, and C. W. Woods. The Missionary sermon was preached by C. W. Woods on Saturday afternoon, and the anniversary held at night, when addresses were delivered by Revs. McFerrin and Adams of the Church South, and by S. J. Harris and D. W. Hays. The standing committees reported on their various topics.

The report on education reported the prosperity of the West Tennessee preparatory school, and also recommended to the trustees to continue the present effective principal, Rev. C. E. Alexander. The yellow fever has somewhat interfered with the opening of the school, but the prospects are very fair for the future. The Central Tennessee College was reported as in excellent condition. The attendance equal to former years, and an increase in the number of students in the boarding hall. The Theological Department was specially recommended to the attention of the preachers, and candidates for the ministry were urged to attend the school. The past year was one of great prosperity. The enrollment in all departments was nearly three hundred. There were many conversions among the students, and the spiritual as well as the intellectual welfare is carefully guarded by the Faculty. The report on temperance endorsed the action of the General Conference, and recommended abstinence from tobacco, and all intoxicating liquors, and pledged the preachers of the Conference to be examples of temperance the students and teachers, is evidence that while the Faculty labor to cultivate the intellect, they do not neglect the spiritual interests of those committed to their care. The present school year opens with an increased number of boarders and the promise is of a large attendance than usual.

Resolved, That we hereby commend the Central Tennessee College to our people and the public as affording excellent facilities for securing a thorough Christian education.

Resolved, That we commend the teachers for their fidelity to their interest in the spiritual welfare of the students.

Resolved, That as far as is consistent with the interests of the work, the members of this conference are recommended to attend the college for three months during the conference year, and that our probationers and young men preparing for the ministry are specially urged to avail themselves of the advantages of this school.

Resolved, That Thos. Ward, P. Martin, and P. Gregg be appointed a visiting committee.

Resolved, That the presiding Bishop is hereby requested to reappoint J. Braden to the presidency of this institution.

Shabby.

In the New Orleans *Democrat*, the official journal of the city of New Orleans, appears an advertisement of Administrator Isaacson, of the department of finance, City Hall, relative to unpaid school salaries of 1873 and 1874. It is prefaced: "The following sums remain unpaid and will be paid to the persons named by the Treasurer of the Public Schools at this office, *less proportionate charge for this advertisement.*" Following are 54 names of superannuaries, portresses and others, with amounts due opposite for the year 1873, and 12 for 1874, representing a total amount of $719,80. One person is entitled to fifteen cents, others to thirty and forty-five. The highest sum is $83,35, only five of $50 and upwards appear on the list, while the majority are less than $5.

These amounts are due to poor and needy persons, who have served the city, and waited four and five years for payment. Now the city's financial agent announces that he is ready to pay them, and charges them for the announcement. This act is thoroughly in keeping with the public spirit of the city administration for years past, and is shabby in the extreme. Teachers of the public schools are treated with almost utter neglect, turned over to the mercy of warrant brokers, and allowed to work for months without consideration sufficient to maintain a livelihood. Starved and ill-treated teachers can not be expected to have that zeal for their profession which will make itself manifest in the highest order of public schools; and, therefore, the people are being deprived of a creditable and efficient system of education by the policy now in vogue. If the city was too poor to pay for the advertisement alluded to, it was possible to find newspapers that would have made no charge against the claimants in this case. But we claim that it was not, and hence the discrimination was odious.

Bible Work in Texas.

The superintendent of the American Bible Society, for Texas, with headquarters at Austin, furnishes us with the following summary of the colportage work in this State for the year ending October 1, 1878: Number of families visited by colporter, 39,321; families found without the Scriptures, 7970; destitute families supplied, 6016; destitute individuals supplied, in addition, 2118; number of books sold, 20,500 value of books sold, $6682,79; number of books donated to the needy, 5106; value of books donated, $1340,32; contributions received from churches and individuals, $1364,36; days of service rendered, 3908; number of miles traveled, 39,900. Thus, 25,606 volumes of the Holy Scriptures have been put into circulation, in thirteen different languages, by sale and donation, in thirty-two counties of the State. An effort is being made to carry out a systematic and thorough canvass and supply of the State with the Bible. By this means, the Word of God, which is the light of the world, will find its way to the cellars and garrets of our cities, into the obscure portions of our land, and the solitary cabins of the frontier.

The City.

The Young Men's Hebrew Association honored its dead with memorial services, held Sunday evening at 203 Canal Street.

Gen. McMillian, pension agent, returned to his headquarters last week, after a visit to his plantation in Carroll parish. The chief pension agency was located for a time at Montgomery, Alabama.

Henry Coleman, a colored roustaer on the steamer Mary Houston, Sunday morning woke up and rolled into the river. A policeman came to his assistance, and held him above water until he could be pulled out.

The Homeopathic Fever Commission commenced its session on Monday. A circular letter was addressed some days ago to the medical fraternity, with a view of collecting data for subsequent action by this commission. The members are: Drs. W. H. Holcombe, New Orleans; T. S. Verdi, Washington; J. P. Dake, Nashville; M. D. Morse, Memphis; L. A. Falligant, Savannah; B. W. James, Philadelphia; Wm. L. Breyfogle, Louisville; E. H. Price, Chattanooga; F. H Orme, Atlanta; E. F. De Derkey, Mobile.

A series of riots occurred in Jackson, Ky., caused by the friends of a prisoner endeavoring to release him from a sheriff and posse.

Tennessee Conference.

REPORT ON EDUCATION.

The M. E. Church has always recognized the importance of education to all her people, has encouraged schools, public and private, established colleges and universities, and has furnished a literature that for extent, variety, high literary and religious character, has never been excelled.

This literature whether in the form of periodicals, or books, is a mighty educational force. In proportion as it is circulated among the people will it do its work as an educator. While the Church has thus provided for the wants of all her membership, she has made special efforts to provide for the education of those who, for generations, have been deprived to a great extent, of all educational advantages. Schools and colleges have been erected for them by the Church, through the agency of the Freedman's Aid Society, in nearly every Southern State, and efficiently equipped with teachers and other appliances. We rejoice in the work already done and realize that great good has been accomplished. This work on behalf of our people, demands gratitude to our friends and to God, the giver of all good. It also demands our hearty cooperation in sustaining these schools, and in increasing their usefulness by all laudable means. We rejoice in the prosperity of the schools located in our bounds, viz: the West Tennessee Preparatory School at Mason and the Central Tennessee College at Nashville. *The West Tennessee Preparatory School* has been under the efficent management of Rev. C. E. Alexander, and his talented wife, and has had a prosperous year. The enrollment has been 130. The building has been repaired during the year, and effort made to pay the debt and secure the deed of the prosperity to the Board of Trustees. It is hoped that the indebteness may soon be removed.

Resolved, That we recommended this school to the patronage of the church and the public and request our preachers, as far as practicable, to labor to secure a still larger attendance of students and otherwise to promote all its interests.

Resolved, That we recommend to the Board of Trustees the continuance of Rev. C. E. Alexande in charge of this school.

Resolved, That we urge the Trustees to use all diligence to pay the the debt and secure the title to the property.

Resolved, That H. W. Key, W. S. Butler and the pastors at Mason and Memphis, be appointed a visiting committee.

Central Tennessee College. We rejoice to report the continued prosperity of this institution. During the year 285 students were enrolled. Of these 5 were in the College classes, 12 in the Repository, 38 in the Theological, 18 in the Medical, and 83 in the Normal. The report of the visiting committee speaks in high terms of the management of the school, and the progress of the students in their studies. During the year a number of the students were converted, and the spirituality of the religious exercises of the school, and the regular weekly class and prayer meetings, which are generally attended by ance. Only three members of the Conference, including probationers, use tobacco, and these are old men. M. C. Young, C. S. Smith and C. W. Woods withdrew from the Church during the year, the latter by personal request at the close of the Conference session. Huston Bowers was expelled. The statistics are as follows:

Members, 5,603; probationers, 956; local preachers, 108; churches, 96; probable value, $77,645; parsonages, 4; probable value, $900; collections for Missions, $308,23; for Church Extension, $46,65; for Tract Society, $11,75; for S. S. Union, $16,50; for Freedmen's Aid, $65,00; for Education, $13,20; for American B. Society, $7,50; for Conference claimants, $——.

APPOINTMENTS.

Tennessee Conference appointments:

Nashville District, C. Pickett, P. E.
Nashville District, E. Provine.
Nashville Clark Chapel. D. W. Hays.
Nashville Circuit, J. W. Pickett.
Lebanon, J. Pickett.
Hartsville, J. Smith.
Mitchellville, W. Bryant.
Gallatin, P. Martin.
Springfield, J. G. Thompson.
Dixon, To be supplied.
Franklin, To be supplied by M. Williams.
Mill Creek, To be supplied.
Spring Hill, J. P. Gregg.
Lewisburg and Lillard's, L. Chapman.
Dover, T. Woods.
J. Braden, President, W. Patterson and J. H. Whitney, Professors in Central Tennessee College.
Waynesboro District, B. B. Manson, P. E.
Waynesboro District, H. W. Key.
Waynesboro Circuit, To be supplied by W. Lillard.
Stone River, B. B. James.
Woodbury, H. Robinson.
McMinnville, A. Phillips.
McMinnville Circuit, P. Brooks.
Shelbyville, T. Ward.
Sparta, O. Green.
Cookville, O. Bullington.
Caney Fork and Carthage, C. Seward.
Alexandria, E. Provine.
North Lebanon, W. Miller.
Summer Hill, J. F. R. W. Summerhill.
Martin's Creek, Geo. House.
West Tennessee District, W. S. Butler, P. E.
Memphis Centenary, H. Primm.
Memphis Circuit, J. P. Bradford.
Fayette, Geo. Baber.
Mason and Brownville, J. P. Price.
Henderson, H. Moody.
Mansfield, To be supplied.
Cypress, L. M. Moores.
Purdy, H. Burns.
Gardner, J. D. Hay.
McKenzie, Wm. Dweganв.
Waynesboro, Supplied by A. Burdett.
Lawrence Circuit, G. W. Marsh.
Linden, Supplied by G. Burns.
S. J. Harris, Transferred to Holston Conference, and appointed to Cleveland District.

J. BRADEN.

New York Letter.

The portal on the floor of the stately Methodist building, over which is the inscription "Mission Rooms, is seldom on Monday forenoon, a "yarrow unvisited" to the majority of the Methodist preachers of New York and vicinity. The attendance of ministers runs from fifty to one hundred and fifty. A rule adopted a year or so since, excludes all but pastors actually in charge. The fondness of certain sensational newspapers in this city to caricature the speeches made, led to the passage of this restriction, which Dr. Tiffany the other day called "a cast iron" rule.

Soon after the appearance of the hymnal, a discussion of the merits of that book began, which ran on through several Mondays. The meeting enjoyed peculiar facilities for learning full particulars about the new publication, as one of the members of the meeting was also a member of the committee which prepared the hymnal—the keen, versatile, argumentative Dr. Buckley, of Brooklyn. A pastor from a neighboring city somewhat hastily arraigned the poetic worth of such hymns as: "All People that on Earth do Dwell;" Luther's "A Strong Castle is our God," and "Jerusalem the Golden," which, of course, gave the aforesaid Doctor of distinguished forensic ability, a fine opportunity for a polished, and crushing reply. There is not a preacher within the influence of the meeting who does not believe more devoutly in the worth of the new collection of hymns than before the discussion began.

The meeting was addressed recently by Chancellor Haven, who has just returned from a visit to the British Isles, and the Continent. He spoke in an interesting way of the work of Irish Methodism, and the difficulties encountered in that work; of the religious condition and social standing of the Wesleyans of England, and of the signs of promise in the mission field of Italy.

The succeeding Monday was assigned to an address from Francis Murphy, who has begun a very auspicious temperance work in our Seventh St. Church.

These Mission Rooms are an Athenian market-place, an oriental city gate for Methodist preachers. Many a new thing do they hear from the travellers they arrest and demand a song from. It was through the agency of this organization that the Methodists of the metropolis had the opportunity of hearing, and all Methodists, the opportunity of reading, the historical utterances of one of the nation's most distinguished visitors, Dean Stanley, at the brilliant reception at St. Paul's, in Fourth avenue,

M. D. B.

New York, Nov. 21, 1878.

Tribute of Respect.

At a called meeting of the Hesperian Literary Society, held on this date, at the New Orleans University, the following resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty Providence, in His all-wise judgment, to remove from our midst during the recent scourge, Miss Anna S. DeWolf, our beloved and esteemed tutoress; and James A. Hall, our late member and fellow student. While we bow in humble subjection to Him who rules the universe, and shapes our destinies, we cannot but express our sincere regret at their death.

Resolved, That in the death of Miss Anna S. DeWolf, the Hesperian Literary Society has lost an honorable and respected member; the New Orleans University an efficient teacher, and the students an instructress whom they loved and revered—one who did honor to the chair which she filled.

Resolved, That we extend our sympathies to her bereaved parents, whom she was separated from by many miles, at the time of her death.

Resolved, That in the death of James A. Hall, the University has lost a faithful and obedient student, and the Society an active and zealous member.

Resolved, That a copy of these resolutions be sent to the parents of the deceased, and published in the SOUTHWESTERN CHRISTIAN ADVOCATE.

JAMES T. COTTRELL.
G. W. WELLS, President.
C. G. MERRITT, Sec'y pro. tem.

New Orleans, Nov. 2nd, 1878.

The District Conference of the Holly Springs District will meet at the city of Kosciusko. Jany. 1st, 1879. The brethren are requested to be present and prepared to make a complete yearly report, preparatory to the sitting of the Annual Conference, which will sit at Yazoo City, Jany. 15th, 1879.

J. G. JOHNSON, P. E.
Holly Springs District.

Jackson, Nov. 27th, 1878.

Murfreesboro, Tenn., Nov. 21st, 1878.

The tenth session of Tennessee Conference met here this morning, Bishop Scott presiding. C. W. S. Woods elected Secretary. Standing committees elected, and Conference proceeded to regular business. Nearly all committees of examination ready to report. S. J. Harris passed four years, and elected to elder's orders. Dr. Savage spoke on Bible Cause.

B.

The price of *The New York Weekly Times* has been reduced to One dollar per annum, postage paid. At no period in its history has the future of the party of equal rights and national honor depended so much on the dissemination of sound political information among the people. No better public educator and no more complete newspaper can be found than the *New York Weekly Times*, and every new subscriber added to its list is a gain to the Republican Party.

Religious Items.

Bishop Foster lectures in Pittsburg on the 9th.

Two American freedmen were sent by the Spurgeon's tabernacle as missionaries to Africa.

Since the Bonn Synod abolished celibacy, "Old Catholic" clergy are marrying at a great rate.

The newly-remodeled building, 1020 Arch Street, Philadelphia, for the use of the Church Extension Board, is nearly completed.

Mrs. Van Cott has been holding meetings at the Franklin St. M. E. Church, Baltimore. Services twice daily, and hundreds obliged to go away.

The Bishops of England have, it is understood, come to the resolution that in the future licenses shall not be granted for the re-marriage according to the rites of the Church of England of divorced persons.

Rev. Joseph P. B. Wilmer, bishop of the Episcopal diocese of Louisiana, died suddenly at the St. Charles Hotel, of appoplexy, on Monday evening. He resigned his parish in Philadelphia in 1860 to espouse the cause of secession. He was, at his decease, in his sixty-seventh year.

Says a lay worker in Copake Charge, New York Conference: "During the past year the pastor has organized his Sabbath-schools on this charge into Missionary Societies, and last Sabbath the children who had collecting cards made their returns. We were greatly surprised at the results, they having collected $82, which is nearly 400 per cent more than the average returns for many years past. This cheering success, coupled with a pleasant introduction of the new Hymnal, and with our pastor's statement that *all his collections are taken and forwarded*, save that for Conference Claimants, makes us feel desirous to let it be known."

General News Items.

Gladstone denies the charge that his administration has alienated the Ameer, and denounces the war with Afghanistan.

Alexander M'Gill, of Alleghany City, bequeathed $30,000 to the Democratic party, after his relatives have had the use of it during their lives.

Russia will evacuate Bulgaria and Rumelia, conformably to the Berlin treaty, but will hold Adrianople and Thrace until a definite treaty is concluded with the Sultan.

Secretary Schurz has written the Secretary of War a letter requesting that General Sheridan be called upon to make good his assertions that recent appropriations for the Indians have been mismanaged.

Gambetta is firmly opposed to executing any more Communists, or prosecuting them in any shape or form on account of their past deeds and the sentence outstanding against them.

Count Andrassy in a speech said that the occupation of Bosnia and Herzegovina would continue until Turkey reimbursed the outlay incurred, and could guarantee the future orderly government of those provinces.

The co-operative associations of Germany have made steady progress during the past year, notwithstanding the stagnation in business. There number has reached 3,300, with more than 1,000,000 members, and the business transacted exceeded $6,000,000. Their capital in stock, buildings, and other property, and in cash resources, is estimated at $40,000,000.

A meeting of public school teachers was held on Saturday at the Central High School, on Burgundy street, to consider their financial condition. Committees were appointed to confer with the press, and to wait upon the Legislature. Their situation is deplorable and disgraceful to the city. The remuneration received for services is not sufficient to maintain a livelihood, and their wrongs for years have gone unredressed.

"The Women's Suffrage Society," says the London *Atheneum* "are calling on such women as have distinguished themselves as authors artists, doctors, school-mistresses' to express in a few lines their conviction that the suffrage ought to be extended to all unmarried women who are rate-payers. The society is publishing these in the form of leaflets, and it has already obtained answers from a large number of women whose names are honorably before the world."

Sunday School.

December 8, 1878.—THE CROSS.
SCRIPTURE.—Luke, 23: 33-46.
GOLDEN TEXT.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6: 14.
TOPIC.—"A Dying Savior."

[Condensed from the National S. S. Teacher.]

The following is the order of events: Thursday Evening, April 5th, A. D. 30: The agony in Gethsemane; The betrayal; Examination before Annas; Peters' denial; Trial before Caiaphas and the Sanhedrin. Friday morning: — Trial before Pilate; Trial before Herod; Trial resumed before Pilate; The scourging, etc.; Remorse and suicide of Judas; Bearing the Cross.

It is evident that the trial of Jesus was hurried forward with shameful haste. The arrest must have taken place on Thursday evening. Immediately he was taken before Annas, the still potent ex-high priest. Here he was subjected to a preliminary examination as to doctrine. But, in the meantime, the members of the Sanhedrin were summoned, and, by early cock-crowing, they were all together, and Jesus was brought bound before them. Technically they obeyed the law, which forbade the assembling of the Sanhedrin during the night time, but, as any one can see, actually they broke the spirit and the intention of the prohibition. Two other rules were disregarded by them in their eager thirst for blood. The first was that no one could be condemned except upon the testimony of two witnesses—and to the very last no two witnesses agreed together. The second was that no one should be condemed upon his own confession alone—and yet their final judgment of condemnation was rendered upon the extorted confession that their prisoner was the son of God. Then the high priest rent his clothes, saying: "What further need have we of witnesses!" On Friday morning, early, he was taken bound before Pilate. The trial before him, the change of venue to Herod, the return to Pilate, the efforts of Pilate to save him, the scourging, and the final delivery of Jesus to the soldiers for crucifixion—all these events together—did not consume a half dozen hours. Before 9 o'clock the farce of a trial was over, and the Savior was on his way to the cross. How literally that fulfilled Isaiah 55: 8, "He was taken from prison and from judgment; and who shall declare his generation?"

Crucified (33, 35).—Before he was nailed to the cross, a stupefying drink of wine mingled with myrrh, or gall, was offered to the Savior. It was probably offered by the pitiful women who followed him to the place of crucifixion, bewailing his approaching death, and to whom he addressed the compassionate and sad prophetic words recorded in verses 27-31. Doubtless the two malefactors who were with him partook of it without hesitation, but he refused the draught. He would not take refuge in insensibility from the pangs which he had left heaven to endure for the sake of a sinful world.

Mark tells the hour at which the cruel deed was done. It was the third hour—the very hour when the smoke of the morning sacrifice began to ascend from the courts of the temple. His death occurred at the ninth hour—the hour of the evening sacrifice. Were these two incidents merely accidental?

The method of punishment by crucifixion was not of Jewish origin or adoption; so repugnant to the people was it, that national sentiment would not have permitted a Jew to be crucified by Jews. How low, theretherefore, stooped the priests and their fellow conspirators, and how bitter must have been their hatred, when they conspired with the Romans to inflict upon one of their own countrymen a death which always aroused their ire when meted but to a Jew, no matter how vile or how worthy of punishment he may be! The shame of the cross was aggravated by his being crucified between two robbers —as though he were the worst of the three. That would seem to have been an unnecessary humiliation, but it causes the words of Isaiah 53: 12 to stand out in letters which gleam upon the sacred page: "And he was numbered with the transgressors."

There were seven words spoken by the Savior upon the cross. The *first* of these utterances occurred while the nails were being driven through his hands and his feet. Then, in the midst of that exquisite torture, when one might have expected to hear a wail of anguish, instead there came forth a prayer: "Father, forgive them; for they know not what they do."

The prayer of the Savior upon the cross was answered upon the day of

Pentecost, and upon the day following, when many of those who urged on his crucifixion, and who took a cruel delight in his sufferings, were pricked to the heart at what they had done, and, through repentance, found the forgiveness which Christ had besought for them.

But this sublime utterance upon the cross had no effect upon the soldiers underneath. They were dividing the clothing which they had taken from him just previous to nailing him to the cross. There were four soldiers, and there was a garment for each soldier, and one left over. That one was the *tunic*, an undergarment, which in our version is improperly called a coat, and as this was without seam, it was impossible to divide it, and so, for it, they "cast lots." Now, in this matter, there was no interference either of the friends or the foes of Christ. The soldiers evidently followed out their own inclinations. And yet, as both Matthew and John recite, they fulfilled that Messianic prophecy, "They part my garments among them, and cast lots upon my vesture." Ps. 22: 18.

Mocked (35-39).—There were four classes of those who mocked him. 1. The people. 2. The rulers. 3. The soldiers. 4. The thief.

The *people*, apparently, as they went by, said, "Thou that destroyest the temple, and buildest it in three days, save thyself." The *chief-priests* with the *rulers* mockingly said: "He saved others; let him save himself if he be the Christ, the chosen of God." The *soldiers* offered their mockery in a rude form. One of the tortures of crucifixion was an intense thirst. They pretended to offer him some of the light wine which they drank, probably quaffing it off in aggravation of the thirst which they knew he was experiencing. *Pilate*, also, took his share in this derision by placing above the head of the victim the superscription: "This is Jesus of Nazareth, the king of the Jews." He meant, however, to do something more than deride the occupant of the cross. The chief priests were restive under that inscription, and said to him, "Write not, The king of the Jews, but that he said, I am the king of the Jews." But Pilate was not to be moved any more, and curtly replied, "What I have written, I have written." It was a small revenge which he took upon them for having [illegible] to an act which his [illegible] did not sanction.

[illegible] was [illegible] the same pangs, at the [illegible] same men, with a reckless bravado, put on, doubtless, to [illegible] admiration of the [illegible] with the rest, jeer[illegible], "If thou be Christ, save thyself and us."

The other malefactor, strangely [illegible] the di[illegible] qualities shown by [illegible] the central cross, [illegible] associate in crime, saying, "[illegible] thou fear God, seeing thou art in the same condemnation?"

The promise which the Saviour immediately gives to the suppliant in "the second word" from the cross. [illegible] "When thou comest into thy kingdom." The Saviour's reply to that was—"to-day."

[illegible]

[illegible] as the mediator of a better covenant.

His last word from the cross, after he had cried with a loud voice, was one which showed that he had passed out from darkness into light again. "Father, into thy hands I commend my spirit." "And having said this he gave up the ghost."

New Publications

The Students Journal of the Illinois Wesleyan University, Bloomington, for December is at hand with interesting contents.

Littell's Living Age for 1879. The extra offer to new subscribers for 1879, and the reduced clubbing rates, are worthy of note in the prospectus of this standard periodical published in another column. The remarkable success of *The Living Age* is well attested by the fact that on the 1st of January next it begins its *one hundred and fortieth volume.* It affords the only satisfactorily complete compendium of a current literature which is now richer than ever before in the work of the ablest writers upon all topics of interest. It merits careful attention in making a selection of reading matter for the new year. The more numerous the periodicals, indeed, the more valuable becomes [illegible] which in convenient form and at small expense, gives the best of all. Its importance to American readers can hardly be over-estimated, as no other single periodical enables one, as does this, to keep well informed in the best thought and literature of the time, and fairly abreast with the work of the most eminent living writers.

THIS WILL PAY. Many times the small cost will be returned to every person, in the country, or village, or city, who supplies himself and family with the plain, practical, reliable, useful, *paying* information given in the *American Agriculturist.* It was so named because started 37 years ago as a rural journal, but is now greatly enlarged in size and scope, and profusely illustrated, so that it meets the wants of all classes—of cultivators of the smallest plots, or the largest farms—of Housekeepers and Children—of [illegible] of Cattle, Horses, Sheep, [illegible]—of Fruit Growers, Florists, Builders, Mechanics, etc. From 600 to 800 original Engravings in every Volume, bring right to the eye and undestanding, many useful, labor-helping and labor-saving contrivances, largely home-made, and for out-door and in-door work; also plants, animals, construction of dwellings, etc., etc. These numerous Engravings make this Journal greatly superior to every other one treating on the same subjects. The persistent, caustic exposures of Humbugs and Swindles are of great value to all its readers.—Over $25,000 a year are expended in collecting useful and interesting information and engravings, the benefit of all which [illegible] enjoyed at the reduced price of only $1.50 a year, post-free; or four copies at $1.25 each, or ten copies at $1 each. A specimen copy, 10 cents. [illegible] It will pay. [illegible] Judd Co. [illegible] Broadway, New York.

N. B. [illegible]

[illegible] The December number of the [illegible] completes its [illegible] volume. [illegible] the principal animals [illegible] in America. [illegible] the [illegible] with several illustrations [illegible]

"Hans," by Mrs. C. S. Noires, is an account of a remarkable orphanage [illegible]burg, [illegible] Dr. [illegible]

suggest for a Christmas present nothing more agreeable or gratifying.—*American Christian Review.*

THE SUDDEN DEATH.

There is something terrible in the thought of having our friends stricken down at our side, without a parting word of endearment or consolation—one moment [illegible] in the flush of vigorous life, [illegible] the next at [illegible] death, deaf to our cries and heedless of our tears. Every excessively fat person is in instant danger of such a death. Seven-tenths of the victims of obesity die of heart disease or apoplexy. Allan's Anti-Fat is the only remedy for obesity, reduces the weight by regulating the digestion and assimilation of the food. It is perfectly harmless, and its use will insure, in every instance, a reduction of weight from two to five pounds a week.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

Quarterly Meetings.

NOTE.—We insert notices of Quarterly and District Meetings twice free of charge. Our space is so limited that we cannot insert them more than twice.

Nashville District (Tenn) Conference.

FIRST ROUND.

Franklin, Nov. 30 and Dec. 1st; Spring Hill, Dec. 7-8; Lewisburg and Lillard, Dec. 14-15; Mill Creek, Dec. 21-22; Lebanon, Dec. 28-29; Galletine, January, 1879, 4-5; Hartsville, Jan. 11-12; Mitchalville, Jan. 18-19; Spring Hill, Jan. 25-26; Hickory, Feb. 1-2; Dover, 8-9; Nashville Circuit, Feb. 15-16; Clark Chapel, 22-23.

C. PICKETT, P. E.

Murfreesboro Dist. Quarterly Meeting.

FIRST ROUND.

Murfreesboro station, Dec. 7-8; Alexandria circuit, Dec. 14-15; Can[illegible], Dec. [illegible] Lebanon, Dec. [illegible] River circuit, Jan. 11-12; [illegible] Woodbury ci[illegible] 18-19; Shelbyville, Jan. 25-26; [illegible] Feb. 1-2; Rockville, Feb. 8-9; [illegible] 15; Summerhill Mission [illegible]

The District Con[illegible] on the [illegible] of January. District Stewards [illegible]

[illegible]

West [illegible]

Gardiner circuit, Dec. 4; Crittenden circuit, D[illegible]; Memphis Centenary, Dec. 14-1[illegible] circuit, Dec. 21-22; Fayette [illegible] Mason and Brownsville, Jan. 11-12; Mansfield, [illegible] Jan. 25-26; Purdy, [illegible] 8-9; Linden, Feb. [illegible] Feb. 22-23.

W. S. BURTON.

Wiley University

[illegible]

Tuition per Month	$1 50
Room rent	1 50
Washing, Light and Fuel	1 50

Board [illegible] room rent and tuition per month [illegible] for students [illegible] ministry have tuition and room [illegible]

All dues must be paid in advance.

CALENDAR 1878-9.

First term begins	Sept. 22d, ends	Dec. 30th.
Second "	Dec. 30th, "	March 21.
Third "	March 24, "	June 12th.

For catalogue or further information address,

W. H. DAVIS,
Wiley University,
Marshall, Texas.

[illegible] has been widely advertised under [illegible] SPOOL COTTON [illegible] on Cotton, textiles, yarns and [illegible] Exposition [illegible] Gold Medal and Grand Prize for [illegible] "SPOOL COTTON [illegible] ADAPTED FOR USE ON SEWING MACHINES," over all the [illegible] manufacturers of the world, we owe it as a duty to the public and to J. & P. COATS to announce that

The Grand Prizes were Decreed at Paris for Spool Cotton.

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Willimantic Linen Co., Silver Medal.

[illegible] First [illegible] and [illegible] for the [illegible]

[illegible] P. COATS, is still AHEAD IN SPOOL COTTON.

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Sole Agents in New York for J. & P. Coats.

Benson's Capcine POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medical elements which in combination with rubber, possess the most extraordinary pain relieving, strengthening and curative properties. Any physician in your own locality will confirm the above statement. For Lame Back, Rheumatism, Female [illegible] stubborn and Neglected Colds and Coughs, [illegible] Whooping cough, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price [illegible] cts. [illegible] on receipt of price by [illegible] 21 Platt Street, New York. [illegible]

The New York Times.

FOR 1879.

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1879.

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NEW ORLEANS, NOVEMBER 1, 1878.

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2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

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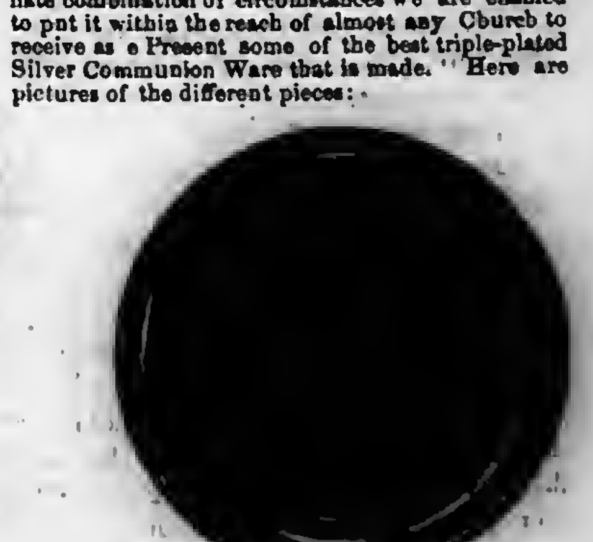

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THE GLEANER.

[illegible] gleaner
Among the harvest sheaves;
I follow in the reaping
For what the reaper leaves;
For haply by the wayside
Some handfuls may be tossed,
As said the careful Master,
That nothing may be lost.

Drops fill the boundless ocean,
Sands pile the mountain high:
So all the bounteous garner
Must single grains supply,
And when, to feed the hungry,
The richer offering comes,
The full loaf on the table
May not disdain the crumbs.

I hear the cry of hunger,
I see the tears they shed,
Of souls that waste and perish
For lack of living bread;
And so I am a gleaner.
Although my gains are small:
For they must share His bounty
Whose harvest is for all.

I'm sorry 'tis so little
My little hands can do:
But Jesus will accept it,
If but my heart is true;
And sometime—'tis the promise
My heart in hope believes—
I'll bring the blessed Master
The full and joyful sheaves.

—Miss E. E. Lay.

What Happened.

Minnie's mamma was going down stairs to make tarts, so she said:

"Now, Minnie, keep quiet and watch baby while he sleeps, and I'll be back soon."

"But, mamma, I want to do, too," and Minnie drew her little dripping [illegible] where she was washing her dolly's clothes, and began to get down from her chair.

"No, Minnie," said mamma, "you stay here, like a good girl and take care of brother."

"Why, [illegible]," and [illegible] not [illegible] the [illegible] out her [illegible] with wet apron [illegible] crept slowly and softly into the room. Mamma felt sorry because her little girl did [illegible] she did not speak. [illegible] closer and closer, and at [illegible] the table and [illegible] still her mam[illegible] of her.

Oh, [illegible] longed to reach out [illegible] to try to make some tarts, [illegible] she knew she was in [illegible] did not dare to do so. [illegible] grew tired of her [illegible] so she ventured [illegible] why you look tho [illegible]

"[illegible]" my little girl was [illegible] didn't watch her little [illegible]."

"But, mamma, 'twathn't any [illegible] told Dod to thend [illegible] very betht angelth [illegible] baby till I camed down to [illegible] make tarts, and then I [illegible] water run loud in the bathin, [illegible] with eyeth he [illegible] and trouble the angelth— [illegible] why do you run away the [illegible] I'm telling you?"

[illegible] the water from [illegible] over and over [illegible] mamma, I'm [illegible] said she would for[illegible] her eyes [illegible] the large wet spot.

"I think the [illegible] water [illegible] anyhow [illegible]

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I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study, and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the District Conference, the District Conference, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

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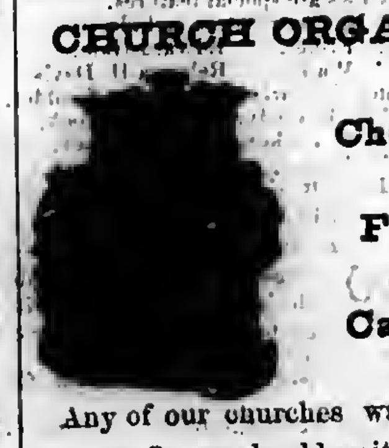

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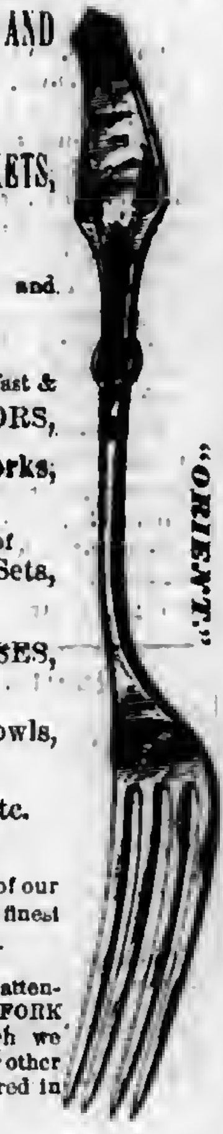

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Vol XIII 1878

Southwestern Christian Advocate.

VOL. 13—NO. 52. NEW ORLEANS, LOUISIANA, THURSDAY, DECEMBER 26, 1878. WHOLE NUMBER 334.

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

39 Natchez Street, New Orleans

NELSON & PHILLIPS, Agents.

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THE LORD'S PRAYER.

The following beautiful paraphrase is credited to M. Pierre Bernard.

Our Father—
By right of creation,
By bountiful provision,
By gracious adoption;
Who art in heaven—
The throne of thy glory,
The portion of thy children,
The temple of thy angels.
Hallowed be thy name—
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.
Thy Kingdom come—
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us.
Thy will be done on earth as it is in heaven—
Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.
Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls.
And forgive us our trespasses—
Against the commands of Thy law,
Against the graces of Thy gospel;
As we forgive those that trespass against us—
By defaming our characters,
By embezzling our property,
By abusing our persons;
And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
[illegible] the
[illegible] governs all,
[illegible] sustains all,
[illegible] glory is above all.
Thy purpose,
Thy [illegible],
our [illegible],
[illegible] Thy praise.
[illegible] kingdom of God until the
[illegible] ever wears the robe

[illegible]lyn Paup-

[illegible] TALMAGE.

[illegible] Commis- [illegible] of [illegible] the Brooklyn [illegible] a larger [illegible]

shell of arousal into every city hall, meeting-house and cathedral on this continent. The factories at Fall River and Lowell have sometimes stopped for lack of demand or lack of workmen, but the great million-roomed factory goes on by day and night, year after year, without slackening a band or arresting a spindle. Its great wheel is turned by a flood not like that of the Merrimac or the Connecticut, but by a crimson flood poured forth from the groggeries and the wine cellars of the land, and the faster these floods roll the faster the wheel turns; and the band of the wheel is woven out of broken heart-strings, and at every turn thereof there pours out of the mouth of the iron mill crushed fortunes, desolate homes, squalor and mendicancy and crime—domestic and municipal—and national woe; and the creaking and rumbling of the wheels are the shrieks and groans of men and women lost for two worlds; and the cry is "bring on more reputations, more homes, more fortunes, more cities for the grist of this stupendous mill."

"But," you say, "these mills of death will after awhile cease from lack of material." No! See by the police-lantern into the future! In this cluster of cities, 15,000 barefooted, homeless children of the streets. They are the reserve corps of those that are to come up and take the ranks of those who drop into the Morgue, the potter's field and the East river. Some one has estimated that if these children were placed in double file, three feet apart, they would make a procession eight miles long. But what a pale, coughing, hunger-bitten, sin-cursed, ophthalmic throng—the tigers and scorpions and adders that were waiting to bite and sting and destroy society, which they take to be their natural enemy. Howard Mission is saving many; Children's Aid Society, many; Newsboys' lodging-houses, many; industrial schools, many. One society has transplanted from the filthy pavement of our cities to Western farms 30,000 of these children by matchless stratagem of charity, changing that multitude from vagrancy into industrious and useful citizenship. Out of 21,000 thus transported only twelve children turned out badly. But still the battalion of juvenile vagrancy marches on.

One regiment is made up of boot-blacks. They seem jolly, but they have known sorrows greater than many an old man. Amid the vilest of temptations and kicked and cuffed up garrets and down cellars, they make their two or three dollars a week, and by fifteen years of natural life are fifty years old in sin. Pitching pennies in their leisure and smoking the stumps of cigars thrown into the ditch, they are the prey of gamblers, and destroyed by the top gallery of the low play-house. Blacking shoes is their business, the interregnum of their work is swallowed up with the blackening of their morals. "Shine your boots, sir!" they sing out with affected gayety of mind, but there is a sad tremor in their accentuation. No [illegible] for them. You thoughtlessly put up your foot on their stand and whistle or smoke while, God knows, it would not have hurt you to have said a kind word of counsel or of good cheer. Who prayed for a boot-black? Who, finding one wronged out of his [illegible] has demanded for him justice? Who, finding the wind blowing up under his short jacket and [illegible] his bare neck, has invited him into warm? God have mercy on the regiment of boot-blacks.

Another regiment of this great [illegible] of suffering is made up [illegible] the sharpest, [illegible] wittiest lads of the town [illegible] the morning, [illegible] waiting at [illegible] themselves, or [illegible] hour, [illegible] of the fold- [illegible] their arm [illegible] already [illegible] the black [illegible]

[illegible] in the savings bank about $3,000. But for the great multitude there remains hunger and cold and nakedness and early graves or dream as he supposed that some quick prisons. There is nothing on the street that so moves me as when on a wintry morning I see a newsboy with papers he can't sell, about one-fourth clothed, crying with the cold, his face or hands bleeding from a fall, or rubbing a knee that has been hit on the side of the car, selling newspapers that tell of railroad accidents and boiler explosions and the foundering of ships in the last storm, while he says nothing about that which was to himself greater than all other misfortunes and disasters—the fact that he was ever born at all. By the red eye of the police lantern see them coiled up in the deep slumber of the night, for a few hours forgetful of want and pain and storm and darkness. But one of them struggling in his one was stealing his papers away from him, I stopped and thought whether it would be right to wish that they might never wake up again. God pity and save the newsboys of the city.

But there are other regiments marching on; regiments of rag-pickers, regiments of match-sellers, regiments of juvenile thieves—great reserve corps of darkness and death. What will become of society if they are unarrested and unsaved? But I said to the detectives: "Enough for one night of the misery of New York." We had gone up and down stairways and into cellars and turned this way and that, until I knew not where we were, except that we were bounded on the north by want, on the south by suffering, on the east by anguish, and on the west by despair.

For the SOUTHWESTERN.

The South and our Work.

Past events, as well as Revelation, plainly indicate to us that the Infinite rules in the affairs of men. Every revolution of the sun marks the onward march of political and religious liberty, and the emergency of millions from heathenish darkness. Where moral and natural means fail, agencies of force and mighty political and social revolutions produce the same result. Romanism would trample upon the liberties of the people, and great political convulsions shake her to the centre, openly rebuking her for her vain assumptions of the right of government and infallibility. And, notwithstanding the efforts made by the votaries of error all over the world, the iron grip of ignorance is giving way to the genial warmth of a free Christian thought; and where vice, made strong by darkness, stubbornly resists the advance of free thought there comes a force more than persuasive, a mandate that cannot be escaped, to right the wrongs and prepare the way to a higher and broader Christian freedom. Providence evidently means to loose the fetters and break every yoke. Slavery was supposed by many to be a divinely appointed institution, and no means of light were opened to the enslaved sons of Ham. Then broke over our country a great storm of devastation, and there seemed no beginning of the solution of the difficulties until all the people were given the rights of freemen. Some mistakes were perhaps made in the manner of freeing and enfranchising those held in slavery, but the great central idea was a righteous one, and from that date every pealing bugle note and booming of cannon were only echoes of the eternal fiat that had gone forth, that all men were men and should have rights and privileges as such. Anger and punishment have brought to our land freedom and prosperity. "Surely the wrath of man shall praise Him," and "the remainder of wrath shall He restrain." One after another of Christian nations have thrown off the fetters of the slave; and not only so, but every land and every isle of the sea is opened to the Christian missionary. The command, "Go ye into all the world," is being fulfilled in a sense in which it never was before. From the North, from the South, from the East, from the West, comes up the cry, "Come over and help us." Prominent, we may say foremost, in the field, is the Methodist Episcopal Church with her many agencies of good. [illegible] result of her zeal and fidelity. She nestles under her protecting wings representatives from every people. While her success has been so general, her work has been obstructed in the Southern half of our country. But during the short years of a modified peace since the extermination of slavery, she has secured a good footing in every Southern State. She is already, in this field, third in point of numbers. Strange as it may seem, some have thought, or professed to at least, that the Methodist Episcopal Church has no business in the South. We fail to perceive any reason why all churches should not use all power possible in all places to proclaim the "Word whose entrance giveth life," and help turn back the mighty tide of ignorance and vice. Some of our own brethren tremble before stern duty, but under God we cannot fail. Every year witnesses new conquests; schools and colleges spring up in her path; the pulsations of her great heart put life and warmth into all the members of the common body. And after all has been done, many golden sheaves are lost for want of some to gather them in. Stagnation in business and our unsettled state of political affairs have kept many from emigrating to the South. It is probable that at no distant day the South will be open to immigration as the North and West have been; and, in that case, the South will teem with population. There will be no North and South, with the distinctive significance attached to [illegible] names, but one grand country. With other churches, the Methodist Episcopal Church is held accountable for her share in the preservation of our common country and the evangelization of her people: [illegible] we may safely expect her church spires to tower from every village in the South as well as in the North and West. This is no idle f[illegible], but a judgment warranted by [illegible] present vigorous pushing of [illegible] work in the South, and by her success in the past wherever she has operated. Sacrifices and hardships will have to be undergone, but the time never was yet in the history of Methodism when men were wanting for such places where they were really needed. Those who would hinder our work need to counsel from the wisdom of Gamaliel, "lest haply they be found even to fight against God."

W. H. DAVIS.

Wiley University, Marshall, Texas, Dec. 14.

Political Morals.

A partisan goes with his party, right or wrong. He is devoted to persons, not principles. He seeks his own advantage quite regardless of the public good. He joins in plots, intrigues, combinations and rings, all of which aim to use some great party for the benefit of a very few astute knaves. It is because of the conduct of such unscrupulous partisans that many honest and patriotic citizens have come to the conclusion that they are released from all political obligations. They think the post of honor is the private station, and decline to concern themselves about public affairs. They have seen stupendous frauds enormous robberies committed under forms of law. They have deplored the corruptions which have festered within the two historic national parties, and with a species of indolent despair confine themselves to private pursuits and allow the traders and gamblers in politics to keep the field unchallenged.

Herein lies the great peril of our institutions. Under every form of government from the beginning until now there have been great wrongs and prodigious abuses. But the wrongs and abuses under our republican system can be reached and checked. This has been shown in recent years, when public opinion has turned with the wrath of Nemesis against men once idolized by their respective parties and it has shrouded them with thick folds of infamy from which they can find no escape. It is to the credit of the American people that sooner or later they will put the seal of their condemnation upon men who have sacrificed the morals of politics for their own sordid advantage. The truth is that no great political party can exist without a moral basis. No matter what may be the issue joined, no matter how narrow the views of large classes of voters, still there is a public conscience that makes it necessary to appeal to the moral sense in support of the asserted morality of measures proposed. If there be a cry against monopolies, or land grants, or high tariffs, though all these relate to material interests, still the argument against them is always based on some principle of legal or civic ethics. So now when the main question before the people relates to money, the whole battle turns on the honesty or dishonesty involved in the schemes of antagonizing parties. Everybody knows that in every canvass political tactics require that efforts be made to convince "honest voters," and so it may be laid down as a settled rule that politics divorced from morality are pernicious and pestilential, encouraging to demagogues and alarming to patriots.

But while the greed for office has grown with the increase of patronage and the large interests to be handled, we have a very definite conviction that the best men of all parties are intent upon effecting reforms in administration. In other words, politics have been in a measure purified, corrupt leaders have been exposed, and their influence destroyed. Now who shall help these men who are aiming at a better and either standard of political morality? Who shall preserve the ballot-box for its legitimate uses? Who shall drag up our drowned honor by the locks and cloth it with official dignity and authority? Honest men, Christian men, lovers of their country, cannot afford in any sense to be indifferent to the claims of the present and of the future upon their courage, their intelligence, and their zeal. They ought to vote and to make their ballots contain the veridicts of their consciences. The independent voter who refuses to be led like a chained galley slave, who takes care to vote for the right cause and the right men may be a real benefactor now when there is still room for large and various political reforms.—*Intelligence.*

The Next Best Thing.

"Mr. Moncton," said my grandmother. "I have no wood to burn to-day. What shall I do?"

"O, send Louisa round to pick up some," said the good man, making a stride toward the door.

"But she has picked up all she can find."

"Then let her break up some old stuff."

"But she has broken up everything already."

"Oh! well, then, do the next best thing—I must be off," said the farmer; and off he was, whistling as he went, and no doubt wondering in his heart what the next best thing would turn out to be.

Noon came, and with it came my grandfather and four hungry laborers. My grandmother stood in the kitchen, spinning on her great wheel, and singing a pleasant little ditty; Louisa was scouring in the back room, and the cat purring on the hearth before a black and fireless chimney, while the table sat in the middle of the room, ready for dinner, with empty dishes.

"Well, wife, here we are," said my grandfather, cheerily.

"So I see," said she placidly. "Have you had a good morning in the corn field?"

"Why, yes, so so. But where is the dinner?"

"In the pot on the doorstep. Won't you see if it is done?"

And on the doorstep, to be sure, sat the great iron pot, nicely covered, but not looking prticularly steamy. My grandfather raised the cover, and there lay all the ingredients of a nice boiled dinner—every thing prepared in the nicest manner, and all the vegetables as raw as they had ever been. My grandfather started, and my grandmother joined another roll to the yard upon her distaff, and began another verse of her song.

"Why, woman, what does this mean?" began my grandfather, indignantly. "This dinner isn't cooked at all!"

"Dear me, is it not? Why, it has set in the sun this four hours.

"Set in the sun!"

"Yes, you told me to try the next best thing to having a fire, and I thought setting my dinner in the sun was about that."

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud. Then picking up his hat, he said: "Come, boys, we might as well start for the woods. We shall have no dinner till we have earned it, I perceive."

"Wont you have some bread and cheese before you go?" asked my grandmother, generous in her voice as women always are. And so she won the day.—*Christian Statesman.*

Gems.

Every good deed is a grain of seed for eternal life.

Presumption first blinds a man, and then sets him running.

Let nothing satisfy you but a Scriptural, heartfelt assurance of interest in the love of God.

True prayer strikes at the root of sin; where there is much real prayer, sin cannot be loved or indulged.

Study the Holy Scriptures. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.—*Locke.*

Once read a wrong, bad book, and the mischief it will do you can never be repaired. God has given us the choice of learning both good and evil, but he has not given us the choice of forgetting.

It cannot be denied that Christ everywhere speaks as if he was willing all men should be saved. Therefore to say he was not willing all men should be saved is to represent him as a gross deceiver of the people.—*Wesley.*

It is difficult to estimate the power for good of a soul thoroughly endued with energy from on high. Its influence, though it may be quiet, is yet like a silent, mighty current. And when a body of Christians, when a whole church is thus baptized, nothing can withstand its might.—*Independent.*

When I hear a person who has broken the laws of the land railed at, and hear people cry, "Oh, he is a vile wretch; he deserves his sentence;" for my part I can't throw a stone at him, but I see that if God were to leave me to myself I should commit as foul crimes, and a thousand times worse.—*W. Romaine.*

It is pleasant to believe that the world is gradually growing whiter. It is a joy to feel that, as the years pass, the mission of Jesus fulfils itself, and the world is becoming purer. There is a basis of fact for this belief, and abundant cause for such a joy. Two thousand years ago the word was foul, both in its thought, its practices, and its expression. Even the literature of our own language, three centuries ago, was too impure for the present time to read. In our age, on every hand,—in what it says and does, in what it writes and sings, paints and chisels,—we behold proof that the cleansing work of Christianity has triumphed. The world is progressing. It moves on and it moves up. The hearts of men are becoming chaste, the affections of men pure. God is coming nearer and nearer to the race, not in outward and visible splendor of actual appearance, but in the interior improvement and development of human nature. Again is his likeness being born on the earth. Not now, as at Bethlehem, by the birth of the flesh, but by the birth of the spirit. He is not taking to himself the nature of angels, but the nature of man, and man beholds him in his own nature. And through the increasing purity of his affections he sees his God. By and by they will see him more clearly. By and by they will see him wholly. By and by they will realize the truth of the saying of Jesus, when he exclaimed to his disciples, "The kingdom of heaven is within you." Then will they indeed be near God. Then shall they see him, as it were, face to face.—*Murray.*

The North and the South.

The North is growing much faster than the South. The Electoral College is now composed of two hundred and thirty-one members from the North and one-hundred and thirty-eight from the South. Under the new appointment which will be made on the census of 1880 the North will be, if not quite, twice as strong as the South in the Electoral College. Under these circumstances, is it not foolish for the South to pursue a course which tends to array a solid North against a solid South? And is it not equally foolish for the Democratic Party, which extends through North and South, to wink at a policy that is as sure to drive it out of power at the North as water is to run down-hill? The more progressive of the Southern statesmen recognize the injury which force and fraud against the negro are doing to their cause. They know well enough that a great majority of the people of the North demand, and will have, equal rights under the law and a pure ballot for all.—*Boston Herald.*

Be Strong in the Grace that is in Christ Jesus—Tim. ii. 1.

We want to be strong in ourselves, or if we may not have confidence in ourselves, to have some fellow-creature on whom we can rely. But God will have us confide only in Jesus. God would trust no one but Jesus, and we should not even wish to do so. There is grace in Jesus, All grace is in Jesus. He says, "All things are to be delivered unto me of my Father." And the apostle says, "It pleased the Father, that in him should all fullness dwell." He is the fountain of grace, and we are to look to him at all times, and for all the grace we need. He giveth liberally and upbraideth not. Let us fancy ourselves strong for any grace we have received, or on account of the grace possessed by any one we love; but let us exercise confidence in Jesus alone, who giveth more grace. We are as our faith is; if therefore our faith is fixed on Jesus, if we exercise steady confidence on his veracity, word and love, we are strong. But it is only as we feel weak in ourselves that we shall do so.

The Law of Salvation.

It is a law in nature that if you let go a stone it will fall to the earth: it is equally a law in grace that the soul that trusts Jesus will be saved and peaceful. God's spiritual laws are surely not less certain than his physical laws. He says to the thirsty, "Drink, or you will die." He says just as clearly to the dying sinner, "Receive my salvation and live." Isaiah understood this law when he said to Him, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." (Isa., xxvi. 3). Let go everything; all your fears and all your false confidence, and simply fall into His everlasting arms of love that are underneath you, and waiting to receive you into sweet embrace (Deut., xxxiii. 27). He will carry the child-like believer in his very bosom.—*From "Joy and Peace in Believing."*

Method in Work.

Do instantly whatever is to be done; take the hours of reflection and recreation after business and never before it. When a regiment is under march, the rear is often thrown into confusion because the front does not move steadily and without interruption. If that which is first in is not instantly, steadily and readily despatched other things accumulate behind, until affairs begin to press all at once, and no human brain can stand the confusion. Pray mind this—it is one of your weak points, a habit of mind that is very apt to beset men of intellect and talents, especially when their time is not filled up regularly, but is left to their own arrangement. But it is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion.

Mexico.

Rev. J. W. Butler writes from the city of Mexico under date of November 18:

"I am glad to be able to add that my Church is just now enjoying a most excellent religious time. The work is the nearest to a genuine spiritual revival that I have seen in the country. We have had four conversions from Romanism since my return. We are praying and working for a gracious time. My work among the Indians is also making good progress. A delegation from an Indian town twenty miles from the capital came in Saturday, and we had a sort of 'all-day meeting.' The children of the orphanage were a great help with their singing and prayers."

A few weeks since a camp meeting was held in the Creek Nation, Indian Territory, lasting several days. The meeting was attended by many Choctaws. At the close of the meeting the Indians placed themselves in two lines facing each other, and the Choctaws in their own language sang some of their sweetest hymns. Then each passed down the opposite line, and earnestly shook the hands of the Creeks. Then the Creeks repeated the graceful ceremony, singing in their Muskogee language, and shaking the hands of the Choctaw worshippers, wished them God speed, and then filed off to their respective nations and homes. This would indicate that the Indians conduct a camp meeting on the right principle.

General News Items.

Parliament adjourned to February 13.

Signor Depretes formed a new Italian cabinet.

England proposed to import dried oysters from China.

The Russian mission to Cabul has been withdrawn.

M. Prech. editor of the *Journal of Liberte*, Paris, is dead.

The Glasgow Bank directors will be tried January 20.

Roscoe Conkling will not be a candidate for the Presidency.

Gold sold at par in New York on the 17th for the first time since 1862.

The President nominated Elisha M. Pease to be collector of Galveston.

Chinese are reported as pillaging and murdering on the Russian frontier.

The bells on the Pennsylvania railroad locomotives are rung by steam.

Chairman Potter and General Cox will conduct the investigation in New Orleans.

The Porte and Great Britain are negotiating relative to the sovereignty of Cyprus.

The Senate confirmed the nomination of John S. Mosby as counsul general to Hong Kong.

Rudolph Finck was elected general manager of the Memphis and Little Rock railroad.

Gladstone will be a candidate for election to the House of Commons from Midlothian.

Karl Ferdinand Gutzkow, the German dramatic poet, died in Frankfort on the 16th.

The Congressional sub-committee on yellow fever investigation will employ medical experts.

A British convoy was attacked in Sapien Pass, Afghanistan. Several were killed and wounded.

Romer, an American citizen, was imprisoned for taking part in a conspiracy against the Sultan.

Gen. Stewart has ordered up his troops, and an advance on Condahar is thought to be probable.

Great distress prevails among the laboring people of England, and organizations are being formed to relieve them.

Servians and Montenegrins have concentrated on their borders, and Turkish commanders are directed to watch them.

Russia will not oppose a Turkish loan guaranteed by England, provided the question of war indemnity be settled simultaneously.

A strike of car drivers in New York made it necessary to put one hundred police men on duty to prevent riotous demonstrations.

The Senate confirmed Henry S. Foote as Superintendent New Orleans mint; Louis J. [illegible] praiser of general merchandise.

The Porte notified the Servian envoy that the Servians had burned some Turkish villages, and demanded satisfaction.

A mass meeting of citizens was held in Memphis, to thank the Northern people who came to their assistance during the epidemic.

The State board of can[illegible] gave the certificate of election to Congress to the Democratic candidate in the second district of North Carolina.

The Turkish government has appointed commissioners to meet Greek commissioners, and to decide upon the boundaries between the two countries, amicably, if possible.

Conflagrations in [illegible] fields badly damaged [illegible] tations. One thousand [illegible] ers have arrived from [illegible] Islands.

The steamship Kate [illegible] veston, bound for [illegible] 3602 bales of cotton [illegible] Bermuda reef, December [illegible] hundred and twenty bales saved before the vessel sank.

The United States treasurer [illegible] pects to have on the first of January next, exclusive of all demands, one hundred and thirty-five millions in coin with which to resume specie payments.

Hundreds of thousands of [illegible] ants in Italy are without work, and those who are [illegible] glad to labor twelve hours a [illegible] for nineteen cents and food, [illegible] invariably consists of [illegible] bread at ten a. m., and [illegible] soup at the close of the [illegible] said soup being [illegible] water salted and [illegible] few drops of olive [illegible]

Editorial Correspondence.

[illegible]

Twenty [illegible] a company of United States troops camped on the spot where now stands Fort Worth. Thence forward that spot became a center of population. At first only a family or two in the vast extended plains three hundred miles west from the head of navigation on the Red River, and four hundred miles north of the Gulf. Six years ago the population numbered a few hundred. Then began the railroad excitement, and the line of the Southern Pacific running directly west from Shreveport, was fixed to pass through Fort Worth. Two years ago the road was completed that far, and has as yet been extended no farther. These few years have changed the little prairie frontier settlement unto a city of ten thousand people. It is well named the "Queen city of the Plains." It is on the clear fork of Trinity river, and is a hundred feet above the water mark of that little stream, so that good drainage can be easily had. The churches are most of them new and temporary. The Christian Church (Campbellite) having the best thus far. The court house is one of the finest buildings in the State, and is built in the form of a Maltese cross. The town has street railroads, gas works and many hotels. There are two papers, *Democrat* and *Standard*, published each daily and weekly, and also the *Tribune* and *Journal*, evening papers. The place has all the characteristics of a new place in society and buildings and ways of doing. The sound of a pistol means either a fire or a fight, generally the latter. Monday morning we were startled by a rapid firing of pistols under our hotel window. Springing out of bed and looking down into the darkness, we saw by the periodical flashes of fire a man standing, loading his pistol as rapidly as possible. Soon other pistols were heard in other parts of town, then a bell began to ring, and soon the light of a fire flashed heavenward a block or two off. We did what everybody does in a new place—went to the fire. It proved to be quite a blaze, several buildings burned. The remains of a man were found in the ruins of one, and circumstances indicated that he had been killed and the murderer set fire to the building to escape detection.

The country about Fort Worth is a high rolling prairie with a fair supply of timber and water. The soil is rich and good crops are [illegible]. The railroad inspires [illegible]ation. Pullman cars run from Fort Worth to St. Louis, [illegible] hundred and ten miles. Unimproved land in the vicinity is [illegible] to nine dollars, and im[illegible] command from ten to [illegible] per acre. Im[illegible] into all north[illegible] Texas with mar[illegible]. We met three [illegible] with people dur[illegible] [illegible] run from [illegible] to Little Rock. We [illegible] no new country more [illegible] to go to than northern [illegible] Texas. Lands are [illegible], productions varied, [illegible] a most happy medium [illegible] extremes. [illegible] want to have the [illegible].

BEWLEY'S MARTYRDOM.

[illegible] Bishop Janes met the [illegible] Kansas Conferences [illegible] On Sunday [illegible] the [illegible] [illegible] [illegible]ate, which gave birth to and [illegible] slavery.

In the arrangement of the work at that memorable Conference, Bishop Janes formed a Texas District, and appointed to it as presiding elder Anthony Bewley. We know nothing of the personal history of this man previous to this; but this is of no consequence. This was his last appointment, and from it he was translated, crowned with a martyr's crown. He died for the right as truly as did Latimer or Cranmer. When questioned by the mob, he said: "I believe slavery is wrong!" He resided near Fort Worth, and owned his own residence, and had settled there to make the South his permanent home. Some months after his return from Conference, a meeting of the citizens was held in Fort Worth and resolutions passed warning abolitionists to leave the country. Hearing of this, Bewley started for the North. His son-in-law, who resided with him, was taken and tried by a mob, but no positive evidence being brought against him, he was released. Bewley reached Missouri in his journey northward, and feeling that he was safe, tarried with a view of perhaps settling. After his departure, reports were circulated that he had been party to the burning of Dallas, then a village, and letters were written and dropped in the public highways addressed to him, and which spoke of insurrectionary meetings among the colored people, and of plots to burn property. These base lies were enough with which to arouse and organize a company to pursue Bewley. He was captured and brought back five hundred miles. On the journey up, arrangements were made to bring him back in closed carriages, driven rapidly from station to station, so that no excitement would be awakened along the route, and the journey made as soon as possible. On the evening before his execution he was brought into Fort Worth closely concealed in a carriage and carefully guarded. A report was circulated that on that night there would be a "show." The knowing ones understood what it all meant. After dark, that company of murderers took their victim and went westward from the town over a hill and down into a little valley scarcely a mile distant. We know not whether even the form of a trial was gone through. We only learn that when questioned he replied: *"I believe slavery is wrong."* That was enough. When the end came and he knew he must die, he said to his murderers: *"For every hair of my head you harm, a hundred of your friends shall die."* He was hung to the limb of a pecan tree. On last Sunday evening with Bishop Haven and Dr. Brush, we stood on the spot where that tree had grown and been destroyed. A brick-yard covers the place. The exact spot is smooth and is used as the place on which to sun dry the brick before they are tested and completed by fire. The murderers of Bewley who wrought on the same spot their hellish deed, had their work at first commended in the sunlight of a wicked and depraved public sentiment. In that light that work was pronounced good, but the real test, that of fire, hastens, yea is here, and the judgment of mankind is that every hand that took a part in that awful crime, and every sentiment that inspired or approved it, was the hand and sentiment of a murderer, and that only the infinite mercy of God can save their possessors from the eternal fires of the murderer's hell. The body was left hanging until the next day, when it was identified by the man who had offered the warning resolution in the citizen's meeting referred to above. Burial was refused in the white people's cemetery, and the body was buried in the "nigger grave yard," which in that day was practically the potter's field. In digging the grave the sexton dug it north and south, instead of east and west. When remonstrated with by the one through whom we get these facts, [illegible] he it was who offered the reso[illegible] in the citizen's meeting, the [illegible] said, "he has gone south, [illegible] hell, and we will help him [illegible]." The grave was changed [illegible] buried east and west. [illegible] that the body was dug [illegible] to a physician of [illegible] the bones lay ex[illegible] gaze and derision [illegible] building in the public [illegible]. Of this we could not [illegible] [illegible] story of Bewley's [illegible] first heard of it [illegible] a boy we visited [illegible] Illinois Conference, and [illegible] Haney make an [illegible] educate [illegible] more [illegible]

The Soul's Food.

If it be true that God has made no independent animal life, we shall find it equally true that He has given no independent spiritual life. If God has made all creatures to renew life through food and nourishment, we shall find He has also arranged to provide bread for the souls of men, nourishment for the higher life. We know well that as Christians we cannot live without the bread of God. Born again to a new life and a new sphere, the new creature in Christ Jesus will need ever new nourishment as truly as the new born babe.

This is constantly impressed upon us in the Word of God. The new born sons of God are enjoined to watch and to pray; to search the scriptures; to assemble together for worship, communion and instruction; to talk together of the things of God: to keep in mind the promises; and above all, to remember the human life of their great example, the Lord Jesus Christ; and to maintain an uninterrupted fellowship with Him as their loving Master and Savior, so they may "grow in grace," "be built up a holy temple in the Lord;" be nourished into a noble strength for Godly labors; rise up into the image of Christ and reach the fullness of the measure of the stature of Christ; the perfect manhood in Christ.

God is ever setting before men a most wealthy, spiritual banquet and with His Divinely gracious persuasions He is saying, "Eat, O Friends, drink, yea, drink abundantly, O beloved."

We know that we must eat to live. Then how strange must appear our neglect of the practical applications of the truth. A Christian man is as his food, according to food which he can receive and turn into vital force within him. In presence of this truth let us try to estimate the Christian living of our past years; the Christian working, the Christian character. Do they all indicate that we have been ill fed or that we have been well fed? Do they tell of our preference for danties, sweetmeats and religious excitements over the solid life renewing food of the living bread and water of sound scriptural instruction?

There are perhaps none of us to whom the review of the past is not humbling. What we might have been, what God would have had us be, what He prepared as the means of enabling us to be, are so different, so far away from what we are. It may be that for some of us, in such a review, there is just a hiding of face, and blinding tears of penitence, and a hastening to the mercy seat for a new forgivness and the cleansing of the blood of sprinkling.

We have neglected God's gracious provisions for our soul. Instead of strong hearty Christians we are poor and weakly. We have but little spiritual life and activity. The soul must be fed, constantly and richly fed to be lively, juicy and vigorous.

* * *

Speaking of the late election in South Carolina, the *Southern Christian Advocate* (Southern Methodist) says:

"The election is over. Our last week's estimate of the result has been fully verified. The State has gone overwhelmingly Democratic. Every county, with the exception of Beaufort, gave a Democratic majority. We send five Democrats to Congress—a full delegation. We have illustrated the power of wealth, intelligence and Anglo-Saxon blood over an irresponsible majority of the colored rabble of South Carolina. The white man has shown his capacity to control the negro. There is another question before him, how to control himself We have learned very little to this end the past few years. We need to unlearn what we have learned amiss."

Here, then, is deliberate commendation by a religious journal of the intimidations and outrages perpetrated upon the "majority" of the voters of South Carolina. If such sentiments are publicly avowed by men supposed to represent the best moral tone of the South, what are we to expect from the conscienceless politicians? Commend us to the latter class, for they make no professions to godliness.

* * *

We clip the following from the *Western*. We sympathize profoundly and sincerely with our dear friends, Mr. and Mrs. J. M. Phillips, in this sad affliction.

"Mr. Frank W. Phillips, son of John M. Phillips, of the New York Book Concern, died at the residence of his parents in Brooklyn, on the [illegible] inst., aged thirty-three and a half years. His death resulted from a fall. When descending the [illegible] he caught his foot, and falling to the bottom his head struck [illegible]. He was able to rest up [illegible], but soon became unconscious, and died in a few hours. His remains were brought to Cincinnati for interment, the funeral taking place from St. Paul's Church on last Monday morning."

* * *

A Good Leader.

Rev. W. B. Rippetoe, of the Central Tennessee Conference, upon entering upon the work of another year, gives these words to his preachers. They have the ring of a good leader.

"Like Nehemiah, we can say: 'The work is great and large, and we are separated upon the wall, one far from another.' But all this unoccupied territory must be possessed for God and the Methodist Episcopal Church. The successes of last year show what can be done by the help of the Lord and hard work. We must raise two hundred dollars for missions this year. Prayer needs to be made for young men to help work up this vast field."

* * *

The Denison (Texas) *Herold* says: "Rev. M. A. Daugherty was appointed by the bishop at the Austin conference, presiding elder of the San Antonio district and pastor at San Antonio. A very important and difficult work is committed to him. His district embraces Southwest Texas, with San Antonio as headquarters, the Rio Grande on the west and the gulf on the south as its limits, a territory out of which two or three great States could be made, and in which ten millions of people will live when Texas is as well setlled as New York."

OUR

Southern Methodism.

MISSISSIPPI.

Rev. J. M. Nevil, Ripley: "Mr. Philip Gray was married to Miss Nannie Kelly on the 10th.

C. H. Linzy, Leaf River, Greene, county: "The churches are doing well. Many new members have been added."

Rev. D. Moore, White Field Circuit: "Since the 13th of June there have been sixty-six added to the church, thirty-five conversions, and thirty-eight baptized."

Rev. J. B. Griffin, Holly Springs circuit: "God has called away one of our members, Fannie Hubbard. We have had 38 converts this year. and 40 accessions to the church. Pray for us."

Rev. J. W. Parks, Forest: "Miss L. B. Smith died October 11, aged 19 years. She was a faithful member of the church for two years. My meeting closed with 65 converts and additions to the church."

Rev. C. Frierson, Louisville: "The Lord blessed my labor, and it resulted in 300 converts, 400 additions to the Church, and a collection of $265 benevolent money for the annual conference."

B. L. Crump, Greenwood: "I have just closed a week's meeting, and was rejoiced with six converts. We have had 26 converts this year and 21 accessions to the church. We have a nice Sabbath School and the children have been very liberal contributing $22.50."

Rev. L. Echles: "When the country was quarantined, N. Toole, a local preacher, and myself, in one of my churches, in October, held a two week's meeting, winning 16 converts and 13 probationers. I am glad to say my whole circuit is prospering."

J. M. Shumpert, Holly Springs: The following marriages have taken place here in this city, Dec, 11, 1878, by myself: "Mr. Dock Spencer to Miss Entha Patterson; John Jeffery to Miss Doughery; John Roberts to Miss Tempor Bradford; Matthew Lea to Miss Elizabeth Newsom, all of Holly Springs."

Rev. John H. Cook, Pontotoc: "Rev. Thomas E. Miller, of the Grenada Circuit, to which he was appointed by Bishop Wiley and reappointed by Bishop Harris, died some weeks ago. He leaves kinsfolk and relatives at Pontotoc. George Reed, formerly a resident of New Orleans, came to Pontotoc in 1869, and was one of the first to join the M. E. Church, in which he remained faithful until his death."

Rev. M. Adams, State Line, Dec 14:—"The ministers in the Meridian District will not hold a District Conference this winter, on account of embarrassment in a financial sense. Our business is being carried out by the Quarterly Conferences. The ministers are taking up collections for all the benevolent causes of our church. Missionary meetings are being held in all of our congregations.

The Meridian Academy School opened its second term Monday, December 2. We are glad to learn that the prospects are very bright for a much better school than last year, notwithstanding the sickness has hindered us, very much in this part of the State. Sister M. O. Kewer has about 30 pupils enrolled and about as many more are to be about the first of January."

Rev. Frank Golden, Holly Grove circuit, Yazoo River: "In a protracted meeting held August last, and up to this time, I have received 16 accessions and 8 conversions to the church, baptized 3 adults and 17 children, and preached twice to the children at both churches, and taken up collections in both Sunday-schools, at Wesley Chapel $4 30, at Holly Grove $2 00. I have one exhorter to leave for Nashville, Tenn., to study for the ministry, J. C. Houston.

Rev. L. O. Crowder, Mt. Pisgah Circuit, Calhoun county: "The Lord has blessed us this year. We have forty-four full members and eight probationers. We commenced here three years ago with but one member. Now we have a good house and a church alive to the Lord. We have a prosperous Sabbath-school. The children are searching the Scriptures and storing their minds with its precious truths. There is one little girl of whom I wish to speak. Little Aunie Huffman, aged eleven years, who has since June commited to memory 365 verses of the Old and New Testaments, and obtained as a prize a beautiful hymn-book. With the rest she subscribes for the SOUTHWESTERN and the steel engraving. She will not stop short of a thousand verses next year. May the Lord bless and prosper her in her undertaking for the new year. We are looking up at Shady Grove and Hogan's Chapel. Pray for us.

LOUISIANA.

Rev. S. E. H. Morant: "Sister Clarissa Ross, wife of Rev. David Ross, one of our Local Deacons, died after a two weeks illness. She was born Sept. 28, 1858, converted at the age of 18 years, and remained a faithful member of the M. E. Church to the day of her death.

H. J. Wright, Alexandria 16: The Fourth Quarterly Conference of Alexandria and Pineville churches was held Dec. 12th. Rev. Samuel Davage, Presiding Elder, presiding, Bro. W. J. Wright, Secretary. Rev. J. F. Marshall, the pastor reported: number of Sabbath-schools 2, scholars attending 2, officers 12, average attendance 72. I have preached 6 times, catechised 7 times this quarter. Received in full membership 13, excluded 7, received by letter 7, dismissed by letter none, recovered during the year 7, withdrawn none.

General News Items.

The Chinese of San Francisco have asked for the establishment of a school in which their children can be taught.

The California *Advocate* of the 14th ultimo says: "On Sunday, Rev. O. Gibson, of the M. E. Church, baptized nine Chinese converts in Oakland, and a Chinese woman and her children at the mission in this city. The attendance at the chapel on Jackson street and at the mission-house is increasing.

Wheat has not been as low before, according to an article in the *Public*, in twenty-seven years as it was the first of November. Cotton has not been as low in twenty-three years, nor corn since 1845, except in 1851, nor mess pork since 1844. It says prices generally are thirteen per cent. lower than in May last, and eighteen per cent. lower than before the war.

A case under the civil rights bill has just been decided in Virginia. Two negroes were indicted for murder of a white boy. The venire of the jury was entirely composed of white men. The defendants demanded a venire of one-third negroes which was refused. The negroes were found guilty. They sued out a writ of habeas corpus from the United States Court, and the jury decided that a negro had a right to demand to be tried by his peers, and that therefore, Judge Treadway, circuit judge, violated the law of the United States in refusing to award a summons for a special venire, to be composed in part of negroes, although there was no proof offered in either court that white jurymen were at all prejudiced or incompetent.

Religious Items.

The new Roman Catholic cathedral in New York is soon be occupied. It will be without a rival in splendor and cost on the Western continent.

A Japanese publishing house, which two years and a half ago published a native translation of the Gospel of Matthew, is now about to publish a pocket New Testament, with references, chapter headings, etc, in fine style. A China-Japanese New Testament, with notes by Japanese scholars, has already gone to press.

The City.

Canal street presents a lively appearance as the holidays approach.

Ex-Gov. Henry S. Foote, of Mississippi, has qualified as Superintendent of the Mint, and it is to be put in running order without any unnecessary delay.

Mississippi Conference.

GREENWOOD, Leflore Co., Miss.

Editor SOUTHWESTERN:—I wish you to notify the brethren of the Mississippi Conference, which convenes at Yazoo City, January 15th, that those who come by railroad will stop at Vaughn's Station. Mr. Birmingham, the stage agent, will take them to the city and hack for $3.50, or half fare. Preachers who can reach Vicksburg in time to meet one of the Yazoo packets, Parisot's line, will be carried at a reduced price, and find it much to their advantage. All preachers coming to the Conference will report to Rev. G. Brooks.

Yours truly,
JOHN WESLEY DUNN,
P. E., Greenwood Dist, M. E. Miss. Conference.

Sunday School.

(Condensed from the National S. S. Teacher.)

ANNUAL REVIEW OUTLINE.

MAIN THEME.—*Salvation.*

GOLDEN TEXT.—John 3: 16.

1. A NATION TRIED.

The Nation's Deliverers:

Rehoboam.—Forsook law; reproved; humbled; delivered.

Asa.—Faithful; took away idols; made people covenant with God.

Jehosaphat.—Taught people out of law; his song victory.

Joash.—Repaired temple.

Hezekiah.—Did right; cleansed the temple.

Josiah.—Early sought the Lord; purged land of idols; repaired temple; found the law.

The Nation's Destroyers:

Uzziah.—Dedicated temple; smitten with leprosy.

Ahaz.—Brought Judah low; trespassed more and more; "This is that king Ahaz."

Manasseh.—Made Judah worse than heathen; his warning; capture; repentance; restoration.

Zedekiah.—Did evil; Jerusalem taken by Nebuchadnezzar; Zedekiah's sons slain; his eyes put out; Judah captive.

2. A NATION RESTORED.

God's Captive Witnesses:

Jeremiah.—In prison; the Lord's second visit; the Lord's promise.

Daniel.—The kings meat; Nebuchadnezzar's dream; Belshazzar's feast; in the den; vision.

Shadrach, Meshach, etc.—Fiery furnace.

God's Chosen Shepherd:

Cyrus (Is. 44: 28).—His proclamation; by whom stirred up; what charged to do.

3. SALVATION OFFERED.

Christ's Divinity Proved.

At his Birth.—By the angels; by the shepherds.

In his Childhood.—By his wisdom; in the temple.

In the Wilderness.—By John the Baptist; voice from heaven.

At his Home.—By the Scriptures read, and by his Word.

At Sea of Galilee.—By wonderful draught of fishes.

Over Disease.—By healing centurion's servant lad.

Over death.—By restoring son of widow of Nain.

Christ's Divine Instructions;

To Simon, the Pharisee.—Parable of the two debtors.

To the Seventy.—Revealed to babes; "All things delivered to me."

To a Lawyer.—Parable of the Good Samaritan.

To his Disciples.—Parable concerning importunity in prayer.

To the Covetous Man.—Parable of the rich fool.

4. SALVATION REJECTED.

Salvation Accepted:

By Many.—"Shall come from the east," etc. "Strive to enter in."

By the Poor, etc.—"None of those bidden shall taste," etc.

By the Prodigal.—"I will arise, and go to my father."

By the Ten Lepers.—"Ten cleansed; but where are the nine?"

By the Publican.—*Not.* by the Pharisee.

By Zaccheus.—"This day is salvation come to thine house."

Salvation Rejected:

The doomed City.—"Desolation thereof is nigh."

The Lord's Supper.—"Ye do show the Lord's death."

The Cross.—"Father forgive them."

The Risen Christ.—"Did not our heart burn?"

The Ascending Saviour.—"While he blessed them."

IN MEMORIAM.

DIED.—At his residence in Holly Springs, September 26, 1878, James Wells, in his fortieth year.

Holly Spring has lost many prominent men during the dreadful epidemic of '78, but among the most seriously regretted is James Wells. He was stricken with yellow fever on Sunday the 20th of September. His illness continued five days. On the morning of the 26th the weary wheels of life stood still, the spirit soared away to its world of bliss. Twenty-four hours elapsed and his companion joined him in his home in glory. His character was pure, unsullied and noble, his learning was not in books, but of wisdom. He left a host of friends both far and near. ants." "Lady Betty's Cooking The community at large lost a devoted friend, the Lodge a faithful member, the children an indulgent and devoted father.

* * *

It is foolishly said that religion was invented by hypocritical priests and knavish kings. It might as well be said that food and comfort are not necessities of our nature, but only cunning devices of butchers mechanics, and artists, to gain wealth and power. It is not given to hypocrites under the mitre, nor over the throne, to lay hold on the world and move it. Religion like society, friendship, and marriage, comes out of a principle deep and permanent in the constitution of man.—*Theodore Parker.*

New Publications

The Christmas Holiday Number of *St. Nicholas* is superb in all its contributions and illustrations. It contains strongly characteristic contributions from John G. Whittier, Charles Dudley Warner, Julian Hawthorne, Theodore Winthrop, Francis Hodgson Burnett (author of "That Lass o' Lowrie's) Mary Mapes Dodge, Celia Thaxter, Susan Coolidge, Hezekiah Butterworth (editor of "Youth's Companion.") Frank R. Stockton and Olive Thorne. Among [illegible] who contribute the [illegible] and more pictures to the number are Frederick Dielman, Alfred Fredericks, James E. Kelly, Alfred Kappes, Addie Ledyard, Fidelia Bridges, Granville Perkins, Jessie Curtis, Sol Eytinge, Jr., Kate Greenaway, of London, F. S. Church, and R. Sayre.

Harper's Magazine for January offers an unusual variety of interesting reading matter, with over ninety illustrations. The number opens with an effectively illustrated paper, by W. H. Rideing, on Liverpool—"England's Great Seaport." S. G. W. Benjamin contributes the first of two profusely illustrated papers, entitled "Rambles in the South of France." Besides these articles descriptive of places, there is, for readers interested in the curiosities of animal life, Mrs. Treat's illustrated paper, "A Chapter in the History of Ants"—a narrative of her own observations. Those interested in ceramic art will be especially pleased with Jennie J. Young's "Cloisonne Enamel," with eight beautiful engravings. Colonel Waring's illustrated paper on the last meeting of the "Royal Agricultural" show is full of curious and instructive information. An almost forgotten poetess—Mrs. Maria Brooks, or "Maria del Occidente" is recalled from oblivion by Mrs. Gustafson's delightful paper giving, through a variety of letters (from Col. Brooks, a son of the poetess, the Southeys, R. H. Horne, and others,) reminiscences of this remarkable author's brief career. Mrs. Brooks, the author of "Zophiel," a poem from which Mrs. Gustafson quotes largely, was pronounced by Southey "the most impassioned and most imaginative of all poetesses." Curious information is given in the paper on Rossean respecting his musical achievements. Porte Crayon contributes a characteristic article, entitled "Home," with illustrations. Edward Everet Hale's fine poem, "The Harvest Year," closes the Number. The Easy Chair discusses Choate, the magazine of to-day, the true story of Paul Revere's Ride, etc. The Little Record is a comprehensive and critical summary of the important books of the month. The other editorial departments are well sustained.

Mr. John Whittier opens the January number of *St. Nicholas* with a beautiful poem, "The Voyage of the 'Jettie,'" which describes a charming incident of his late days, Mrs. Dodge contributes a fairy story, "Wondering Tom," set forth by Fredrick Deilemae's lovely pictures, and to the Very Little Folk she gives a story of "The Little Girl who Wanted to Go to the Moon," illustrated with novel silhouettes. Besides these stories, Mrs. Dodge give a Christmas page, made up with old-time carols, and pictures by Addie Ledyard. Charles Dudley Warner asks the youngsters "What he shall do with Her?"—a tail-less cat whose queer ways, as he narrates them, must keep her human neighbors in fits of laughter. Frances Hodgson Burnett, author of "That Lass o' Lowrie's," contributes a Christmas tale, "Behind the White Bricks." The fairy story by Julian Hawthorne, "Rumpty-Dudget's Tower," begun in this number; and six pictures, by Alfred Fredricks, second its enchantments. Sarah J. Pritchard tells "How Wilster Kleespeet's Ship went into the Church,"—a graphic tale of child fishers life upon the romantic island of Heligoland in the German Ocean. "Pete's Christmas Tree," describes the woes of a boy who wanted to have Santa Claus come more than once a year. "Children's Day at St. Paul's" by N. D'Anvers describes the anniversary of the Charity school children in the great church of London; accompanied with ten admirable illustrations; by Kate Greenaway. The departments, this month, are extra good, and there is a capital acting-play, "Ten Dollars," by Oliver Thorne, and a sweet little piece of music, "Nocturne for Little Hands," by William K. Bassford. The Holiday *Wide Awake*, of which one hundred and twenty thousand copies are being read and enjoyed, is delightful, while its "star" articles make it a publication worthy to be preserved in the family library. It opens with a Christmas poem entitled "The Ch[illegible]st-Candle," by Margaret J. Preston, followed by "My Mother Put It On," by Mrs. A. D. T. Whitneys. "Boston Rosebuds" is a rose-article with five illustrations by Miss. Humphry. A funny drawing, "A Christmas Tragedy," in three

School," gives an entertaining account of one of the many schools which are springing up all over England, off-shoots of the South Kensington school, whose object is to teach the children of the poorer classes how to prepare common articles of food more wholesomely and palatably. The Poets' Homes paper on "Ralph Waldo Emerson," is prepared by his young townsman, G. B. Bartlett, with portrait and six beautiful Concord views drawn by Miss Humphrey. The two jolly stories of the number are "Queen Church" by Rev. S. W. Duffield, and "Tressy's Christmas" by Margret Sidney, while jolliest of all is the rhyme of "The Mince Pie Prince" by Kirk Monroe, with two full-page illustrations by Hopkins. Ten fairy-like snow-pictures by "Bos," illustrate S. C. Stone's poem "Snowflakes." This number gives the opening chapters of two new serials. A funny serial, "Don Quixote Jr.," for the Little Boys of America, is to begin in the February number. Only $2.00 a year. Ella Farman, Editor. D. Lothrope & Co., Publishers, Boston.

The January *Scribner* has a decided flavor of good cheer. The papers on "Old Maryland Manners," by S. R. Mayer, of Annapolis, is an interesting [illegible] of the [illegible] the [illegible] "Tuesday Club," to the [illegible] addition [illegible] which [illegible] space is devoted. A new [illegible]

[illegible]

[illegible] itself [illegible]

[illegible] side of the [illegible]

[illegible] Detail [illegible]

[illegible] at 5.40 [illegible] arrive at New York at [illegible] m. Along [illegible] the run between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

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Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made [illegible] one change [illegible]

NEW ORLEANS MARKETS.

New Orleans, [illegible] 1878.

COTTON—	
Low Ordinary	[illegible]
[illegible]	a 7¾
[illegible]	
[illegible]	
Strict Prime	[illegible]
Yellow Clarified	[illegible]
[illegible]	[illegible]
MOLASSES—	
[illegible]	20 @22
Choice	[illegible]
Strict Prime	[illegible]
COFFEE—	
Ordinary	11½@12
Fair	14@14½
Good	15½@15½
Prime	16½@16½
MESS PORK—per bbl.	$8 50
BACON—	
Shoulders	3½@ 3¼
Clear Rib Sides	[illegible]
Clear Sides	4½@ 4½
BEEF—	
Medium Western	10 00to
[illegible]	[illegible] 00
HAMS—	
Plain	9½@10½
Sugar Cured	11 a 12
LARD—	
Refined	7½a 7½
FLOUR—	
Common	$2 50 to 2 75
Extra	3 00 to 3 25
Double Extra	3 75 to 4 00
Family	4 75 to 5 00
Choice Fancy	5 25 to 6 00
BUTTER—	
Choice New York	26 to 27
Good New York	20 to 21
Choice Western	16 to 17
Good Western	12 to 18
DRIED FRUIT—	
Apples	7½ to 8
Peaches	12 to 20
POULTRY—℔ doz.	
Old Chickens	3 50 to 3 70
Young do	2 50 to 2 75
Ducks	2 50 to 3 0[illegible]
Geese	5 00 to 6 00
Turkeys	9 00 to 12 00
EGGS—℔ doz.	
Western	23 to 25
Louisiana	27 to 30
POTATOES—℔ bbl.	1 25 to 1 50
ONIONS—	[illegible] to 1 75
CABBAGE—	
Louisiana, per crate	1 75 to 2 00
RICE—℔ lb.	
Common	4 to 4¼
Fair	5¼ to 5¼
Prime	5½ to 5½
Choice	6¼ to 6¼
CORN—	
Northern	2½ to 2¾
Western	2½ to 2
BRAN—℔ cwt.	60 to 75
HAY—℔ bale.	
Prime	12 00 to 14 00
Choice	15 00 to 16 50
[illegible]	9 to 10
[illegible] Clear	[illegible]
[illegible]	[illegible]
[illegible]	[illegible] to 7¼
[illegible]	[illegible] to 7¼
[illegible] lard	[illegible]
[illegible]	10½ to 11
MEAL—℔ bbl.	1 [illegible] to 1 75

[illegible]

Boxville, Feb. 22-23; Herten, March, 1-2; Halleville [illegible] Rockport, March 15-16; [illegible] Columbus circuit, March 29-30; Alleyton, April 5-6; Industry, April 12-13; Oakland, April 19-20.

LARKIN CARPER, P. E.

San Antonio.

The second round of the Cleveland District, Holston Conference in Tennessee, Marion circuit, February 1st and 2d, 1879; Brush Creek circuit, February 8-9; Chattanooga circuit, February 15-16; Washington circuit, February 22-23; Kingston circuit, March 1-2; Chattanooga charge, March 8-9.

S. J. HARRIS, P. E.

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PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	Place.	Time.	Bishop.
North India	Lucknow	Jan. 6	Bowman
Florida	Monticello	Jan. 8	Peck
Mexico	Mexico	Jan. 8	[illegible]
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch 5	Ames
*Italy	Rome	M'ch 5	Bowman
Baltimore	Baltimore	M'ch 5	Harris
S'th Kansas	Hutchinson	M'ch 6	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch 6	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa	Bloomsburg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England	[illegible]	A'pl 2	Simpson
East German	Baltimore	Ap'l 3	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N. Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May [illegible]	Foster

*A mission not organized into an Annual Conference, but in which an ANNUAL MEETING of the Missionaries is held, a Bishop presiding, when present, and in his absence the superintendent of the mission presiding.

By order of the Board of Bishops.

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New York, Nov. 1, 1878.

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Increase in Popularity.

So great have been the attractions of recent issues of SCRIBNER'S MONTHLY, that the edition in England has almost doubled within the few months, and its circulation at home is increasing with unexampled rapidity.

Among the features of 1879 specially worthy of notice, we may mention:

The portraits and illustrated life-sketches of EMERSON, HOLMES and WHITTIER, continuing the familiar series of Frontispiece Potraits, begun with Bryant and Longfellow.

THE EMPIRE OF BRAZIL, a series of illustrated papers, showing not only the general resources, cities and romantic aspects of the region, but also treating in a practical way the commercial and industrial relations between this country and the whole southern half of this continent. No expense has been spared in the preparation of these papers, which will be full, accurate and richely illustrated. The first two will be "The Metropolis of the Amazons," and "The Mediterranean of America."

STUDIES IN THE SIERRAS, by John Muir, the California naturalist; graphic and picturesque studies of the California Alps.

"THE TILE CLUB AT WORK," and "AT PLAY," descriptions of the origin and life of one of the New-York outgrowths of decorative art, will be found unique and entertaining. The illustrations are by members of "The Club,"—Abbey, O'Donovan, Weir, Homer, and others.

"THE OLD MASTERS," a series by CLARENCE COOK, begins with "Leonardo do Vinci." Among the masterpieces reproduced are the "Last Supper," "Head of Christ," and the "Mona Lisa."

The three last papers are in the Jan'y number.

"OLD MARYLAND MANNERS," portraying the quaintness of Maryland 150 years ago, illustrated by the author, is also in January.

SIDNEY LANIER contributes a series, "The New South;" ALLEN C. REDWOOD, of Baltimore, a lighter series, "The Johnny Reb' Papers," illustrated by the author, begun in November. BOYESEN will have articles on "The Universities of Europe," including sketches of leading men in the noted Universities of Great Britian and the Continent. Among other papers may be mentioned American and Canadian Sports, Farm Life, "Caves and Cave Scenery," "Lawn Planting for Small Places," American Art and Artists, American Archæology, Modern Inventors (begun with Edison), etc., etc.

"HAWORTH'S,"

by Mrs. FRANCES HODGSON BURNETT is the leading serial, to run through the year.

The Springfield Republican says that "Haworth's promises to be a greater novel than 'That Lass o' Lowrie's;' that a large number of strongly individualized characters are already indicated; and the author's power in painting scenes, in dramatic motion, and in the picturesque humor, is perfectly sustained. Mrs. Burnett is advancing vigorously to the fulfillment of our recognition as a new original force in literature."

The London Academy says that for vigor, humor and rendering (dialect and all) of the scenes of manufacturing life in North Lancashire, the open chapters deserve to be put very high indeed.

Boyesen's Novel, "Falconberg," a tale of Norse life, begun in August to end in April, will be followed by a story of "Life in New Orleans," by GEORGE W CABLE, author of the original and striking Creole sketches published in SCRIBNER'S MONTHLY.

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Good Things for 1879.

Frank R. Stockton's new serial for boys, "A Jolly Fellowship," began in November [illegible] "Eyebright," by Susan Coolidge, [illegible] and a [illegible] in the [illegible] is a [illegible] of the best stories and illustrations [illegible].

THE [illegible] HOLIDAY NUMBER

(Issued December 14th; price 25 cents.)

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CHARLES DUDLEY WARNER,

MARY MAPES DODGE,

SUSAN COOLIDGE,

JULIAN HAWTHORNE,

CELIA THAXTER,

Mrs. FRANCES HODGSON BURNETT, author of "That Lass o' Lowrie's," and "Haworth's." The artists, Frederic Dielman, Alfred Kappes, J. C. Beard, Kelly, Fidelia Bridges, Granville Perkins, Addie Ledyard, Alfred Fredericks, F. S. Church, Sol Eytinge, Jessie Curtis, O. S. Rienhart, and many others.

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I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ.—Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Kurtz's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876 [illegible] course [illegible] of local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conference; but in our judgment the General Conference intended to institute a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose license are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops.

W. L. HARRIS, Secretary.

Our Class Leaders.

We are often asked for the names of [illegible] Class-Leaders [illegible]

We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.

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3. Seed-Thoughts; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.

4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 45c.

5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo., 75c.

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Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all, to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

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1879.

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NEW ORLEANS, NOVEMBER 1, 1878.

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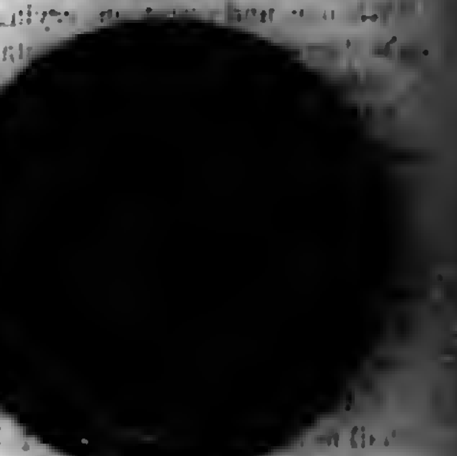

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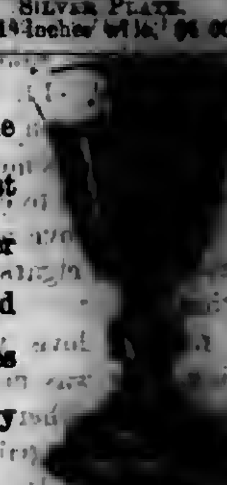

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FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

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1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

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THE BURDEN OF THE DAY.

Father! take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore.
When cross and thorn he wore,
And none with him could share it—
In his name, help! I pray.

I only ask for grace
To see that patient face,
And my impatient one:
Ask that mine grow like his—
Sign of an inward peace
From trust in Thee alone,
Unchanged by time or place.

Why He Gave Them Up.

Little folks generally like to run and meet father at night when he returns from his day's work either at the office, store, or shop, don't they? The father likes to have them as well.

Roger Oreagh did anyway, and when his little "Polly" (as he called her) ran out to the gate he would catch her up, give her a kiss and toss her up in the air, and then run in the house with her on his back. And oh! what a good time they had after tea—she on his lap prattling in childish fashion, and he listening or telling his famous stories.

One night she met him as usual, but when tea was over did not climb up on his lap, but ran off after her mother into the kitchen.

"Where's my 'Polly'" cried he. "Come, Polly, I've a nice new story to-night." But no Polly came.

"Go to your father, child," said the mother.

"No, I don't want to, said the little one, and burst out crying, for the "new story" was a temptation.

"But why?" urged the mother. "I thought you liked papa's lap so well."

"Yes," said the child; but to-night his breaf don't smell good."

"Did you hear that, Roger?" said the wife, whose glance at his flushed face told her the true reason of "Polly's" dislike.

"Yes, Mary, said he, "and it shall never be said again. I only stopped with John Moore, who begged me to have a glass of something for old times' sake, and then a cigar afterward. I'll give them up forever rather than lose Polly's kisses. If she shuns me now, what will she do in years to come? No, no! I want her love and respect more than all the cigars and liquor in creation."

That father's love was worth something. He was not afraid to give his reasons, either, for declining drink when urged by others, replying: "No, no; Iv'e got a little girl at home who would know it, and, mates, I don't think it's good for us anyway. We're better off without it. I say 'a clean mouth and pure breath for kisses of wife and babies.'" I am glad to say he won some over to his way of thinking.—*O. M., in Youth's Temperance Banner.*

Two Pairs of Fetters.

Eighty years ago a fierce war raged in India between the English and Tippoo Saib. On one occasion several English officers were taken prisoners; among them was one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness.

A gray-haired officer said to the native official "you do not think of putting chains upon that wounded man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the noble officer, "put two pairs on me. I will wear his as well as my own." This was [illegible] to say, Baird lived [illegible] his freedom—lived to [illegible] day; but his noble friend [illegible] prison.

[illegible] death he wore two [illegible] fetters. But what if he [illegible] the fetters of all in the [illegible] if, instead of being [illegible] had quitted a [illegible] to live in their [illegible] to wear their [illegible] their stripes, to [illegible] them, that they [illegible] ever?

[illegible] a thing has been [illegible] God, and one [illegible] between God and man, [illegible] Jesus, who gave [illegible] ransom for all."

[illegible] that charming little [illegible] perfectly exquisite [illegible] are not birds, my [illegible] her country cousin. [illegible] butterflies." "Oh! you [illegible] Then these are the [illegible] that fly from [illegible] and gather the [illegible] that we use [illegible] for anything."

[illegible]

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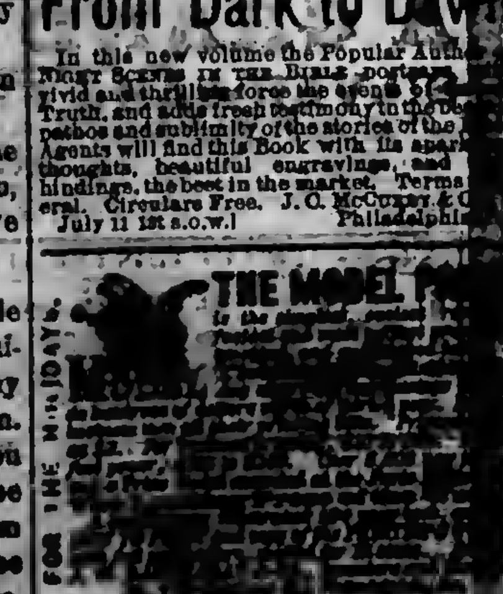

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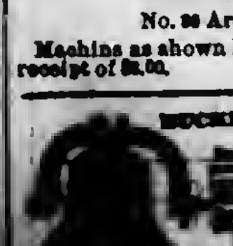

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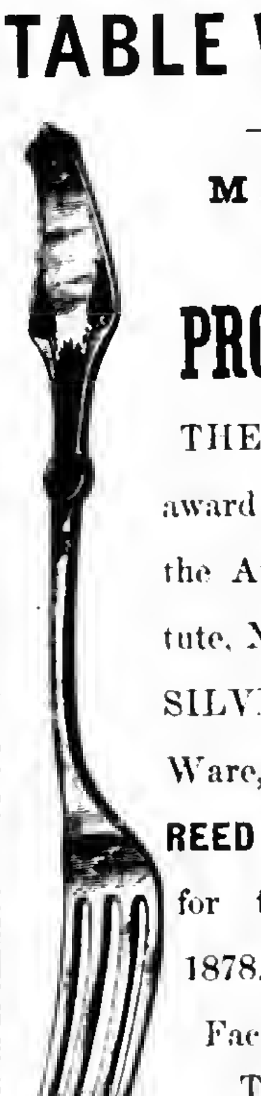

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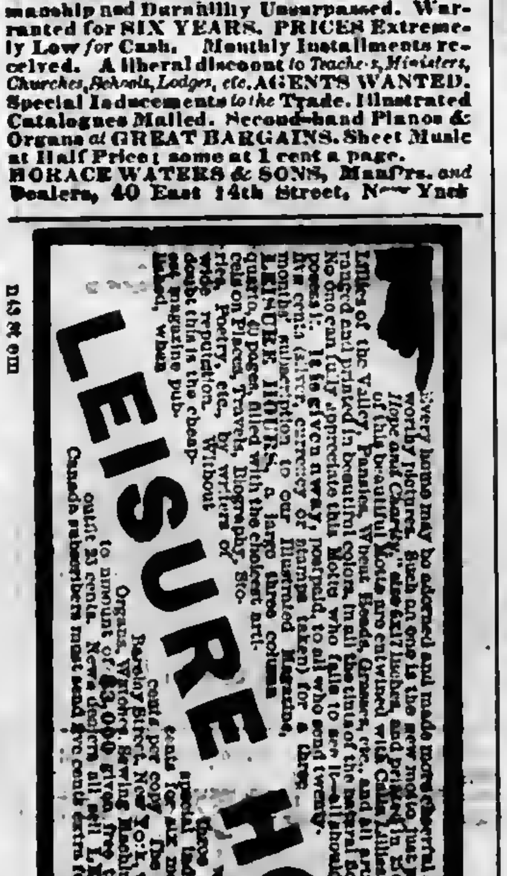
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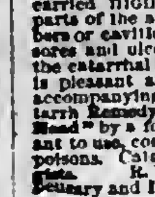

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1878

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By right of creation,
By bountiful provision,
By gracious adoption;
Who art in heaven—
The throne of thy glory,
The portion of thy children,
The temple of thy angels.
Hallowed be thy name—
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.
Thy Kingdom come—
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us.
Thy will be done on earth as it is in heaven—
Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.
Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls.
And forgive us our trespasses—
Against the commands of Thy law,
Against the graces of Thy gospel;
As we forgive those that trespass against us—
By defaming our characters,
By embezzling our property,
By abusing our person;
And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections.
For thine is the kingdom, the power and the glory forever—
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.
Amen—
As it is in Thy purpose,
So it is in Thy promises,
So be it in our prayers,
So it shall be to Thy praise.

[illegible] the kingdom of God until the [illegible] can ever weave the robe

[illegible] Brooklyn Paup[illegible]

[illegible] TALMAGE.

[illegible] Charity Commis- [illegible] the [illegible] Brooklyn [illegible] a larger [illegible] shell of arousal into every city hall, meeting-house and cathedral on this continent. The factories at Fall River and Lowell have sometimes stopped for lack of demand or lack of workmen, but the great million-roomed factory goes on by day and night, year after year, without slackening a band or arresting a spindle. Its great wheel is turned by a flood not like that of the Merrimac or the Connecticut, but by a crimson flood poured forth from the groggeries and the wine cellars of the land, and the faster these floods roll the faster the wheel turns; and the band of the wheel is woven out of broken heart-strings, and at every turn thereof there pours out of the mouth of the iron mill crushed fortunes, desolate homes, squalor and mendicancy and crime—domestic and municipal—and national woe; and the creaking and rumbling of the wheels are the shrieks and groans of men and women lost for two worlds; and the cry is "bring on more reputations, more homes, more fortunes, more cities for the grist of this stupendous mill."

"But," you say, "these mills of death will after awhile cease from lack of material." No! See by the police-lantern into the future! In this cluster of cities, 15,000 barefooted, homeless children of the streets. They are the reserve corps of those that are to come up and take the ranks of those who drop into the Morgue, the potter's field and the East river. Some one has estimated that if these children were placed in double file, three feet apart, they would make a procession eight miles long. But what a pale, coughing, hunger-bitten, sin-cursed, ophthalmic throng—the tigers and scorpions and adders that were waiting to bite and sting and destroy society, which they take to be their natural enemy. Howard Mission is saving many; Children's Aid Society, many; Newsboys' lodging-houses, many; industrial schools, many. One society has transplanted from the filthy pavement of our cities to Western farms 30,000 of these children by matchless stratagem of charity, changing that multitude from vagrancy into industrious and useful citizenship. Out of 21,000 thus transported only twelve children turned out badly. But still the battalion of juvenile vagrancy marches on.

One regiment is made up of boot-blacks. They seem jolly, but they have known sorrows greater than many an old man. Amid the vilest of temptations and kicked and cuffed up garrets and down cellars, they make their two or three dollars a week, and by fifteen years of natural life are sixty years old in sin. Pitching pennies in their leisure and smoking the stumps of cigars thrown into the ditch, they are the prey of gamblers, and destroyed by the top gallery of the low play-house. Blacking shoes is their business, the interregnum of their work is swallowed up with the blackening of their morals. "Shine your boots, sir!" they sing out with affected gayety of voice, but there is a sad tremor in their accentuation. No one cares for them. You thoughtlessly put up your foot on their stand and whistle or smoke, while, God knows, it would not have hurt you to have said a kind word of counsel or of good cheer. Who prayed for a boot-black? Who, finding one wronged out of his ten cents, has demanded for him justice? Who, finding the wind blowing up under his short jacket and reddening his bare neck, has invited him into warm? God have mercy on the regiment of boot-blacks.

Another regiment of this great battalion of suffering is made up of the newsboys, the sharpest, [illegible] lads of the town, [illegible] in the morning, [illegible] vigilance waiting [illegible] themselves, or [illegible] hour, [illegible] sheets of the fold- [illegible] over their arm [illegible] their chest, already [illegible] the bleak [illegible] on the slippery pave- [illegible] singing [illegible] they were chant- [illegible] Her- [illegible] the [illegible] the air with [illegible] in the savings bank about $3,000. But for the great multitude there remains hunger and cold and nakedness and early graves or dream as he supposed that some quick prisons. There is nothing on the street that so moves me as when on a wintry morning I see a newsboy with papers he can't sell, about one-fourth clothed, crying with the cold, his face or hands bleeding from a fall, or rubbing a knee that has been hit on the side of the car, selling newspapers that tell of railroad accidents and boiler explosions and the foundering of ships in the last storm, while he says nothing about that which was to himself greater than all other misfortunes and disasters—the fact that he was ever born at all. By the red eye of the police lantern see them coiled up in the deep slumber of the night, for a few hours forgetful of want and pain and storm and darkness. But one of them struggling in his one was stealing his papers away from him, I stopped and thought whether it would be right to wish that they might never wake up again. God pity and save the newsboys of the city.

But there are other regiments marching on; regiments of rag-pickers, regiments of match-sellers, regiments of juvenile thieves—great reserve corps of darkness and death. What will become of society if they are unarrested and unsaved? But I said to the detectives: "Enough for one night of the misery of New York." We had gone up and down stairways and into cellars and turned this way and that, until I knew not where we were, except that we were bounded on the north by want, on the south by suffering, on the east by anguish, and on the west by despair.

For the SOUTHWESTERN.

The South and our Work.

Past events, as well as Revelation, plainly indicate to us that the Infinite rules in the affairs of men. Every revolution of the sun marks the onward march of political and religious liberty, and the emergency of millions from heathenish darkness. Where moral and natural means fail, agencies of force and mighty political and social revolutions produce the same result. Romanism would trample upon the liberties of the people, and great political convulsions shake her to the centre, openly rebuking her for her vain assumptions of the right of government and infalibility. And, notwithstanding the efforts made by the votaries of error all over the world, the iron grip of ignorance is giving way to the genial warmth of a free Christian thought; and where vice, made strong by darkness, stubbornly resists the advance of free thought there comes a force more than persuasive, a mandate that cannot be escaped, to right the wrongs and prepare the way to a higher and broader Christian freedom. Providence evidently means to loose the fetters and break every yoke. Slavery was supposed by many to be a divinely appointed institution, and no means of light were opened to the enslaved sons of Ham. Then broke over our country a great storm of devastation, and there seemed no beginning of the solution of the difficulties until all the people were given the rights of freemen. Some mistakes were perhaps made in the manner of freeing and enfranchising those held in slavery; but the great central idea was a righteous one, and from that date every pealing bugle note and booming of cannon were only echoes of the eternal fiat that had gone forth, that all men were men and should have rights and privileges as such. Anger and punishment have brought to our land freedom and prosperity. "Surely the wrath of man shall praise Him," and "the remainder of wrath shall He restrain." One after another of Christian nations have thrown off the fetters of the slave; and not only so, but every land and every isle of the sea is opened to the Christian missionary. The command, "Go ye into all the world," is being fulfilled in a sense in which it never was before. From the North, from the South, from the East, from the West, comes up the cry, "Come over and help us!" Prominent, we may say foremost, in the field, is the Methodist Episcopal Church with her many agencies of good. She has [illegible] sea and land, not to make proselytes [illegible], but to seek out the lost and bring them again to the fold; and very great success in [illegible] and building up a [illegible] Christianity has been the result of her zeal and fidelity. She nestles under her protecting wings representatives from every people. While her success has been so general, her work has been obstructed in the Southern half of our country. But during the short years of a modified peace since the extermination of slavery, she has secured a good footing in every Southern State. She is already, in this field, third in point of numbers. Strange as it may seem, some have thought, or professed to at least, that the Methodist Episcopal Church has no business in the South. We fail to perceive any reason why all churches should not use all power possible in all places to proclaim the "Word whose entrance giveth life," and help turn back the mighty tide of ignorance and vice. Some of our own brethren tremble before stern duty, but under God we cannot fail. Every year witnesses new conquests; schools and colleges spring up in her path; the pulsations of her great heart put life and warmth into all the members of the common body. And after all has been done, many golden sheaves are lost for want of some to gather them in. Stagnation in business and our unsettled state of political affairs have kept many from emigrating to the South. It is probable that at no distant day the South will be open to immigration as the North and West have been; and, in that case, the South will teem with population. There will be no North and South, with the distinctive significance attached to these names, but one grand country. With other churches, the Methodist Episcopal Church is held accountable for her share in the preservation of our common country and the evangelization of her people: and we may safely expect her church spires to tower from every village in the South as well as in the North and West. This is no idle fancy, but a judgment warranted by her present vigorous pushing of her work in the South, and by her success in the past wherever she has operated. Sacrifices and hardships will have to be undergone, but the time never was yet in the history of Methodism when men were wanting for such places where they were really needed. Those who would hinder our work need to counsel from the wisdom of Gamaliel, "lest haply they be found even to fight against God."

W. H. DAVIS.

Wiley University, Marshall, Texas, Dec. 14.

Political Morals.

A partisan goes with his party, right or wrong. He is devoted to persons, not principles. He seeks his own advantage quite regardless of the public good. He joins in plots, intrigues, combinations and rings, all of which aim to use some great party for the benefit of a very few astute knaves. It is because of the conduct of such unscrupulous partisians that many honest and patriotic citizens have come to the conclusion that they are released from all political obligations. They think the post of honor is the private station, and decline to concern themselves about public affairs. They have seen stupendous frauds enormous robberies committed under forms of law. They have deplored the coruptions which have festered within the two historic national parties, and with a species of indolent despair confine themselves to private pursuits and allow the traders and gamblers in politics to keep the field unchallenged.

Herein lies the great peril of our institutions. Under every form of government from the beginning until now there have been great wrongs and prodigious abuses. But the wrongs and abuses under our republican system can be reached and checked. This has been shown in recent years, when public opinion has turned with the wrath of Nemesis against men once idolized by their respective parties and it has shrouded them with thick folds of infamy from which they can find no escape. It is to the credit of the American people that sooner or later they will put the seal of their condemnation upon men who have sacrificed the morals of politics for their own sordid advantage. The truth is that no great political party can exist without a moral basis. No matter what may be the issue joined, no matter how narrow the views of large classes of voters, still there is a public conscience that makes it necessary to appeal to the moral sense in support of the asserted morality of measures proposed. If there be a cry against monopolies, or land grants, or high tariffs, though all these relate to material interests, still the argument against them is always based on some principle of legal or civic ethics. So now when the main question before the people relates to money, the whole battle turns on the honesty or dishonesty involved in the schemes of antagonizing parties. Everybody knows that in every canvass political tactics require that efforts be made to convince "honest voters," and so it may be laid down as a settled rule that politics divorced from morality are pernicious and pestilential, encouraging to demagogues and alarming to patriots.

But while the greed for office has grown with the increase of patronage and the large interests to be handled, we have a very definite conviction that the best men of all parties are intent upon effecting reforms in administration. In other words, politics have been in a measure purified, corrupt leaders have been exposed, and their influence destroyed. Now who shall help these men who are aiming at a better and either standard of political morality? Who shall preserve the ballot-box for its legitimate uses? Who shall drag up our drowned honor by the locks and cloth it with official dignity and authority? Honest men, Christian men, lovers of their country, cannot afford in any sense to be indifferent to the claims of the present and of the future upon their courage, their intelligence, and their zeal. They ought to vote and to make their ballots contain the veridicts of their consciences. The independent voter who refuses to be led like a chained galley slave, who takes care to vote for the right cause and the right men may be a real benefactor now when there is still room for large and various political reforms.—*Intelligence.*

The Next Best Thing.

"Mr. Moncton," said my grandmother. "I have no wood to burn to-day. What shall I do?"

"O, send Louisa round to pick up some," said the good man, making a stride toward the door.

"But she has picked up all she can find."

"Then let her break up some old stuff."

"But she has broken up everything already."

"Oh! well, then, do the next best thing—I must be off," said the farmer; and off he was, whistling as he went, and no doubt wondering in his heart what the next best thing would turn out to be.

Noon came, and with it came my grandfather and four hungry laborers. My grandmother stood in the kitchen, spinning on her great wheel, and singing a pleasant little ditty; Louisa was scouring in the back room, and the cat purring on the hearth before a black and fireless chimney, while the table sat in the middle of the room, ready for dinner, with empty dishes.

"Well, wife, here we are," said my grandfather, cheerily.

"So I see," said she placidly. "Have you had a good morning in the corn-field?"

"Why, yes, so so. But where is the dinner?"

"In the pot on the doorstep. Won't you see if it is done?"

And on the doorstep, to be sure, sat the great iron pot, nicely covered, but not looking prticularly steamy. My grandfather raised the cover, and there lay all the ingredients of a nice boiled dinner—every thing prepared in the nicest manner, and all the vegetables as raw as they had ever been. My grandfather started, and my grandmother joined another roll to the yard upon her distaff, and began another verse of her song.

"Why, woman, what does this mean?" began my grandfather, indignantly. "This dinner isn't cooked at all!"

"Dear me, is it not? Why, it has set in the sun this four hours.

"Set in the sun!"

"Yes, you told me to try the next best thing to having a fire, and I thought setting my dinner in the sun was about that."

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud. Then picking up his hat, he said: "Come, boys, we might as well start for the woods. We shall have no dinner till we have earned it, I perceive."

"Wont you have some bread and cheese before you go?" asked my grandmother, generous in her voice as women always are. And so she won the day.—*Christian Statesman.*

Gems.

Every good deed is a grain of seed for eternal life.

Presumption first blinds a man, and then sets him running.

Let nothing satisfy you but a Scriptural, heartfelt assurance of interest in the love of God.

True prayer strikes at the root of sin; where there is much real prayer, sin cannot be loved or indulged.

Study the Holy Scriptures. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.—*Locke.*

Once read a wrong, bad book, and the mischief it will do you can never be repaired. God has given us the choice of learning both good and evil, but he has not given us the choice of forgetting.

It cannot be denied that Christ everywhere speaks as if he was willing all men should be saved. Therefore to say he was not willing all men should be saved is to represent him as a gross deceiver of the people.—*Wesley.*

It is difficult, to estimate the power for good of a soul thoroughly endued with energy from on high. Its influence, though it may be quiet, is yet like a silent, mighty current. And when a body of Christians, when a whole church is thus baptized, nothing can withstand its might.—*Independent.*

When I hear a person who has broken the laws of the land railed at, and hear people cry, "Oh, he is a vile wretch; he deserves his sentence;" for my part I can't throw a stone at him, but I see that if God were to leave me to myself I should commit as foul crimes, and a thousand times worse.—*W. Romaine.*

It is pleasant to believe that the world is gradually growing whiter. It is a joy to feel that, as the years pass, the mission of Jesus fulfils itself, and the world is becoming purer. There is a basis of fact for this belief, and abundant cause for such a joy. Two thousand years ago the word was foul, both in its thought, its practices, and its expression. Even the literature of our own language, three centuries ago, was too impure for the present time to read. In our age, on every hand,—in what it says and does, in what it writes and sings, paints and chisels,—we behold proof that the cleansing work of Christianity has triumphed. The world is progressing. It moves on and it moves up. The hearts of men are becoming chaste, the affections of men pure. God is coming nearer and nearer to the race, not in outward and visible splendor of actual appearance, but in the interior improvement and development of human nature. Again is his likeness being born on the earth. Not now, as at Bethlehem, by the birth of the flesh, but by the birth of the spirit. He is not taking to himself the nature of angels, but the nature of man, and man beholds him in his own nature. And through the increasing purity of his affections he sees his God. By and by they will see him more clearly. By and by they will see him wholly. By and by they will realize the truth of the saying of Jesus, when he exclaimed to his disciples, "The kingdom of heaven is within you." Then will they indeed be near God. Then shall they see him, as it were, face to face.—*Murray.*

The North and the South.

The North is growing much faster than the South. The Electoral College is now, composed of two hundred and thirty-one members from the North and one-hundred and thirty-eight from the South. Under the new appointment which will be made on the census of 1880 the North will be, if not quite, twice as strong as the South in the Electoral College. Under these circumstances, is it not foolish for the South to pursue a course which tends to array a solid North against a solid South? And is it not equally foolish for the Democratic Party, which extends through North and South, to wink at a policy that is as sure to drive it out of power at the North as water is to run down-hill? The more progressive of the Southern statesmen recognize the injury which force and fraud against the negro are doing to their cause. They know well enough that a great majority of the people of the North demand, and will have, equal rights under the law and a pure ballot for all.—*Boston Herald.*

Be Strong in the Grace that is in Christ Jesus---Tim. ii. I.

We want to be strong in ourselves, or if we may not have confidence in ourselves, to have some fellow-creature on whom we can rely. But God will have us confide only in Jesus. God would trust no one but Jesus, and we should not even wish to do so. There is grace in Jesus, All grace is in Jesus. He says, "All things are to be delivered unto me of my Father." And the apostle says, "It pleased the Father, that in him should all fullness dwell." He is the fountain of grace, and we are to look to him at all times, and for all the grace we need. He giveth liberally and upbraideth not. Let us fancy ourselves strong for any grace we have received, or on account of the grace possessed by any one we love; but let us exercise confidence in Jesus alone, who giveth more grace. We are as our faith is; if therefore our faith is fixed on Jesus, if we exercise steady confidence on his veracity, word and love, we are strong. But it is only as we feel weak in ourselves that we shall do so.

The Law of Salvation.

It is a law in nature that if you let go a stone it will fall to the earth: it is equally a law in grace that the soul that trusts Jesus will be saved and peaceful. God's spiritual laws are surely not less certain than his physical laws. He says to the thirsty, "Drink, or you will die." He says just as clearly to the dying sinner, "Receive my salvation and live." Isaiah understood this law when he said to Him, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." (Isa., xxvi. 3). Let go everything; all your fears and all your false confidence, and simply fall into His everlasting arms of love that are underneath you, and waiting to receive you into sweet embrace (Deut., xxxiii. 27). He will carry the child-like believer in his very bosom.—*From "Joy and Peace in Believing."*

Method in Work.

Do instantly whatever is to be done; take the hours of reflection and recreation after business and never before it. When a regiment is under march, the rear is often thrown into confusion because the front does not move steadily and without interruption. If that which is first in is not instantly, steadily and readly despatched other things accumulate behind, until affairs begin to press all at once, and no human brain can stand the confusion. Pray mind this—it is one of your weak points, a habit of mind that is very apt to beset men of intellect and talents, especially when their time is not filled up regularly, but is left to their own arrangement. But it is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion.

Mexico.

Rev. J. W. Butler writes from the city of Mexico under date of November 18:

"I am glad to be able to add that my Church is just now enjoying a most excellent religious time. The work is the nearest to a genuine spiritual revival that I have seen in the country. We have had four conversions from Romanism since my return. We are praying and working for a gracious time. My work among the Indians is also making good progress. A delegation from an Indian town twenty miles from the capital came in Saturday, and we had a sort of 'all-day meeting.' The children of the orphanage were a great help with their singing and prayers."

A few weeks since a camp meeting was held in the Creek Nation, Indian Teritory, lasting several days. The meeting was attended by many Choctaws. At the close of the meeting the Indians placed themselves in two lines facing each other, and the Choctaws in their own language sang some of their sweetest hymns. Then each passed down the opposite line, and earnestly shook the hands of the Creeks. Then the Creeks repeated the graceful ceremony, singing in their Muskogee language, and shaking the hands of the Choctaw worshippers, wished them God speed, and then filed off to their respective nations and homes. This would indicate that the Indians conduct a camp meeting on the right principle.

General News Items.

Parliament adjourned to February 13.

Signor Depretes formed a new Italian cabinet.

England proposed to import dried oysters from China.

The Russian mission to Cabul has been withdrawn.

M. Prech. editor of the *Journal of Liberte*, Paris, is dead.

The Glasgow Bank directors will be tried January 20.

Roscoe Conkling will not be a candidate for the Presidency.

Gold sold at par in New York on the 17th for the first time since 1862.

The President nominated Elisha M. Pease to be collector of Galveston.

Chinese are reported as pillaging and murdering on the Russian frontier.

The bells on the Pennsylvania railroad locomotives are rung by steam.

Chairman Potter and General Cox will conduct the investigation in New Orleans.

The Porte and Great Britain are negotiating relative to the sovereignty of Cyprus.

The Senate confirmed the nomination of John S. Mosby as counsul general to Hong Kong.

Rudolph Finck was elected general manager of the Memphis and Little Rock railroad.

Gladstone will be a candidate for election to the House of Commons from Midlothian.

Karl Ferdinand Gutzkow, the German dramatic poet, died in Frankfort on the 16th.

The Congressional sub-committee on yellow fever investigation will employ medical experts.

A British convoy was attacked in Sapien Pass, Afghanistan. Several were killed and wounded.

Romer, an American citizen, was imprisoned for taking part in a conspiracy against the Sultan.

Gen. Stewart has ordered up his troops, and an advance on Condahar is thought to be probable.

Great distress prevails among the laboring people of England, and organizations are being formed to relieve them.

Servians and Montenegrins have concentrated on their borders, and Turkish commanders are directed to watch them.

Russia will not oppose a Turkish loan guaranteed by England, provided the question of war indemnity be settled simultaneously.

A strike of car drivers in New York made it necessary to put one hundred police men on duty to prevent riotous demonstrations.

The Senate confirmed Henry S. Foote as Superintendent New Orleans mint; Louis J. [illegible] praiser of general merchandise.

The Porte notified the Servian envoy that the Servians had burned some Turkish villages, and demanded satisfaction.

A mass meeting of citizens was held in Memphis, to thank the Northern people who came to their assistance during the epidemic.

The State board of canvassers gave the certificate of election to Congress to the Democratic candidate in the second district of North Carolina.

The Turkish government has appointed commissioners to meet Greek commissioners, and to decide upon the boundaries between the two countries, amicably, if possible.

Conflagrations in Cub[illegible] fields badly damaged elev[illegible] tations. One thousand [illegible] ers have arrived from [illegible] Islands.

The steamship Kate, from [illegible] veston, bound for H[illegible] 3602 bales of cotton str[illegible] Bermuda reef, December 1[illegible] hundred and twenty bales [illegible] saved before the vessel sank.

The United States treasurer expects to have on the first of January next, exclusive of all demands, one hundred and thirty-five millions in coin with which to resume specie payments.

Hundreds of thousands of peasants in Italy are without work, and those who are employed are glad to labor twelve hours a day for nineteen cents and food, which invariably consists of [illegible] bread at ten a. m., and [illegible] soup at the close of the [illegible] said soup being a [illegible] water salted and [illegible] few drops of olive oil.

Southwestern

[illegible] New Orleans, La.

THURSDAY, DEC. 26, 1878.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a [illegible] *steel engraving of John Wesley* [illegible] *and silver communion* [illegible]

The Subscription Lists.

The subscription lists of old subscribers have all been sent out. [illegible] will please see every [illegible] at once and ask a renewal for the next year. *Note carefully* [illegible] *of old subscribers* [illegible] *must be stricken* [illegible] the preacher will be [illegible] *for all names* [illegible] Get all the new [illegible] and *fill out the* [illegible] blank and return as [illegible]

Papers on Trial.

[illegible] the canvass, brethren, from [illegible] Send on all the [illegible] get and we will send [illegible] a month on trial, and [illegible] time for the people [illegible] the end of the month [illegible] all papers not paid for, [illegible] you will not be [illegible] Show the people the [illegible] of John Wesley, and let [illegible] our offer to [illegible]

[illegible]

Editorial Correspondence.

FORT WORTH, TEXAS.

Twenty years or more ago a company of United States troops camped on the spot where now stands Fort Worth. Thence forward that spot became a center of population. At first only a family or two in the vast extended plains three hundred miles west from the head of navigation on the Red River, and four hundred miles north of the Gulf. Six years ago the population numbered a few hundred. Then began the railroad excitement, and the line of the Southern Pacific running directly west from Shreveport, was fixed to pass through Fort Worth. Two years ago the road was completed that far, and has as yet been extended no farther. These few years have changed the little prairie frontier settlement unto a city of ten thousand people. It is well named the "Queen city of the Plains." It is on the clear fork of Trinity river, and is a hundred feet above the water mark of that little stream, so that good drainage can be easily had. The churches are most of them new and temporary. The Christian Church (Campbelite) having the best thus far. The court house is one of the finest buildings in the State, and is built in the form of a Maltese cross. The town has street rail-roads, gas works and many hotels. There are two papers, *Democrat and Standard*, published each daily and weekly, and also the *Tribune* and *Journal*, evening papers. The place has all the characteristics of a new place in society and buildings and ways of doing. The sound of a pistol means either a fire or a fight, generally the latter. Monday morning we were startled by a rapid firing of pistols under our hotel window. Springing out of bed and looking down into the darkness, we saw by the periodical flashes of fire a man standing, loading his pistol as rapidly as possible. Soon other pistols were heard in other parts of town, then a bell began to ring, and soon the light of a fire flashed heavenward a block or two off. We did what everybody does in a new place—went to the fire. It proved to be quite a blaze, several buildings burned. The remains of a man were found in the ruins of one, and circumstances indicated that he had been killed and the murderer set fire to the building to escape detection.

The country about Fort Worth is a high rolling prairie with a fair supply of timber and water. The soil is rich and good crops are made. The railroad insures good transportation. Pullman cars run from Fort Worth to St. Louis, seven hundred and ten miles. Unimproved land in the vicinity is worth two to nine dollars, and improved farms command from ten to twenty-five dollars per acre. Immigration is flowing into all northern and western Texas with marvelous rapidity. We met three large trains filled with people during a twelve hours run from Marshall to Little Rock. We know of no new country more desirable to go to than northern and western Texas. Lands are cheap, soil good, productions varied, the climate a most happy medium between extremes.

Our readers will want to have the story of

ANTHONY BEWLEY'S MARTYRDOM.

In 1859 Bishop Janes met the Missouri and Kansas Conferences in [illegible] Texas. On Sunday [illegible] Judge O. M. Roberts, the present Democratic Governor-elect [illegible] caste, which gave birth to and maintained slavery.

In the arrangement of the work at that memorable Conference, Bishop Janes formed a Texas District, and appointed to it as presiding elder Anthony Bewley. We know nothing of the personal history of this man previous to this; but this is of no consequence. This was his last appointment, and from it he was translated, crowned with a martyr's crown. He died for the right as truly as did Latimer or Cranmer. When questioned by the mob, he said: "I believe slavery is wrong!" He resided near Fort Worth, and owned his own residence, and had settled there to make the South his permanent home. Some months after his return from Conference, a meeting of the citizens was held in Fort Worth and resolutions passed warning abolitionists to leave the country. Hearing of this, Bewley started for the North. His son-in-law, who resided with him, was taken and tried by a mob, but no positive evidence being brought against him, he was released. Bewley reached Missouri in his journey northward, and feeling that he was safe, tarried with a view of perhaps settling. After his departure, reports were circulated that he had been party to the burning of Dallas, then a village, and letters were written and dropped in the public highways addressed to him, and which spoke of insurrectionary meetings among the colored people, and of plots to burn property. These base lies were enough with which to arouse and organize a company to pursue Bewley. He was captured and brought back five hundred miles. On the journey up, arrangements were made to bring him back in closed carriages, driven rapidly from station to station, so that no excitement would be awakened along the route, and the journey made as soon as possible. On the evening before his execution he was brought into Fort Worth closely concealed in a carriage and carefully guarded. A report was circulated that on that night there would be a "show." The knowing ones understood what it all meant. After dark, that company of murderers took their victim and went westward from the town over a hill and down into a little valley scarcely a mile distant. We know not whether even the form of a trial was gone through. We only learn that when questioned he replied: *"I believe slavery is wrong."* That was enough. When the end came and he knew he must die, he said to his murderers: *"For every hair of my head you harm, a hundred of your friends shall die."* He was hung to the limb of a pecan tree. On last Sunday evening with Bishop Haven and Dr. Brush, we stood on the spot where that tree had grown and been destroyed. A brick-yard covers the place. The exact spot is smooth and is used as the place on which to sun dry the brick before they are tested and completed by fire. The murderers of Bewley who wrought on the same spot their hellish deed, had their work at first commended in the sunlight of a wicked and depraved public sentiment. In that light that work was pronounced good, but the real test, that of fire, hastens, yea is here, and the judgment of mankind is that every hand that took a part in that awful crime, and every sentiment that inspired or approved it, was the hand and sentiment of a murderer, and that only the infinite mercy of God can save their possessors from the eternal fires of the murderer's hell. The body was left hanging until the next day, when it was identified by the man who had offered the warning resolution in the citizen's meeting referred to above. Burial was refused in the white people's cemetery, and the body was buried in the "nigger grave-yard," which in that day was practically the potter's field. In digging the grave the sexton dug it north and south, instead of east and west. When remonstrated with by the one through whom we get these facts, and he it was who offered the resolution in the citizen's meeting, the sexton said, "he has gone south—went to hell, and we will help him along." The grave was changed and he was buried east and west. Report says that the body was dug up, and was given to a physician of the place, and the bones lay exposed to public gaze and derision on top of a building in the public square. Of this we could not definitely learn.

Such is the story of Bewley's martyrdom. We first heard of it [illegible] years ago. When a boy we visited the Central Illinois Conference, and heard Richard Haney make an [illegible] to help educate [illegible] of Bewley's [illegible] have two more [illegible]

The Soul's Food.

If it be true that God has made no independent animal life, we shall find it equally true that He has given no independent spiritual life. If God has made all creatures to renew life through food and nourishment, we shall find He has also arranged to provide bread for the souls of men, nourishment for the higher life. We know well that as Christians we cannot live without the bread of God. Born again to a new life and a new sphere, the new creature in Christ Jesus will need ever new nourishment as truly as the new born babe.

This is constantly impressed upon us in the Word of God. The new born sons of God are enjoined to watch and to pray; to search the scriptures; to assemble together for worship, communion and instruction; to talk together of the things of God: to keep in mind the promises; and above all, to remember the human life of their great example, the Lord Jesus Christ; and to maintain an uninterrupted fellowship with Him as their loving Master and Savior, so they may "grow in grace," "be built up a holy temple in the Lord;" be nourished into a noble strength for Godly labors; rise up into the image of Christ and reach the fullness of the measure of the stature of Christ; the perfect manhood in Christ.

God is ever setting before men a most wealthy, spiritual banquet and with His Divinely gracious persuasions He is saying, "Eat, O Friends, drink, yea, drink abundantly, O beloved."

We know that we must eat to live. Then how strange must appear our neglect of the practical applications of the truth. A Christian man *is* as his food, according to food which he can receive and turn into vital force within him. In presence of this truth let us try to estimate the Christian living of our past years; the Christian working, the Christian character. Do they all indicate that we have been ill fed or that we have been well fed? Do they tell of our preference for danties, sweetmeats and religious excitements over the solid life renewing food of the living bread and water of sound scriptural instruction?

There are perhaps none of us to whom the review of the past is not humbling. What we might have been, what God would have had us be, what He prepared as the means of enabling us to be, are so different, so far away from what we are. It may be that for some of us, in such a review, there is just a hiding of face, and blinding tears of penitence, and a hastening to the mercy seat for a new forgivness and the cleansing of the blood of sprinkling.

We have neglected God's gracious provisions for our soul. Instead of strong hearty Christians we are poor and weakly. We have but little spiritual life and activity. The soul must be fed, constantly and richly fed to be lively, juicy and vigorous.

* * *

Speaking of the late election in South Carolina, the *Southern Christian Advocate* (Southern Methodist) says:

"The election is over. Our last week's estimate of the result has been fully verified. The State has gone overwhelmingly Democratic. Every county, with the exception of Beaufort, gave a Democratic majority. We send five Democrats to Congress—a full delegation. We have illustrated the power of wealth, intelligence and Anglo-Saxon blood over an irresponsible majority of the colored rabble of South Carolina. The white man has shown his capacity to control the negro. There is another question before him, how to control himself We have learned very little to this end the past few years. We need to unlearn what we have learned amiss."

"Here, then, is deliberate commendation by a religious journal of the intimidations and outrages perpetrated upon the "majority" of the voters of South Carolina. If such sentiments are publicly avowed by men supposed to represent the best moral tone of the South, what are we to expect from the conscienceless politicians? Commend us to the latter class, for they make no professions to godliness.

* * *

We clip the following from the *Western*. We sympathize profoundly and sincerely with our dear friends, Mr. and Mrs. J. M. Phillips, in this sad affliction.

"Mr. Frank W. Phillips, son of John M. Phillips, of the New York Book Concern, died at the residence of his parents in Brooklyn, on the 5th inst., aged thirty-three and a half years. His death resulted from a fall. When descending the stairs he caught his foot, and falling to the bottom his head struck an ice-chest. He was able to return up stairs, but soon became unconscious, and died in a few hours. His remains were brought to Cincinnati for interment, the funeral taking place from St. Paul's Church on last Monday morning."

* * *

A Good Leader.

Rev. W. B. Rippetoe, of the Central Tennessee Conference, upon entering upon the work of another year, gives these words to his preachers. They have the ring of agood leader.

"Like Nehemiah, we can say: 'The work is great and large, and we are separated upon the wall, one far from another.' But all this unoccupied territory must be possessed for God and the Methodist Episcopal Church. The successes of last year show what can be done by the help of the Lord and hard work. We must raise two hundred dollars for missions this year. Prayer needs to be made for young men to help work up this vast field."

* * *

The Denison (Texas) *Herald* says: "Rev. M. A. Daugherty was appointed by the bishop at the Austin conference, presiding elder of the San Antonio district and pastor at San Antonio. A very important and difficult work is committed to him. His district embraces South-west Texas, with San Antonio as headquarters, the Rio Grande on the west and the gulf on the south as its limits, a territory out of which two or three great States could be made, and in which ten millions of people will live when Texas is as well settled as New York."

* * *

OUR

Southern Methodism.

MISSISSIPPI.

Rev. J. M. Nevil, Ripley: "Mr. Philip Gray was married to Miss Nannie Kelly on the 10th.

C. H. Linzy, Leaf River, Greene, county: "The churches are doing well. Many new members have been added."

Rev. D. Moore, White Field Circuit: "Since the 13th of June there have been sixty-six added to the church, thirty-five conversions, and thirty-eight baptized."

Rev. J. B. Griffin, Holly Springs circuit: "God has called away one of our members, Fannie Hubbard. We have had 38 converts this year. and 40 accessions to the church. Pray for us."

Rev. J. W. Parks, Forest: "Miss L. B. Smith died October 11, aged 19 years. She was a faithful member of the church for two years. My meeting closed with 65 converts and additions to the church."

Rev. C. Frierson, Louisville: "The Lord blessed my labor, and it resulted in 390 converts, 400 additions to the Church, and a collection of $265 benevolent money for the annual conference."

B. L. Crump, Greenwood: "I have just closed a week's meeting, and was rejoiced with six converts. We have had 26 converts this year and 21 accessions to the church. We have a nice Sabbath School and the children have been very liberal. contributing $22.50."

Rev. L. Echles: "When the country was quarantined, N. Toole, a local preacher, and myself, in one of my churches, in October, held a two week's meeting, winning 16 converts and 13 probationers. I am glad to say my whole circuit is prospering."

J, M. Shumpert, Holly Springs: The following marriages have taken place here in this city, Dec, 11, 1878, by myself: "Mr. Dock Spencer to Miss Rutha Patterson: John Jeffery to Miss Doughery; John Roberts to Miss Tempor Bradford; Matthew Lea to Miss Elizabeth Newsom, all of Holly Springs."

Rev. John H. Cook, Pontotoc: "Rev. Thomas E. Miller, of the Grenada Circuit, to which he was appointed by Bishop Wiley and reappointed by Bishop Harris, died some weeks ago. He leaves kinsfolk and relatives at Pontotoc. George Reed, formerly a resident of New Orleans, came to Pontotoc in 1869, and was one of the first to join the M. E. Church, in which he remained faithful until his death."

Rev. M. Adams, State Line, Dec 14:—"The ministers in the Meridian District will not hold a District Conference this winter, on account of embarrassment in a financial sense. Our business is being carried out by the Quarterly Conferences. The ministers are taking up collections for all the benevolent causes of our church. Missionary meetings are being held in all of our congregations.

The Meridian Academy School opened its second term Monday, December 2. We are glad to learn that the prospects are very bright for a much better school than last year, notwithstanding the sickness has hindered us, very much in this part of the State. Sister M. O. Kewer has about 30 pupils enrolled and about as many more are to be about the first of Jauuary."

Rev. Frank Golden, Holly Grove circuit, Yazoo River: "In a protracted meeting held August last, and up to this time, I have received 16 accessions and 8 conversions to the chruch, baptized 3 adults and 17 children, and preached twice to the children at both churches, and taken up ccollections in both Sunday-schools, at Wesley Chapel $4 30, at Holly Grove $2 00. I have one exhorter to leave for Nashville, Tenn., to study for the ministry, J. C. Houston.

Rev. L. O. Crowder, Mt. Pisgah Circuit, Calhoun county: "The Lord has blessed us this year. We have forty-four full members and eight probationers. We commenced here three years ago with but one member. Now we have a good house and a church alive to the Lord. We have a prosperous Sabbath-school. The children are searching the Scriptures and storing their minds with its precious truths. There is one little girl of whom I wish to speak. Little Annie Huffman, aged eleven years, who has since June commited to memory 365 verses of the Old and New Testaments, and obtained as a prize a beautiful hymn-book. With the rest she subscribes for the SOUTHWESTERN and the steel engraving. She will not stop short of a thousand verses next year. May the Lord bless and prosper her in her undertaking for the new year. We are looking up at Shady Grove and Hogan's Chapel. Pray for us.

LOUISIANA.

Rev. S. E. H. Morant: "Sister Clarissa Ross, wife of Rev. David Ross, one of our Local Deacons, died after a two weeks illness. She was born Sept. 28, 1858, converted at the age of 18 years, and remained a faithful member of the M. E. Church to the day of her death.

H. J. Wright, Alexandria 16: The Fourth Quarterly Conference of Alevandria and Pineville churches was held Dec. 12th. Rev. Samuel Davage, Presiding Elder, presiding, Bro. W. J. Wright, Secretary. Rev. J. F. Marshall, the pastor reported: number of Sabbath-schools 2, scholars attending 2, officers 12, average attendance 72. I have preached 6 times, catechised 7 times this quarter. Received in full membership 13, excluded 7, received by letter 7, dismissed by letter none, recovered during the year 7, withdrawn none.

* * *

General News Items.

The Chinese of San Francisco have asked for the establishment of a school in which their children can be taught.

The California *Advocate* of the 14th ultimo says: "On Sunday, Rev. O. Gibson, of the M. E. Church, baptized nine Chinese converts in Oakland, and a Chinese woman and her children at the mission in this city. The attendance at the chapel on Jackson street and at the mission-house is increasing.

Wheat has not been as low before, according to an article in the *Public*, in twenty-seven years as it was the first of November. Cotton has not been as low in twenty-three years, nor corn since 1845, except in 1851, nor mess pork since 1844. It says prices generally are thirteen per cent. lower than in May last, and eighteen per cent. lower than before the war.

A case under the civil rights bill has just been decided in Virginia. Two negeoes were indicted for murder of a white boy. The venire of the jury was entirely composed of white men. The defendants demanded a venire of one-third negroes which was refused. The negroes were found guilty. They sued out a writ of habeas corpus from the United States Court, and the jury decided that a negro had a right to demand to be tried by his peers, and that therefore, Judge Treadway, circuit judge, violated the law of the United States in refusing to award a summons for a special venire, to be composed in part of negroes, although there was no proof offered in either court that white jurymen were at all prejudiced or incompetent.

* * *

Religious Items.

The new Roman Catholic cathedral in New York is soon be occupied. It will be without a rival in splendor and cost on the Western continent.

A Japanese publishing house, which two years and a half ago published a native translation of the Gospel of Matthew, is now about to publish a pocket New Testament, with references, chapter headings, etc, in fine style. A China-Japanese New Testament, with notes by Japanese scholars, has already gone to press.

The City.

Canal street presents a lively appearance as the holidays approach.

Ex-Gov. Henry S. Foote, of Mississippi, has qualified as Superintendent of the Mint, and it is to be put in running order without any unnecessary delay.

Mississippi Conference.

GREENWOOD, Leflore Co., Miss.

Editor SOUTHWESTERN:—I wish you to notify the brethren of the Mississippi Conference, which convenes at Yazoo City, January 15th, that those who come by railroad will stop at Vaughn's Station. Mr. Birmingham, the stage agent, will take them to the city and back for $3.50, or half fare. Preachers who can reach Vicksburg in time to meet one of the Yazoo packets, Parisot's line, will be carried at a reduced price, and find it much to their advantage. All preachers coming to the Conference will report to Rev. G. Brooks.

Yours truly,

JOHN WESLEY DUNN,
P. E., Greenwood Dist, M. E. Miss. Conference.

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Sunday School.

[Condensed from the National S. S. Teacher.]

ANNUAL REVIEW OUTLINE.

MAIN THEME.—*Salvation.*

GOLDEN TEXT.—John 3: 16.

1. A NATION TRIED.

The Nation's Deliverers:

Rehoboam.—Forsook law; reproved; humbled; delivered.

Asa.—Faithful; took away idols; made people covenant with God.

Jehosaphat.—Taught people out of law; his song victory.

Joash.—Repaired temple.

Hezekiah.—Did right; cleansed the temple.

Josiah.—Early sought the Lord; purged land of idols; repaired temple; found the law.

The Nation's Destroyers:

Uzziah.—Dedicated temple; smitten with leprosy.

Ahaz.—Brought Judah low; trespassed more and more; "This is that king Ahaz."

Manasseh.—Made Judah worse than heathen; his warning; capture; repentance; restoration.

Zedekiah.—Did evil; Jerusalem taken by Nebuchadnezzar; Zedekiah's sons slain; his eyes put out; Judah captive.

2. A NATION RESTORED.

God's Captive Witnesses:

Jeremiah.—In prison; the Lord's second visit; the Lord's promise.

Daniel.—The kings meat; Nebuchadnezzar's dream; Belshazzar's feast; in the den; vision.

Shadrach, Meshach, etc.—Fiery furnace.

God's Chosen Shepherd:

Cyrus (Is. 44: 28).—His proclamation; by whom stirred up; what charged to do.

3. SALVATION OFFERED.

Christ's Divinity Proved.

At his Birth.—By the angels; by the shepherds.

In his Childhood.—By his wisdom; in the temple.

In the Wilderness.—By John the Baptist; voice from heaven.

At his Home.—By the Scriptures read, and by his Word.

At Sea of Galilee.—By wonderful draught of fishes.

Over Disease.—By healing centurion's servant lad.

Over death.—By restoring son of widow of Nain.

Christ's Divine Instructions;

To Simon, the Pharisee.—Parable of the two debtors.

To the Seventy.—Revealed to babes; "All things delivered to me."

To a Lawyer.—Parable of the Good Samaritan.

To his Disciples.—Parable concerning importunity in prayer.

To the Covetous Man.—Parable of the rich fool.

4. SALVATION REJECTED.

Salvation Accepted:

By Many.—"Shall come from the east," etc. "Strive to enter in."

By the Poor, etc.—"None of those bidden shall taste," etc.

By the Prodigal.—"I will arise, and go to my father."

By the Ten Lepers.—"Ten cleansed; but where are the nine?"

By the Publican.—*Not* by the Pharisee.

By Zaccheus.—"This day is salvation come to thine house."

Salvation Rejected:

The doomed City.—"Desolation thereof is nigh."

The Lord's Supper.—"Ye do show the Lord's death."

The Cross.—"Father forgive them."

The Risen Christ.—"Did not our heart burn?"

The Ascending Saviour.—"While he blessed them."

* * *

IN MEMORIAM.

DIED.—At his residence in Holly Springs, September 26, 1878, James Wells, in his fortieth year.

Holly Spring has lost many prominent men during the dreadful epidemic of '78, but among the most seriously regretted is James Wells. He was stricken with yellow fever on Sunday the 20th of September. His illness continued five days. On the morning of the 26th the weary wheels of life stood still, the spirit soared away to its world of bliss. Twenty-four hours elapsed and his companion joined him in his home in glory. His character was pure, unsullied and noble, his learning was not in books, but of wisdom. He left a host of friends both far and near. The community at large lost a devoted friend, the Lodge a faithful member, the children an indulgent and devoted father.

* * *

It is foolishly said that religion was invented by hypocritical prieste and knavish kings. It might as well be said that food and comfort are not necessities of our nature, but only cunning devices of butchers mechanics, and artists, to gain wealth and power. It is not given to hypocrites under the mitre, nor over the throne, to lay hold on the world and move it. Religion like society, friendship, and marriage, comes out of a principle deep and permanent in the constitution of man.—*Theodore Parker.*

New Publications

The Christmas Holiday Number of *St. Nicholas* is superb in all its contributions and illustrations. It contains strongly characteristic contributions from John G. Whittier, Charles Dudley Warner, Julian Hawthorne, Theodore Winthrop, Francis Hodgson Burnett (author of "That Lass o' Lowrie's) Mary Mapes Dodge, Celia Thaxter, Susan Coolidge, Hezekiah Butterworth (editor of "Youth's Companion,") Frank R. Stock[illegible] and Olive Thorne. Among [illegible] who contribute the [illegible] and more pictures [illegible] number are Frederick Dielman, Alfred Fredericks, James E. Kelly, Alfred Kappes, Addie Ledyard, Fidelia Bridges, Granville Perkins, Jessie Curtis, Sol Eytinge, Jr., Kate Greenaway, of Loddon, F. S. Church, and R. Sayre.

Harper's Magazine for January offers an unusual variety of interesting reading matter, with over ninety illustrations. The number opens with an effectively illustrated paper, by W. H. Rideing, on Liverpool—"England's Great Seaport." S. G. W. Benjamin contributes the first of two profusely illustrated papers, entitled "Rambles in the South of France." Besides these articles descriptive of places, there is, for readers interested in the curiosities of animal life, Mrs. Treat's illustrated paper, "A Chapter in the History of Ants"—a narrative of her own observations. Those interested in ceramic art will be especially pleased with Jennie J. Young's "Cloisonne Enamel," with eight beautiful engravings. Colonel Waring's illustrated paper on the last meeting of the "Royal Agricultural" show is full of curious and instructive information. An almost forgotten poetess—Mrs. Maria Brooks, or "Maria del Occidente" is recalled from oblivion by Mrs. Gustafson's delightful paper giving, through a variety of letters (from Col. Brooks, a son of the poetess, the Southeys, R. H. Horne, and others,) reminiscences of this remarkable author's briet career. Mrs. Brooks, the author of "Zophiel," a poem from which Mrs. Gustafson quotes largely, was pronounced by Southey "the most impassioned and most imaginative of all poetesses." Curious information is given in the paper on Rosseau respecting his musical achievements. Porte Crayon contributes a characteristic article, entitled "Home," with illustrations. Edward Everet Hale's fine poem, "The Harvest Year," closes the Number. The Easy Chair discusses Choate, the magazine of to-day, the true story of Paul Revere's Ride, etc. The Little Record is a comprehensive and critical summary of the important books of the month. The other editorial departments are well sustained.

Mr. John Whittier opens the January number of *St. Nicholas* with a beautiful poem. "The Voyage of the 'Jettie,'" which describes a charming incident of his late days. Mrs. Dodge contributes a fairy story, "Wondering Tom," set forth by Fredrick Deilemae's lovely pictures; and to the Very Little Folk she gives a story of "The Little Girl who Wanted to Go to the Moon," illustrated with novel silhouettes. Besides these stories, Mrs. Donge give a Christmas page, made up with old-time carols, and pictures by Addie Ledyard. Charles Dudley Warner asks the youngsters "What he shall do with Her?"—a tail-less cat whose queer ways, as he narrates them, must keep her human neighbors in fits of laughter. Frances Hodgson Burnett, author of "That Lass o' Lowrie's," contributes a Christmas tale, "Behind the White Bricks." The fairy story by Julian Hawthorn, "Rumpty-Dudget's Tower," begun in this number; and six pictures, by Alfred Fredricks, beyond its enchantments. Sarah J. Pritchard tells "How Wilster Kleespeet's Ship went into the Church,"—a graphic tale of child fisher life upon the romantic island of Helligoland in the German Ocean. "Pete's Christmas Tree," describes the woes of a boy who wanted to have Santa Claus come more than once a year. "Children's Day at St. Pauls's" by N. D'Anvers describes the anniversary of the Charity school children in the great church of London; accompanied with ten admirable illustrations; by Kate Greenaway. The departments, this month, are extra good, and there is a capital acting-play, "Ten Dollars," by Oliver Thorne, and a sweet little piece of music, "Nocturne for Little Hands," by William K. Bassford. The Holiday *Wide Awake*, of which one hundred and twenty thousand copies are being read and enjoyed, is delightful, while its "star" articles make it a publication worthy to be preserved in the family library. It opens with a Christmas poem entitled "The Ch ist-Candle," by Margaret J. Preston, followed by "My Mother Put It On," by Mrs. A. D. T. Whitneys. "Boston Rosebuds" is a rose-article with five illustrations by Miss. Humphry. A funny drawing, "A Christmas Tragedy: In three

School," gives an entertaining account of one of the many schools which are springing up all over England, off-shoots of the South Kensington school, whose object is to teach the children of the poorer classes how to prepare common articles of food more wholesomely and palatably. The Poets' Homes paper on "Ralph Waldo Emerson," is prepared by his young townsman, G. B. Bartlett, with portrait and six beautiful Concord views drawn by Miss. Humphrey. The two jolly stories of the number are "Queen Church" by Rev. S. W. Duffield, and "Tressy's Christmas" by Margret Sidney, while jolliest of all is the rhyme of "The Mince Pie Prince" by Kirk Monroe, with two full-page illustrations by Hopkins. Ten fairy-like snow-pictures by "Bos," illustrate S. C. Stone's poem "Snowflakes." This number gives the opening chapters of two new serials. A funny serial, "Don Quixote Jr.," for the Little Boys of America, is to begin in the February number. Only $2.00 a year. Ella Farman, Editor. D. Lothrope & Co., Publishers, Boston.

The January *Scribner* has a decided flavor of good cheer. The paper on "Old Maryland Manners," by F. B. Mayer, of Annapolis, is an interesting reproduction of the quaint and stately times of the "Maryland Palatine" [illegible] the celebrated "Tuesday Club," to the whims and oddities of which considerable space is devoted. A new artist, [illegible] makes his own drawings, [illegible] [illegible] itself in the illustrations, which include drawings [illegible] A. Abbey (a [illegible] [illegible] Winslow Homer, Allen [illegible] Quarterly, [illegible] [illegible] O'Donovan, [illegible] The serious side of the [illegible] is touched upon by [illegible] "Leonardo da Vinci," by Clarence Cook, who considers his [illegible] Among the [illegible] [illegible] Detail [illegible] "Last Supper," [illegible] whole [illegible] of a [illegible] and [illegible] Mr. Cook [illegible] is also a [illegible] the [illegible]

leans daily at 5:45 p. m., and arriving at New York at 6:30 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line and only one change of cars.

NEW ORLEANS MARKETS.

New Orleans, Dec. 25, 1878.

COTTON—	
Low Ordinary	@—
Ordinary	a 7¼
Good Ordinary	@7¾
[illegible] Middling	[illegible]
[illegible]	[illegible]
[illegible] Middling	[illegible]
SUGAR—	
Common	[illegible]
Strictly-Prime	[illegible]
Yellow Clarified	[illegible]
White	[illegible]
MOLASSES—	
Common	20 @22
Choice	[illegible]@34
Strictly Prime	[illegible]
COFFEE—	
Ordinary	11½@12
Fair	14½@14¾
Good	15¼@15½
Prime	16¼@16½
MESS PORK—per bbl	$8 50
BACON—	
Shoulders	2¾@ 2¾
Clear Rib Sides	4 @[illegible]
Clear Sides	4¼@ 4½
BEEF—	
Medium Western	10 00 to [illegible]
Choice Extra Western	[illegible] to [illegible] 00
HAMS—	
Plain	9½@10¼
Sugar Cured	11 a 12
LARD—	
Refined	7½ a 7¾
FLOUR—	
Common	$2 50 to 2 75
Extra	3 00 to 3 25
Double Extra	3 75 to 4 00
Family	4 75 to 5 00
Choice Fancy	5 25 to 6 00
BUTTER—	
Choice New York	26 to 27
Good New York	20 to 21
Choice Western	16 to 17
Good Western	12 to 15
DRIED FRUIT—	
Apples	[illegible] to 8
Peaches	12 to 20
POULTRY—per doz.	
Old Chickens	3 50 to 3 70
Young do	2 50 to 2 75
Ducks	2 50 to 3 0[illegible]
Geese	5 00 to 6 00
Turkeys	9 00 to 12 00
EGGS—per doz.	
Western	23 to 25
Louisiana	27 to 30
[illegible] POTATOES—per bbl	1 25 to 1 50
[illegible] POTATOES—per bbl	1 00 to —
ONIONS	[illegible] to 1 75
CABBAGE—	
Louisiana, per crate	1 75 to 2 00
RICE—per lb.	
Common	4 to 4½
Fair	5¼ to 5½
Prime	5½ to 5¾
Choice	6¼ to 6½
BEANS—	
Northern	2¼ to 3½
Western	2¾ to 2
BRAN—per cwt	60 to 75
HAY—per bale	
Prime	12 00 to 14 00
Choice	15 00 to 16 50
WOOL—	
Burry	9 to 10
Louisiana Clear	19 to 21
[illegible]	[illegible]
CHEESE—	
[illegible] Factory fine	8½ to 9
[illegible] Factory [illegible]	7 to 7½
Western Factory, skims	7 to 7½
[illegible] Factory, hard	[illegible] to 8
[illegible] Cream	10½ to 11
CORN MEAL—per bbl	1 50 to 1 75

Boxville, Feb. 22-23; Herten, March, 1-2; Halleville, March 8-9; [illegible]port, March 15-16; [illegible] March [illegible] Columbus circuit, March 29-30; Alleyton, April 5-6; Industry, April 12-13; Oakland, April 19-20

LARKIN CARPER, P. E.

San Antonio.

The second round of the Cleveland District, Holston Conference in Tennessee, Marion circuit, February 1st and 2d, 1879; Brush Creek circuit, February 8-9; Chattanooga circuit, February 15-16; Washington circuit, February 22-23; Kingston circuit, March 1-2; Chattanooga charge, March 8-9.

S. J. HARRIS, P. E.

Special Notices.

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PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 8	Peck
*Mexico	Mexico	Jan. 8	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch. 5	Ames
*Italy	Rome	M'ch. 5	Bowman
Baltimore	Baltimore	M'ch. 5	Harris
S'th Kansas	Hutchinson	M'ch. 5	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch. 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa.	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		A'pl 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N. Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

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Scribner's Monthly.

Increase in Popularity.

So great have been the attractions of recent issues of SCRIBNER'S MONTHLY that the edition in England has almost doubled within a few months, and its circulation at home is increasing with unexampled rapidity.

Among the features of 1879 specially worthy of note, we may mention:

The portraits and illustrated life-sketches of EMERSON, HOLMES and WHITTIER, continuing the familiar series of Frontispiece Potraits, begun with Bryant and Longfellow.

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STUDIES IN THE SIERRAS, by John Muir, the California naturalist; graphic and picturesque studies of the California Alps.

"THE TILE CLUB AT WORK," and "AT PLAY,", descriptions of the origin and life of one of the New-York outgrowths of decorative art, will be found unique and entertaining. The illustrations are by members of "The Club,"—Abbey, O'Donovan, Weir, Homer, and others.

"THE OLD MASTERS," a series by CLARENCE COOK, begins with "Leonardo do Vinci." Among the masterpieces reproduced are the "Last Supper," "Head of Christ," and the "Mona Lisa."

The three last papers are in the Jan'y nunmber.

"OLD MARYLAND MANNERS," portraying the quaintness of Maryland 150 y ars ago, illustrated by the author, is also in January.

SIDNEY LANIER contributes a series, "The New South;" ALLEN C. REDWOOD, of Baltimore, a lighter series, "The 'Johnny Reb' Papers," illustrated by the author, begun in November. BOYESEN will have articles on "The Universities of Europe," including sketches of leading men in the noted Universities of Great Britian and the Continent. Among other papers may be mentioned American and Canadian Sports, Farm Life, "Caves and Cave Scenery," "Lawn Planting for Small Places," American Art and Artists, American Archæology, Modern Inventors (begun with Edison), etc., etc.,

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by MRS. FRANCES HODGSON BURNETT is the leading serial, to run through the year.

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The London Academy says that for vigor, humor and rendering (dialect and all) of the scenes of manufacturing life in North Lancashire, the open chapters deserve to be put very high indeed.

Boyesen's Novel, "Falconberg," a tale of Norse life, begun in August to end in April, will be followed by a story of "Life in New Orleans," by GEORGE W CABLE, author of the original and striking Creole sketches publisheed in SCRIBNER'S MONTHLY.

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MRS. FRANCES HODGSON BURNETT, author of "That Lass o' Lowrie's," and "Haworth's." The artists, Frederic Dielman, Alfred Kappes, J. C. Beard, Kelly, Fidelia Bridges, Granville Perkins, Addie Ledyard, Alfred Fredericks, F. S. Church, Sol Eytinge, Jessie Curtis, C. S. Rienhart, and many others.

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I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

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TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, [illegible] course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conference; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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3. Seed-Thoughts, A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.

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1879.

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NEW ORLEANS, NOVEMBER 1, 1878.

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3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.

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5. To any Church sending [illegible]-five cash Subscribers we will present a Silver Flagon holding three quarts [illegible] a Silver Baptismal Bowl worth $7, two Silver Goblets [illegible] and two [illegible] worth $8. Total, $38.

☞ NOTICE.—These [illegible] presents are sent to the Churches complying with these terms, as soon as [illegible] by us. This offer stands good for the whole year of 1879, and the [illegible] whenever, during the year, the money is received.

Our [illegible]eral Offer.

We claim that the offers [illegible] the preceding pages are very liberal. It will be noticed that we [illegible] FIRST, the preacher, who acts as our agent in getting subscribers for [illegible] subscriber who takes the paper and pays for it; THIRD, the congregation [illegible] or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞ Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

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1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the paper, but no commissions will be paid, the preachers, or steel engravings sent the subscribers, or silver communion ware to the churches, until the money is received at our office.

3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission; the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.

4. Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push [illegible] we shall have them.

Let the [illegible] We will send you a specimen copy of the steel engraving to show [illegible] engraving and a copy of the paper and show them to your con[illegible] value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers and secure some of our magnificent presents.

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It will not appear in this paper again.

[illegible]

ROYAL MANUFACTURING CO., [illegible]

[illegible]

THE BURDEN OF THE DAY.

Father! take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore,
When cross and thorn he wore,
And none with him could share it—
In his name, help! I pray.

I only ask for grace
To see that patient face,
And my impatient one:
Ask that mine grow like his—
Sign of an inward peace
From trust in Thee alone,
Unchanged by time or place.

Why He Gave Them Up.

Little folks generally like to run and meet father at night when he returns from his day's work either at the office, store, or shop, don't they? The father likes to have them as well.

Roger Creagh did anyway, and when his little "Polly" (as he called her) ran out to the gate he would catch her up, give her a kiss and toss her up in the air, and then run in the house with her on his back. And oh! what a good time they had after tea—she on his lap prattling in childish fashion, and he listening or telling his famous stories.

One night she met him as usual, but when tea was over did not climb up on his lap, but ran off after her mother into the kitchen.

"Where's my 'Polly'" cried he. "Come, Polly, I've a nice new story to-night." But no Polly came.

"Go to your father, child," said the mother.

"No, I don't want to, said the little one, and burst out crying, for the "new story" was a temptation.

"But why?" urged the mother. "I thought you liked papa's lap so well."

"Yes," said the child; but to-night his breaf don't smell good."

"Did you hear that, Roger?" said the wife, whose glance at his flushed face told her the true reason of "Polly's" dislike.

"Yes, Mary, said he, "and it shall never be said again. I only stopped with John Moore, who begged me to have a glass of something for old times' sake, and then a cigar afterward. I'll give them up forever rather than lose Polly's kisses. If she shuns me now, what will she do in years to come? No, no! I want her love and respect more than all the cigars and liquor in creation."

That father's love was worth something. He was not afraid to give his reasons, either, for declining to drink when urged by others, replying: "No, no; Iv'e got a little girl at home who would know it, and, mates, I don't think it's good for us anyway. We're better off without it. I say 'a clean mouth and pure breath for kisses of wife and babies.'" I am glad to say he won some over to his way of thinking.—*O. M., in Youth's Temperance Banner.*

Two Pairs of Fetters.

Eighty years ago a fierce war raged in India between the English and Tippoo Sahib. On one occasion several English officers were taken prisoners; among them was one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness.

A gray-haired officer said to the native official "you do not think of putting chains upon that wounded man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the noble officer, "put two pairs on me. I will wear his as well as my own." This was done. Strange to say, Baird lived to regain his freedom—lived to [illegible] city; but his noble friend [illegible] prison.

[illegible] death he wore two [illegible] fetters. But what if he [illegible] the fetters of all in the [illegible] what if, instead of being [illegible] had quitted a [illegible] to live in their [illegible], to wear their [illegible] their stripes, to [illegible] them, that they [illegible] ever?

[illegible] a thing has been [illegible] one God, and one [illegible] God and man, [illegible] Jesus, who gave [illegible] ransom for all."

[illegible] charming little [illegible] perfectly exquisite [illegible] are not birds, my [illegible] her country cousin. [illegible] butterflies." "Oh! you [illegible]! Then these are the [illegible] that fly from [illegible] and gather the [illegible] that we use. [illegible] for anything."

[illegible]

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